Hob. Biggens

A

BODY

OF

PRACTICAL DIVINITY,

CONSISTING OF ABOVE

ONE HUNDRED AND SEVENTY SIX-SERMONS

ON THE

SHORTER CATECHISM,

COMPOSED BY

THE REVEREND ASSEMBLY OF DIVINES

AT WESTMINSTER,

WITH

A SUPPLEMENT OF SOME SERMONS

ON SEVERAL TEXTS OF SCRIPTURE;

TOGETHER WITH

THE ART OF DIVINE CONTENTMENT.

TO WHICH IS ADDED,

CHRIST's VARIOUS FULNESS.

By THOMAS WATSON,

FORMERLY MINISTER AT ST. STEPHEN'S, WALBROOK, LONDON.

Recommended to Masters of Families, and Others, by Several Ministers.

IN TWO VOLUMES.

VOL. I.

HE BEING DEAD, YET SPEAKETH, Heb. xii. 4.

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1806.

TO THE

READER.

THESE catechetical Lectures of the late Reverend Mr. Thomas Watson, all but one, written with his own hand, I have read over, together with ſome Sermons annexed to them; and ſince my teſtimony is deſired concerning them, I do hereby declare, that (though I will not undertake to juſtify every expreſſion or ſentence in them, or in any human writing,) I find them, in the main, agreeable to the doctrinal articles of this Church, and unto the Weſtminſter Aſſembly's Confeſſion of Faith and Catechiſms: and I believe, that, through the bleſſing of God, they may be profitable unto the edification of all that read them, with an honeſt deſire to know and do the will of God; for certainly there are many excellent things in them, which, if they meet with a well diſpoſed ſerious mind, are very apt to have a good effect upon it; and if it prove otherwiſe with any that happen to read this book, it will be their own fault more than the book's. Moſt writers have different ſtyles; and it is well known that Mr. Watſon had one peculiar to himſelf, which yet hath found good acceptance with, and has been uſeful unto ſerious people; and I hope this (by reaſon of the great variety of excellent matter) may be more generally uſeful than any other thing he ever wrote. I little doubt but every ſober Chriſtian will be of this mind, after he has read his lectures on God's attributes, the ten commandments, Lord's prayer, &c. I ſincerely profeſs, I have no other end in giving this teſtimony of this book, but thereby to ſerve the common good of Chriſt's church, and not the private intereſt of any perſon or party in the world: if my conſcience did not bear me witneſs, that this book may be uſeful to that excellent end, no man ſhould ever have prevailed with me, thus to prefix my teſtimony and name to it. That it may anſwer the main end for which it was at firſt written by the author, (whom I always took to be a grave, ſerious, modeſt, good man) and for which, I hope, it is now publiſhed, to wit, the edification of the church of Chriſt in faith, holineſs, and comfort, is the hearty deſire of one of the meaneſt ſervants of our moſt bleſſed Lord Jesus.

William Lorimer.

We whoſe names are ſubſcribed, having ſeen the teſtimony of our worthy brother, Mr. William Lorimer, after his peruſal of this book, doubt not but it may be of uſe to many; as the former writings of Mr. Thomas Watſon have been; and, with that deſire and hope, we recommend it to the maſters of families and others.

William Bates,
Matthew Barker,
John Howie,
Matthew Mead,
Edward Lawrence,
Samuel Slater,
Richard Mayo,
Matthew Sylveſter,
Daniel Burges,
Joſeph Cawthorne,
Daniel Williams,
Richard Wavel,
Timothy Cruſo,
Timothy Rogers,
Nathaniel Oldfield,
Richard Adams,
Richard Steel,
Samuel Stancliff,
John Raynolds,
Nathaniel Vincent,
John Hughes,
Joſeph Read,
Abraham Hume,
Richard Stretton,
John Shower,
Francis Glaſcock,
Daniel Williams.

A

SHORT ACCOUNT

OF THE

AUTHOR.

IT is ſufficiently known to all that have any acquaintance with the hiſtories of the church, that many valuable and uſeful miniſters were ejected for non-conformity, by the act of uniformity in the reign of King Charles II. which took place, Auguſt 24th, 1662. Among others, the Reverend Mr. THOMAS WATSON was ejected from his charge, at St. Stephen's, Walbrook, London; whoſe character is given by the Reverend Dr. Edmond Calamy, in his Abridgments, Vol. II. p. 37; and is as follows:

"From St. Stephen's, Walbrook. Mr. Thomas Watſon; "he was of Emanuel College in Cambridge, where he was noted "for being a hard ſtudent; one ſo well known in the city, viz. "London, for his piety and uſefulneſs, that though he was "ſingled out by the Friendly Debate, he yet carried a general "reſpect for all ſober perſons along with him to his grave. A "memorable paſſage, which I have from good hands, muſt not "be paſſed by: When Mr. Watſon was in the pulpit, on a "lecture-day, before the Bartholomew act took place, among "other hearers, there came in that Reverend and learned Pre-"late, Biſhop Richardſon, who was ſo well pleaſed with his "ſermon, but eſpecially with his prayer after it, that he follow-"ed him home, to give him thanks, and earneſtly deſired a "copy of his prayer. Alas! ſaid Mr. Watſon, that is what "I cannot give; for I do not uſe to pen my prayers; it was "no ſtudied thing, but uttered as God enabled me from the "abundance of my heart and affections, *pro re nata*. Upon "which the good Biſhop went away, wondering that any man "could pray in that manner, *ex tempore*. After his ejectment, "he continued in the exerciſe of the miniſtry in the city, "as providence gave opportunity, for many years: but his "ſtrength wearing away he retired into Eſſex, and there died "ſuddenly, in his cloſet, at prayer."

A

PRELIMINARY DISCOURSE

TO

CATECHISING.

Col. i. 23.

If ye continue in the faith grounded and ſettled.

INTENDING the next Lord's day to enter upon the work of catechiſing, it will not be amiſs to give you this preliminary diſcourſe, as preparatory to it; ſhewing you how needful it is for Chriſtians to be well inſtructed in the grounds of religion. 'If ye continue in the faith grounded and ſettled,'—Two propoſitions:

Firſt, It is the duty of Chriſtians to be ſettled in the doctrine of faith.

Second, The beſt way for Chriſtians to be ſettled, is to be well grounded.

Doct. I. *That it is the duty of Chriſtians to be ſettled in the doctrine of faith.* It is the apoſtle's prayer, 1 Pet. v. 10. 'The God of all grace, ſtabliſh, ſtrengthen, ſettle you.' That they might not be meteors in the air, but fixed ſtars. The apoſtle Jude ſpeaks of 'wandering ſtars,' verſe 13. They are called wandering ſtars, becauſe, as Ariſtotle ſaith, "They do leap up and down, and wander into ſeveral parts of the heaven; and being but dry exhalations, not made of that pure celeſtial matter as the fixed ſtars are, they often fall to the earth." Now, ſuch as are not ſettled in religion, will, at one time or other, prove wandering ſtars; they will loſe their former ſtrictneſs, and wander from one opinion to another. Such as are unſettled are of the tribe of Reuben, 'unſtable as water,' Gen. xlix. 4. like a ſhip without ballaſt, overturned with every wind of doctrine. Beza writes of one Belſectius, whoſe religion changed as the moon. The Arians had every year a new faith. Theſe are not pillars in the temple of God, but reeds ſhaken every way. The apoſtle calls them 'damnable hereſies,' 2 Pet. ii. 1. A man may go to hell as well for hereſy as adultery. To be unſettled in religion, argues want of judgment: if their heads were not giddy, they would not reel ſo faſt from one opinion to another. It argues lightneſs: feathers will be

blown every way; so will feathery Christians: *Triticum non rapit ventus inanes palæ jactantur*, Cypr. Therefore such are compared to children, Eph. iv. 14. 'That we be no more children, tossed to and fro.' Children are fickle, sometimes of one mind, sometimes of another; nothing pleases them long: so unsettled Christians are childish; those truths they embrace at one time, they reject at another; sometimes they like the Protestant religion, and soon after they have a good mind to turn Papists. Now, that you may labour to be settled, (as Ignatius) in the faith, in unsettled times of settled judgments.

1. It is the great end of the word preached, to bring us to a settlement in religion: Eph. iv. 11, 13. 'And he gave some, evangelists, and some, pastors and teachers, for the edifying of the body of Christ; that we henceforth be no more children.' The word is called an hammer, Jer. xxiii. 29. Every blow of the hammer is to fasten the nails of the building; the preacher's words are but to fasten you the more to Christ; they weaken themselves to strengthen and settle you. This is the grand design of preaching, not only for the enlightening, but for the establishing of souls; not only to guide them in the right way, but to keep them in it. Now, if you be not settled, you do not answer God's end in giving you the ministry.

2. To be settled in religion: it is both a Christian's excellency and honour: it is his excellency; when the milk is settled, it turns to cream; now, he will be something zealous for the truth, walk in close communion with God. And his honour, Prov. xvi. 31. 'The hoary head is a crown of glory, if it be found in the way of righteousness.' It is one of the best sights, to see an old disciple; to see silver hairs adorned with golden virtues.

3. Such as are not settled in the faith, can never suffer for it; sceptics in religion will hardly ever prove martyrs; they that are not settled do hang in suspence; when they think of the joys of heaven, then they will espouse the gospel; but when they think of persecution, then they desert it. Unsettled Christians do not consult what is best, but what is safest: "The apostate (saith Tertullian) seems to put God and Satan in balance, and having weighed both their services, prefers the devil's service, and proclaims him to be the best master: and, in this sense, may be said to put Christ to open shame," Heb. vi. 6. They will never suffer for the truth, but be as a soldier that leaves his colours, and runs over to the enemy's side; he will fight on the devil's side for pay.

4. Not to be settled in the faith, is highly provoking to God: to espouse the truth, and then to fall away, brings an ill report upon the gospel, which will not go unpunished: Psal. lxxviii. 57, 59. 'They turned back, and dealt unfaithfully; when

God heard this, he was wroth, and greatly abhorred Israel.' The apostate drops as a windfall into the devil's mouth.

5. If ye are not settled in religion, you will never grow: we are commanded 'to grow up into the head, Christ,' Eph. iv. 14. But if we are unsettled, no growing: 'the plant which is continually removing never thrives.' He can no more grow in godliness, who is unsettled, than a bone can grow in the body that is out of joint.

6. What great need is there to be settled? because there are so many things to unsettle us, and make us fall away from the truth. Seducers are abroad, whose work is to draw away people from the principles of religion, 1 John ii. 26. 'Those things have I written unto you concerning them that seduce you.' Seducers are the devils factors; they are of all others the greatest felons, that would rob you of the truth: seducers have silver tongues; a fair tongue can put off bad wares; they have a slight to deceive, Eph. iv. 14. The Greek word there is taken from those that can cog a die, and cast it for the best advantage: so seducers are impostors, they can cog a die; they can so dissemble and sophisticate the truth, that they can deceive others. Now, the style by which seducers use to deceive, is,

1. By wisdom of words, Rom. xvi. 18. 'By good words and fair speeches they deceive the hearts of the simple.' They have fine elegant phrases, flattering language, whereby they work on the weaker sort, as being christed with Christ, and the light within them.

2. Another slight, is a pretence of extrordinary piety, that so people may admire them, and suck in their doctrine. They seem to be men of zeal and sanctity, and to be divinely inspired: they pretend revelations, as Munster, Michael Servetus, and other of the Anabaptists in Germany, though they were tainted with pride, lust, and avarice.

3. A third slight or cheat seducers have, is a labouring to vilify and nullify sound orthodox teachers; they would eclipse those that bring the truth, like unto the black vapours that darken the light of heaven: they would defame others, that themselves may be more admired. Thus the false teachers cried down Paul, that they might be received, Gal. iv. 17.

4. The fourth slight or cheat of seducers, is by "preaching "doctrine of liberty:" as the Antinomian preacheth, that men are freed from the moral law, the rule as well as the curse. He preacheth that Christ hath done all for them, and they need to do nothing. So he makes the doctrine of free grace a key to open the door to all licentiousness.

5. Another thing to unsettle Christians, is persecutors, 2 Tim. iii. 12. The gospel is a rose cannot be plucked without prickles. The legacy Christ hath bequeathed is the *Cross*: while there is

a devil and a wicked man in the world, never expect a charter of exemption from trouble; and how many fall away in an hour of perſecution? Rev. iii. 4. 'There appeared a great red dragon, having ſeven heads and ten horns; and his tail drew the third part of the ſtars of heaven:' the red dragon, the heatheniſh empire; and his tail, viz. his power and ſubtilty, drew away ſtars, viz. eminent profeſſors, that ſeemed to ſhine as ſtars in the firmament of the church. Therefore we ſee what need there is to be ſettled in the truth, for fear the tail of the dragon caſt us to the earth.

6. To be unſettled in good, is the ſin of the devils, Jude 6. They are called 'morning ſtars,' Job xxxviii. 7. but 'falling ſtars;' they were holy, but mutable. As the veſſel is overturned with the ſail, ſo their ſails being ſwelled with pride, were overturned, 1 Tim. iii. 6. By unſettledneſs, who doſt thou imitate but lapſed angels? The devil was the firſt apoſtate. So much for the firſt propoſition, that it is a great duty of Chriſtians to be ſettled: the ſons of Sion ſhould be like mount Sion, which cannot be removed.

Second, The ſecond propoſition is, that the way for Chriſtians to be ſettled, is to be well grounded: 'if ye continue grounded and ſettled.' The Greek word for *grounded*, a metaphor, it alludes to a building that hath the foundation well laid; ſo Chriſtians ſhould be grounded in the eſſential point of religion, and have their foundation well laid.

Here let me ſpeak to two things: 1. That we ſhould be grounded in the knowledge of fundamentals. 2. That this grounding is the beſt way to ſettling.

(1.) That we ſhould be grounded in the knowledge of fundamentals: the apoſtle ſpeaks of the 'firſt principles of the oracles of God,' Heb. v. 13. In all arts and ſciences, logic, phyſic, mathematics, there are ſome *præcognita*, ſome rules and principles that muſt neceſſarily be known to the practice of thoſe arts; ſo, in divinity, there muſt be the firſt principles laid down: the knowledge of the grounds and principles of religion is exceeding uſeful.

1. Elſe we cannot ſerve God aright; we can never worſhip God acceptably, unleſs we worſhip him regularly; and how can we do that, if we are ignorant of the rules and elements of religion? We are bid to give God a 'reaſonable ſervice,' Rom. xii. 1. If we underſtand not the grounds of religion, how can it be a reaſonable ſervice?

2. Knowledge of the grounds of religion much enricheth the mind: it is a lamp to our feet; it directs us in the whole courſe of Chriſtianity, as the eye directs the body. Knowledge of fundamentals is the golden key that opens the chief myſteries of religion; it gives us a whole ſyſtem and body of divinity, ex-

aftly drawn in all its lineaments and lively colours: it helps us to underſtand many of thoſe difficult things, which do occur in the reading of the word; it helps to untie many ſcripture knots.

3. Armour of proof; it doth furniſh us with weapons to fight againſt the adverſaries of the truth.

4. It is the holy ſeed of which grace is formed: It is the *ſemen fidei*, the ſeed of faith, Pſal. ix. 10. It is *radix amoris*, the root of love, Eph. iii. 17. 'Being rooted and grounded in love.' The knowledge of principles conduceth to the making of a complete Chriſtian.

(2.) That this grounding is the beſt way to ſettling: 'grounded and ſettled.' A tree, that it may be well ſettled, muſt be well rooted: ſo, if you be well ſettled in religion, you muſt be rooted in the principles of it. He, in Plutarch, ſet up a dead man, and he would not ſtand. O ſaith he, "there muſt be "ſomething within:" ſo, that we may ſtand in ſhaking times, there muſt be a principle of knowledge within; firſt grounded, and then ſettled. That the ſhip may be kept from overturning, it muſt have its anchor faſtened; knowledge of principles, is to the ſoul as an anchor to the ſhip, that holds it ſteady in the midſt of all the rolling waves of error, or the violent winds of perſecution. Firſt grounded and then ſettled.

Use I. See the reaſon why ſo many people are unſettled, ready to embrace every novel opinion, and dreſs themſelves in as many religions as they do faſhions; it is becauſe they are ungrounded. See how the apoſtle joins theſe two together, 'unlearned and unſtable,' 2 Pet. iii. 16. Such as are unlearned in the main points of divinity, will be unſtable. As the body cannot be ſtrong that hath the ſinews ſhrunk; ſo neither can that Chriſtian be ſtrong in religion, who wants the grounds of knowledge, which are the ſinews to ſtrengthen and ſtabliſh him.

Use II. See then what great neceſſity there is of laying down all the main grounds of religion in a way of catechiſe, that the weakeſt judgment may be inſtructed in the knowledge of the truth, and ſtrengthened in the love of it; catechiſing is the beſt expedient for the grounding and ſettling of people. I fear, one reaſon why there hath been no more good done by preaching, hath been becauſe the chief heads and articles in religion have not been explained in a catechiſtical way; catechiſing is the laying the foundation, Heb. vi. 7. to preach, and not to catechiſe, is to build without a foundation. This way of catechiſing, is not novel, it is apoſtolical: the primitive church had their forms of catechiſm: ſo much thoſe phraſes imply a 'form of ſound words,' 2 Tim. i. 13. and 'the firſt principles of the oracles of God,' Heb. vi. 1. And ſince the church had their

catechimonoi, as Grotius and Erasmus observe; many of the ancient fathers have written for it, Fulgentius, Austin, Theodoret, Lactantius and others. God hath given great success to it. By this laying down of grounds of religion catechistically. Christians have been clearly instructed, and wondrously built up in the Christian faith, insomuch that Julian the apostate, seeing the great success of catechising, did put down all schools and places of public literature, and instructing of youth. It is my design therefore (with the blessing of God) to begin this work of catechising the next sabbath-day: and I intend every other sabbath, in the afternoon, to make it my whole work to lay down the grounds and fundamentals of religion in a catechistical way. If I am hindered in this work by men, or taken away by death, I hope God will raise up some other labourer in the vineyard among you that may perfect this work which I am now beginning.

MAN'S CHIEF END IS TO GLORIFY GOD.

Q. 1. *WHAT is the chief end of man?*

Ans. Man's chief end is to glorify God and to enjoy him for ever.

Here are two ends of life specified, 1. The glorifying of God. 2. The enjoying of God.

First, I begin with the first, the glorifying of God, 1 Pet. iv. 11. 'That God in all things may be glorified?' the glory of God is a silver-thread which must run through all our actions: 1 Cor. x. 31. 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Every thing works to some end in things natural and artificial; now man being a rational creature, must propose some end to himself, and that is, that he may lift up God in the world; and better lose his life, than lose the end of his living: so then, the great truth asserted is this, that the end of every man's living, is to glorify God; this is the yearly rent that is paid to the crown of heaven. Glorifying of God hath respect to all the persons in the Trinity; it respects God the Father, who gave us our life; it respects God the Son, who lost his for us; it respects God the Holy Ghost, who produceth a new life in us; we must bring glory to the whole Trinity.

When we speak of God's glory, the question will be moved, *what are we to understand by God's glory?*

Ans. There is a twofold glory: 1. The glory that God hath in himself, his intrinsical glory. Glory is essential to the Godhead, as light is to the sun: he is called the 'God of glory,'

Acts vii. 2. Glory is the ſparkling of the Deity; glory is ſo connatural to the Godhead, that God cannot be God without it. The creature's honour is not eſſential to his being; a king is a man without his regal ornaments, when his crown and royal robe are taken away: but God's glory is ſuch an eſſential part of his being, that he cannot be God without it: God's very life lies in his glory. This glory can receive no addition, becauſe it is infinite; this glory is that which God is moſt tender of, and which he will not part with, Iſa. xlviii. 8. 'My glory I will not give to another.' God will give temporal bleſſings, to his children, ſuch as wiſdom, riches, honour; he will give them ſpiritual bleſſings, he will give them grace, he will give them his love, he will give them heaven; but his eſſential glory he will not give to another. King Pharaoh parted with a ring off his finger to Joſeph, and a gold chain, but he would not part with his throne. Gen. xli. 40. 'Only in the throne will I be greater than thou.' So God will do much for his people; he will give them the inheritance, he will put ſome of Chriſt's glory, as mediator upon them: but his eſſential glory he will not part with; 'in the throne he will be greater.'

2. The glory which is aſcribed to God, or which his creatures labour to bring to him, 1 Chron. xvi. 29. 'Give unto the Lord the glory due unto his name.' And, 1 Cor. vi. 20. 'Glorify God in your body and in your ſpirit.' The glory we give God, is nothing elſe but our lifting up his name in the world, and magnifying him in the eyes of others, Phil. i. 20. 'Chriſt ſhall be magnified in my body.'

Q. *What is it to glorify God, or wherein doth it conſiſt?*

A. Glorifying of God conſiſts in four things: (1.) Appretiation. (2.) Adoration. (3.) Affection. (4.) Subjection. This is the yearly rent we pay to the crown of heaven.

1. Appretiation: is to glorify God, to ſet God higheſt in our thoughts, to have a venerable eſteem of him, Pſal. xcii. 8. 'Thou, Lord, art moſt high for evermore,' Pſal. xcvii. 9. 'Thou art exalted far above all gods.' There is in God all that may draw forth both wonder and delight; there is in him a conſtellation of all beauties; he is *prima, cauſa*, the original and ſpring-head of being, who ſheds a glory upon the creature. This is to glorify God, when we are God-admirers; we admire God in his attributes, which are the gliſtering beams by which the divine nature ſhines forth; we admire him in his promiſes, which are the charter of free-grace, and the ſpiritual cabinet where the pearl of price is hid; we admire God in the noble effects of his power and wiſdom, viz. the making of the world; this is called 'the work of his fingers,' Pſal. viii. 3. Such curious needle-work it was, that none but a God could work. This

is to glorify God, to have God-admiring thoughts; we eſteem him moſt excellent, and ſearch for diamonds only in this rock.

2. Glorifying of God conſiſts in adoration, or worſhip, Pſal. xxix. 2. 'Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.' There is a twofold worſhip: 1. A civil reverence we give to perſons of honour, Gen. xxiii. 7. 'Abraham ſtood up and bowed himſelf to the children of Heth:' Piety is no enemy to courteſy, 2. A divine worſhip, which we give to God, is his prerogative royal, Neh. viii. 6. 'They bowed their heads, and worſhipped the Lord with their faces towards the ground.' This divine worſhip God is very jealous of; this is the apple of his eye, this is the pearl of his crown, which he guards, as he did the tree of life, with cherubims and a flaming ſword, that no man may come near it to violate it; divine worſhip muſt be ſuch as God himſelf hath appointed, elſe it is 'offering ſtrange fire,' Lev. x. 2. The Lord would have Moſes make the tabernacle, 'according to the pattern in the Mount,' Exod. xxv. 40. he muſt not leave out any thing in the pattern, nor add to it. If God was ſo exact and curious about the place of worſhip, how exact will he be about the matter of his worſhip? Surely here every thing muſt be according to the pattern preſcribed in his word.

3. Affections: this is a part of the glory we give to God; God counts himſelf glorified when he is loved, Deut. vi. 5. 'Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul.' There is a twofold love: 1. *Amor Concupiſcentiæ*, a love of concupiſcence, which is ſelf-love; when we love another, becauſe he doth us a good turn: thus a wicked man may be ſaid to love God, becauſe he hath given him a good crop, or filled his cup with wine; and, to ſpeak properly, this is rather to love God's bleſſing than to love God. 2. *Amor amicitiæ*, a love of delight, as a man takes delight in a friend; this is indeed to love God: the heart is ſet upon God, as a man's heart is ſet upon his treaſure. And this love is, 1. Exuberant, not a few drops, but a ſtream. 2. It is ſuperlative; we give God the beſt of our love, the cream of it, Cant. viii. 2. 'I would cauſe thee to drink of ſpiced wine, of the juice of my pomegranate.' If the ſpouſe had a cup more juicy and ſpiced, Chriſt muſt drink of it. 3. It is intenſe and ardent; true ſaints are ſeraphims burning in holy love to God. The ſpouſe was *amore perculſa*, in fainting fits, 'ſick of love,' Cant. ii. 5. Thus to love God is to glorify him; he who is the chief of our happineſs, hath the chief of our affections.

4. Subjection, when we dedicate ourſelves to God, and ſtand ready preſt for his ſervice. Thus the angels in heaven glorify him; they wait on his throne, and are ready to take a commiſſion from him; therefore they are reſembled by the cherubims

with their wings displayed, to shew how swift the angels are in their obedience. This is to glorify God, when we are devoted to his service; our head studies for God, our tongue pleads for him, our hands relieve his members: The wise men that came to Christ, did not only bow the knee to him, but presented him with gold and myrrh, Matth. ii. 11. So we must not only bow the knee, give God worship, but bring presents, golden obedience. This is to glorify God, when we stick at no service; we will fight under the banner of his gospel, against regiments, and say to him, as David to King Saul, 1 Sam. xvii. 32. 'Thy servant will go and fight with this Philistine.' Thus you see wherein the glorifying of God doth consist, in appretiation, adoration, affection, subjection.

A good Christian is like the sun, which doth not only send forth heat, but goes its circuit round the world; thus, he who glorifies God, hath not only his affections heated with love to God, but he goes his circuit too; he moves vigorously in the sphere of obedience.

Q. *Why must we glorify God?*

Ans. 1. Because he gives us our being, Psal. c. 3. 'It is he that made us.' We think it a great kindness in a man to spare our life, but what kindness is it in God to give us our life? We draw our breath from him; and as life, so all the comforts of life are from God: he gives us health, which is the sauce to sweeten our life; he gives us food, which is the oil that nourisheth the lamp of life: now, if all we receive is from the hand of his bounty, is it not good reason we should glorify him, and live to him, seeing we live by him? Rom. xi. 36. 'For of him, and through him are all things.' Of him are all, all we have is of his fulness; through him are all, all we have is through his free-grace; and therefore to him should be all: so it follows, 'To him be glory for ever.' God is not only our benefactor, but our founder; the rivers come from the sea, and they empty their silver streams into the sea again.

2. Because God hath made all things for his own glory, Prov. xvi. 4. 'The Lord hath made all things for himself;' that is, 'for his glory.' As a king hath excise out of commodities. God will have his glory out of every thing: he will have glory out of the wicked, the glory of his justice; they will not give him glory, but he will get his glory upon them, Exod. xiv. 17. 'I will get me honour upon Pharaoh.' But especially he hath made the godly for his glory; they are the lively organs of his praise,' Isa. xliii. 21. 'This people have I formed for myself, and they shall shew forth my praise.' It is true, they cannot add to his glory, but they may exalt it; they cannot raise him in heaven, but they may raise him in the esteem of others. God hath adopted the saints into his family, and made them a royal

prieſthood, that they ſhould ſhew forth the praiſes of him who hath called them, 1 Pet. ii. 9.

3. Becauſe the glory of God hath ſuch intrinſic value and excellency in it; it tranſcends the thoughts of men, and the tongue of angels. God's glory is his treaſure, all his riches lie here; as Micah ſaid, Judges xviii. 24. 'What have I more?' So of God, what hath God more? God's glory is more worth than heaven, more worth than the ſalvation of all men's ſouls: better kingdoms be thrown down, better men and angels be annihilated, than God ſhould loſe one jewel of his crown, one beam of his glory.

4. Creatures below us, and above us, bring glory to God; and do we think to ſit rent-free? Shall every thing glorify God, but man? It is a pity then that ever man was made! 1. Creatures below us, glorify God, the inanimate creatures: the heavens glorify God, Pſal. xix. 1. 'The heavens declare the glory of God.' The curious workmanſhip of heaven ſets forth the glory of its Maker; the firmament is beautified and penciled out in blue and azure colours, where the power and wiſdom of God may be clearly ſeen. 'The heavens declare his glory;' we may ſee the glory of God blazing in the ſun, twinkling in the ſtars. 2. Look into the air, the birds, with their chirping muſic, ſing hymns of praiſe to God, ſaith Anſelm. Every beaſt doth in its kind glorify God,. Iſa. xliii. 20. 'The beaſts of the field ſhall honour me.' (2) Creatures above us glorify God: 'the angels are miniſtring ſpirits,' Heb. i. 14. They are ſtill waiting on God's throne, and bring ſome revenues of glory into the exchequer of heaven. Then ſurely man ſhould be much more ſtudious of God's glory than the angels; for God hath honoured him more than the angels, in that Chriſt took man's nature upon him, and not the angels: ſay, though in regard of creation, God hath made man 'a little lower than the angels,' Heb. ii. 7. yet, in regard of redemption, God hath ſet him higher than the angels; he hath married mankind to himſelf; the angels are Chriſt's friends, but not his ſpouſe; he hath covered us with the purple robe of his righteouſneſs, which is a better righteouſneſs than the angels have, 2 Cor. v. 20. So that if the angels bring glory to God, much more ſhould we, being dignified with honour above the angelical ſpirits.

5. *Anſ.* We muſt bring glory to God, becauſe all our hopes hang upon him, Pſal. xxxix. 7. 'My hope is in thee.' And Pſal. lxii. 5. 'My expectation is from him;' I expect a kingdom from him. A child that is good-natured will honour his parent, as expecting all that ever he is like to be worth from him, Pſal. lxxxvii. 8. 'All my freſh ſprings are in thee.' The ſilver ſprings of grace, the golden ſprings of glory.

Q. *How many ways may we glorify God?*

Anſ. (1.) It is a glorifying God, when we aim purely at God's glory; it is one thing to advance God's glory, another thing to aim at it. God muſt be the *Terminus ad quem*, the ultimate end of all actions. Thus Chriſt, John viii. 50. 'I ſeek not mine own glory, but the glory of him that ſent me.' It is the note of an hypocrite, he hath a ſquint eye, he looks more to his own glory than God's glory. Our Saviour decyphers ſuch, and gives a caveat againſt them, Matth. vi. 2. 'When thou giveſt alms, do not ſound a trumpet.' A ſtranger would aſk, "What means the noiſe of this trumpet?" Then it was anſwered, 'they are going to give to the poor.' And ſo they did not give alms, but ſell them for honour and applauſe, that they may have glory of men: the breath of men was the wind that blew the ſails of their charity; 'verily they have their reward.' The hypocrite may make his acquittance and write, 'received in full payment.' Chryſoſtom calls vain-glory one of the devil's great nets to catch men. And Cyprian ſays, "whom Satan cannot prevail againſt by intemperance, thoſe he prevails againſt by pride and vain-glory." Oh let us take heed of ſelf-worſhipping! aim purely at God's glory.

Q. How ſhall we know we aim at God's glory?

Anſw. 1. When we prefer God's glory above all other things; above credit, eſtate, relations; when the glory of God comes in competition with them, we prefer his glory before them. If relations lie in our way to heaven, we muſt either leap over them, or tread upon them: a child muſt unchild himſelf, and forget he is a child; he muſt know neither father nor mother in God's cauſe, Deut. xxxiii. 9. 'Who ſaid unto his father and mother, I have not ſeen him;' neither did he acknowledge his brethren. This is to aim at God's glory.

2. Then we aim at God's glory, when we can be content that God's will ſhould take place, though it croſs ours: Lord, I am content to be a loſer, if thou be a gainer; to have leſs health, if I have more grace, and thou more glory; whether it be food or bitter phyſic thou giveſt me, Lord, I deſire that which may be moſt for thy glory: thus our bleſſed Saviour, 'not as I will, but as thou wilt,' Matth. xxvi. 39. So God might have more glory by his ſufferings, he was content to ſuffer, John xii. 28. 'Father, glorify thy name.'

3. Then we aim at God's glory, when we can be content to be out-ſhined by others in gifts and eſteem, ſo God's glory may be increaſed: a man that hath God in his heart, and God's glory in his eye, deſires that God ſhould be exalted; and if this be effected, let who will be the inſtrument, he rejoiceth, Phil. i. 15. 'Some preach Chriſt of envy: notwithſtanding Chriſt is preached, and I therein do rejoice, yea, and will rejoice;' they preached Chriſt of envy, they envied Paul that concourſe of

people, and they preached that they might outſhine him in gifts, and get away ſome of his hearers: well, ſaith Paul, Chriſt is preached, and God is like to have glory, therefore I rejoice; let my candle go out, if the Sun of Righteouſneſs may but ſhine.

(2.) We glorify God by an ingenuous confeſſion of ſin: the thief on the croſs had diſhonoured God in his life, but at his death he brings glory to God by confeſſion of ſin, Luke xxiii. 41. 'We indeed ſuffer juſtly.' He acknowledged he deſerved not only crucifixion, but damnation, Joſh. vii. 19. 'My ſon, give, I pray thee, glory to God, and make confeſſion unto him.' An humble confeſſion exalts God: how is God's free-grace magnified in crowning thoſe who deſerve to be condemned! as the excuſing and mincing of ſin doth caſt a reproach upon God. Adam denies not he did taſte the forbidden fruit, but inſtead of a full confeſſion, he taxes God, Gen. iii. 12. 'The woman whom thou gaveſt me, ſhe gave me of the tree, and I did eat.' It is long of thee, if thou hadſt not given me the woman to be a tempter, I had not ſinned. So confeſſion glorifies God, it clears, it acknowledgeth he is holy and righteous, whatever he doth. Nehemiah vindicates God's righteouſneſs, ch. ix. 33. 'Thou art juſt in all that is brought upon us.' A confeſſion then is ingenuous, when it is free, not forced, Luke xv. 18. 'I have ſinned againſt heaven, and before thee.' He chargeth himſelf with ſin before ever his Father chargeth him with it.

(3.) We glorify God by believing, Rom. iv. 20. 'Abraham was ſtrong in faith, giving glory to God.' Unbelief affronts God, it gives him the lie; 'He that believeth not, maketh God a liar,' 1 John v. 10. So faith brings glory to God, it ſets to its ſeal that God is true, John iii. 33. He that believes, flies to God's mercy and truth, as to an altar of refuge; he doth not ingarriſon himſelf in the promiſes, he truſts all he hath with God, Pſal. xxxi. 5. 'Into thy hands I commit my ſpirit.' This is a great way of bringing glory to God, therefore God honours faith, becauſe faith honours God. It is a great honour we do to a man, when we truſt him with all we have, we put our lives and eſtates into his hand; a ſign we have a good opinion of him. The three children glorified God by believing, 'The God whom we ſerve, is able to deliver us, and will deliver us,' Dan. iii. 17. Faith knows there are no impoſſibilities with God, and will truſt him, where it cannot trace him.

(4.) We glorify God by being tender of God's glory; God's glory is dear to him, as the apple of his eye: now, when we are tender of his glory, by laying to heart his diſhonours, this is a glorifying of him. An ingenuous child weeps to ſee a diſgrace done to his father, Pſal. lxix. 9. 'The reproaches of them that reproach thee are fallen upon me.' When we hear God reproached, it is as if we were reproached; when God's glory

ſuffers, it is as if we ſuffered. This is to be tender of God's glory.

(5.) We glorify God by fruitfulneſs, John xv. 8. 'Hereby is my father glorified, if ye bring forth much fruit.' As it is a diſhonour to God to be barren, ſo fruitfulneſs doth honour him: Phil. i. 11. 'Filled with the fruits of righteouſneſs, which are to the praiſe of his glory.' We muſt not be like the fig-tree in the goſpel, which had nothing but leaves, but like the pome-citron, that is continually either mellowing or bloſſoming; it is never without fruit. It is not profeſſion, but fruit glorifies God; God expects to have his glory from us this way, 1 Cor. ix. 7. 'Who planted a vineyard, and eateth not of the fruit of it?' Trees in the foreſt may be barren, but trees in the garden are fruitful: we muſt bring forth the fruits of love and good works, Matth. v. 16. 'Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.' Faith doth ſanctify our works, and works do teſtify our faith: to be doing good to others, to be eyes to the blind, feet to the lame, doth much glorify God. And thus Chriſt did glorify his Father; 'he went about doing good,' Acts x. 38. By being fruitful, we are fair in God's eyes, Jer. xi. 16. 'The Lord called thy name a green olive-tree, fair and of goodly fruit.' And we muſt bear much fruit, it is muchneſs of fruit glorifies God; 'if ye bear much fruit.' The ſpouſe's breaſts are compared to cluſters of grapes, Cant. vii. 7. to ſhew how fertile ſhe was. Though the loweſt degree of grace may bring ſalvation to you, yet not ſo much glory to God; it was not a ſpark of love Chriſt commended in Mary, but much love, 'ſhe loved much,' Luke vii. 47.

(6.) We glorify God, by being contented in that ſtate where his providence hath ſet us; we give God the glory of his wiſdom, in that we reſt ſatisfied with what he carves out to us: Thus did holy Paul glorify God; the Lord did caſt him into as great variety of conditions as any man, 'in priſons more frequent, in deaths oft,' 2 Cor. xi. 23. yet he had learned to be content: St. Paul could ſail either in a ſtorm or a calm; he could be any thing that God would have him; he could either want or abound, Phil. iv. 13. A good Chriſtian argues thus: It is God that hath put me in this condition; he could have raiſed me higher, if he pleaſed, but that might have been a ſnare to me; God hath done it in wiſdom and love; therefore I will ſit down ſatisfied with my condition. Surely this doth much glorify God; God counts himſelf much honoured by ſuch a Chriſtian: ſaith God, Here is one after my own heart; let me do what I will with him, I hear no murmuring, he is content: this ſhews abundance of grace. When grace is crowning, it is not ſo much to be content; but when grace is conflicting with inconveniences,

then to be content, is a glorious thing indeed: for one to be content when he is in heaven, is no wonder; but to be content under the croſs, is like a Chriſtian: this man muſt needs bring glory to God; for he ſhews to all the world, that though he hath little meal in barrel, yet he hath enough in God to make him content; he ſaith, as David, Pſal. xvi. 5. 'The Lord is the portion of mine inheritance; the lines are fallen to me in pleaſant places.'

(7.) We glorify God in working out our own ſalvation: God hath twiſted theſe two together, his glory and our good; we glorify him, by promoting our own ſalvation: it is a glory to God to have multitudes of converts; now, his deſign of free grace takes, and God hath the glory of his mercy; ſo that, while we are endeavouring our ſalvation, we are honouring God. What an encouragement is this to the ſervice of God, to think, while I am hearing and praying, I am glorifying God; while I am furthering my own glory in heaven, I am increaſing God's glory? Would it not be an encouragement to a ſubject, to hear his prince ſay to him, You will honour and pleaſe me very much, if you will go to yonder mine of gold, and dig as much gold for yourſelf as you can carry away? So, for God to ſay, Go to the ordinances, get as much grace as you can, dig out as much ſalvation as you can; and the more happineſs you have, the more I ſhall count myſelf glorified.

(8.) We glorify God, by living to God, 2 Cor. v. 15. 'that they which live, ſhould not live to themſelves, but unto him who died for them.' Rom. xiv. 8. 'Whether we live, we live unto the Lord.' The Mammomniſt lives to his money, the Epicure lives to his belly; the deſign of a ſinner's life is to gratify luſt. But then we glorify God, when we live to God.

Q. What is it to live to God?

Anſw. When we live to his ſervice, and lay out ourſelves wholly for God: the Lord hath ſent us into the world, as a merchant ſends his factor beyond the ſeas to trade for him: then we live to God, when we trade for his intereſt, and propagate his goſpel. God hath given every man a talent; now, when he doth not hide it in a napkin, but improves it for God, this is to live to God. When a maſter in a family, by counſel and good example, labours to bring his ſervants to Chriſt; when a miniſter doth exhauſt himſelf in the labours of his holy calling, when he ſpends himſelf, and is ſpent, that he may win ſouls to Chriſt, and make the crown flouriſh upon Chriſt's head; when the magiſtrate doth not wear the ſword in vain, but labours to cut down ſin, and ſuppreſs vice; this is to live to God, and this is a glorifying of God: Phil. i. 20. 'That Chriſt might be magnified, whether by life or by death.' Three wiſhes St. Paul

had, and they were all about Chriſt, that he may be found in Chriſt, be with Chriſt, and that he might magnify Chriſt.

(9.) We glorify God by walking cheerfully. It is a glory to God, when the world ſees a Chriſtian hath that within him, that can make him cheerful in the worſt times; he can, with the nightingale, ſing with a thorn at his breaſt. The people of God have ground of cheerfulneſs; they are juſtified, and inſtated into adoption; and this creates inward peace; it makes muſic within, whatever ſtorms are without, 2 Cor. i. 4. 1 Theſſ. i. 6. if we conſider what Chriſt hath wrought for us by his blood, and wrought in us by his Spirit, it is a ground of great cheerfulneſs, and this cheerfulneſs, glorifies God; it reflects upon a maſter when the ſervant is always drooping and ſad, ſure he is kept to hard commons, his maſter doth not give him what is fitting; ſo, when God's people hang their harps on willows, ſure they do not ſerve a good maſter, repent of their choice; this reflects diſhonour on God. As the groſs ſins of the wicked bring a ſcandal on the goſpel, ſo do the uncheerful lives of the godly, Pſ. c. 2. 'Serve the Lord with gladneſs.' Your ſerving him doth not glorify him, unleſs it be with gladneſs. A Chriſtian's cheerful looks glorify God; religion doth not take away our joy, but refine and clarify it; it doth not break our viol, but tunes it, and makes the muſic ſweeter.

(10.) We glorify God, by ſtanding up for his truths: much of God's glory lies in his truth; God hath entruſted us with his truth, as a maſter entruſts his ſervant with his purſe to keep. We have not a richer jewel to truſt God with, than our ſouls, God hath not a richer jewel to truſt us with, than his truth: truth is a beam that ſhines from God, much of his glory lies in his truth: now, when we are advocates for truth, this is to glorify God; ſo Athanaſius, the bulwark for truth, Jude 3. 'That ye ſhould contend earneſtly for the truth,' viz. the doctrine of faith. The Greek word to contend, ſignifies a great contending, as one would contend for his land, and not ſuffer his right to be taken from him; ſo we ſhould contend for the truth; were there more of this holy contention, God would have more glory. Some can contend earneſtly for trifles and ceremonies, but not for the truth: we ſhould count him indiſcreet, that would contend more for a picture, than for his land of inheritance; for a box of counters, than for his box of evidences.

(11.) We glorify God, by praiſing of him. Doxology, or praiſe, is a God-exalting work: Pſal. l. 23. 'Whoſo offereth praiſe glorifieth me.' The Hebrew word *Bara*, to create, and *Barak*, to praiſe, are little different, becauſe the end of creation is to praiſe God. David was called the ſweet-ſinger of Iſrael, and his praiſing God, was called a glorifying of God, Pſal.

lxxxvi. 12. 'I will praiſe thee, O Lord my God, and I will glorify thy name.' Though nothing can add to God's eſſential glory, yet praiſe exalts him in the eyes of others: when we praiſe God, we ſpread his fame and renown, we diſplay the trophies of his excellency; in this manner the angels glorify God, and they are the choiriſters of heaven, and do trumpet forth God's praiſe. And praiſing of God is one of the higheſt and pureſt acts of religion; in prayer we act like men; in praiſe we act like angels; this is an high degree of glorifying God. Believers are called 'temples of God,' 1 Cor. iii. 16. When our tongues praiſe, then the organs in God's ſpiritual temple are going. How ſad is it, that God hath no more of his glory from us this way! Many are full of murmurings and diſcontents, but ſeldom do they bring glory to God, by giving him the praiſe due to his name. We read of the ſaints having harps in their hand, Rev. v. 8. the emblems of praiſe. Many have tears in their eyes, and complaints in their mouth, but few have harps in their hand, bleſſing and glorifying of God: let us honour God this way. Praiſe is the quit-rent we pay to God; while God renews our leaſe, we muſt renew our rent.

(12.) We glorify God, by being zealous for his name, Numb. xxv. 11. 'Phineas hath turned my wrath away, while he was zealous for my ſake.' Zeal is a mixed affection, a compound of love and anger; it carries forth our love to God, and anger againſt ſin in a moſt intenſe manner: Zeal is impatient of God's diſhonour; a Chriſtian fired with zeal, takes a diſhonour done to God, worſe than an injury done to himſelf: Rev. ii. 2. 'Thou canſt not bear them that are evil.' Our Saviour Chriſt did thus glorify his Father: he, being baptized with a ſpirit of zeal, drove the money-changers out of the temple, John ii. 14, 17. 'The zeal of thine houſe hath eaten me up.'

(13.) We glorify God, when we have an eye at God, both in our natural and in our civil actions: 1. In our natural actions; in eating and drinking, 1 Cor. x. 31. 'Whether therefore ye eat or drink, do all to the glory of God.' A gracious perſon holds the golden bridle of temperance; he takes his meat as a medicine to heal the decays of nature, and that he may be the fitter, by the ſtrength he receives, for the ſervice of God, he makes his food, not fuel for luſt, but help to duty. 2. In buying and ſelling, we do all to the glory of God. The wicked live upon unjuſt gain, either by falſifying the balance, Hoſ. xii. 7. 'The balances of deceit are in his hands:' While men make their weights lighter, they make their ſins heavier; or, by exacting more than the commodity is worth, they do not for fourſcore write down fifty, but for fifty, fourſcore; they exact double the price that a thing is worth: but then we buy and ſell to the glory of God, when in our buying and ſelling,

we obſerve that golden maxim, 'To do to others, as we would have them to do to us,' Matth. vii. 12. When we do ſell our commodities, that we do not ſell our conſcience, Acts xxiv. 16. 'Herein do I exerciſe myſelf, to have always a conſcience void of offence toward God, and toward men.' This is to glorify God, when we have an eye at God in all our civil and natural actions, and will do nothing that may reflect any blemiſh on religion.

(14.) We glorify God, by labouring to draw others to God; we convert others, and ſo make them inſtruments of glorifying God. We ſhould be both diamonds and loadſtones; diamonds for the luſtre of grace, and loadſtones for our attractive virtues in drawing others to Chriſt: Gal. iv. 19. 'My little children, of whom I travel,' &c. This is a great way of glorifying God, when we break the devil's priſon, and turn men from the power of Satan to God.

(15.) We glorify God in a high manner, when we ſuffer for God, and ſeal the goſpel with our blood; John xxi. 18, 19. 'When thou ſhalt be old, another ſhall gird thee, and carry thee, whether thou wouldeſt not: This ſpake he, ſignifying by what death he ſhould glorify God.' God's glory ſhines in the aſhes of his martyrs: Iſa. xxiv. 15. 'Wherefore glorify the Lord in fires.' Micaiah was in the priſon, Iſaiah was ſawn aſunder, Paul beheaded, Luke hanged on an olive-tree; thus did they, by their death, glorify God. The ſufferings of the primitive ſaints did honour God, and make the goſpel famous in the world: what would others ſay? See what a good maſter they ſerve, and how they love him, that they will venture the loſs of all in his ſervice. The glory of Chriſt's kingdom doth not ſtand in worldly pomp and grandeur, as other kings; but it is ſeen in the cheerful ſufferings of his people; The ſaints of old 'loved not their lives to the death,' Rev. xii. 11. They ſnatch up torments as ſo many crowns. God grant we may thus glorify him, if he calls us to it. Many pray, 'Let this cup paſs away,' but not, 'thy will be done.'

(16.) We glorify God, when we give God the glory of all we do. Herod, when he had made an oration, and the people gave a ſhout, ſaying, 'it is the voice of a God, and not of a man;' and he took this glory to himſelf, the text ſaith, 'Immediately the angel of the Lord ſmote him, becauſe he gave not God the glory, and he was eaten of worms,' Acts xii. 23. Then we glorify God, when we ſacrifice the praiſe and glory of all to God, 1 Cor. xv. 10. 'I laboured more abundantly than they all,' a ſpeech, one would think, ſavoured of pride; but the apoſtle pulls the crown from his own head, and ſets it upon the head of free-grace, 'yet not I, but the grace of God which was with me;' as Joab, when he fought againſt Rabbah

ſent for king David, that he might carry away the crown of the victory, 2 Sam. xii. 28. So a Chriſtian when he hath gotten power over any corruption, or tentation, ſends for Chriſt, that he may carry away the crown of the victory; as the ſilk worm, when ſhe weaves her curious work, ſhe hides herſelf under the ſilk, and is not ſeen; ſo when we have done any thing praiſe-worthy, we muſt hide ourſelves under the vail of humility, and transfer the glory of all we have done to God. Conſtantine did uſe to write the name of Chriſt over his door, ſo ſhould we write the name of Chriſt over our duties; let him wear the garland of praiſe.

(17.) We glorify God, by an holy life. As a bad life doth diſhonour God, 1 Pet. ii. 9. 'Ye are an holy nation, that ye ſhould ſhew forth the praiſes of him that hath called you.' Rom. ii. 24. 'The name of God is blaſphemed among the Gentiles through you.' Epiphanius ſaith, "That the looſeneſs of ſome Chriſtians, in his time, made many of the heathen ſhun the company of the Chriſtians, and would not be drawn to hear their ſermons." So, by our exact Bible-converſation we glorify God. Though the main work of religion lies in the heart, yet our light muſt ſo ſhine, that others may behold it; the chief of building is in the foundation, yet the glory of it is in the frontiſpiece, ſo beauty in the converſation: when the ſaints, who are called jewels, caſt a ſparkling luſtre of holineſs in the eyes of the world; then they 'walk as Chriſt walked,' 1 John ii. 6. when they live as if they had ſeen the Lord with bodily eyes, and been with him upon the mount; then they adorn religion, and bring revenues of glory to the crown of heaven.

Uſe 1. It ſhews us what ſhould not be our chief end, not to get great eſtates, not to lay up treaſures upon earth; this is the degeneracy of mankind ſince the fall, their great deſign is to compaſs the earth, and grow rich; and this they make their chief end: thoſe never think of glorifying God, they trade for the world, but are not factors for heaven: Eccleſ. ix. 3. 'Madneſs is in their heart while they live.' Sometimes they never arrive at an eſtate, they do not get the veniſon they hunt for; or tho' they do, what have they? that which will not fill the heart, no more than the mariner's breath will fill the ſails of a ſhip; like a picture drawn on the ice, and to ſpend all one's time, as Iſrael, in gathering ſtraw, but remember not the end of living to glorify God: Eccleſ. v. 16. 'What profit hath he that laboureth for the wind?' And theſe things are ſoon gone.

Uſe 2. It reproves ſuch, 1. As bring no glory to God: They do not anſwer the end of their creation, their time is not true lived, but time loſt; they are like the wood of the vine, Ezek. xv. 2. Their lives are, as St. Bernard ſpeaks, "Either ſinfulneſs or barrenneſs. An uſeleſs burden on the earth." God

will one day ask such a question as king Ahasuerus did, Esth. vi. 3. 'What honour and dignity hath been done to Mordecai?' So will the Lord say, What honour hath been done to me? what revenues of glory have you brought into my exchequer? There is none here present but God hath put you in some capacity of glorifying him; the health he hath given you, the parts, estate, seasons of grace, these all are opportunities put into your hand to glorify him; and, be assured God will call you to account, to know what you have done with the mercies he hath intrusted you with, what glory you have brought to him. The parable of the talents, Mat. xxv. 15. where the man with the five talents, and the two talents are brought to a reckoning, doth evidently shew that God will call you to a strict account, to know how you have traded with your talents, and what glory you have brought to him. Now how sad will it be with them who hide their talents in a napkin, that bring God no glory at all? ver. 30. 'Cast ye the unprofitable servant into utter darkness.' It is not enough for you to say, that you have not dishonoured God, you have not lived in gross sin; but what good have you done; what glory have you brought to God? It is not enough for the servant of the vineyard, that he do no hurt in the vineyard, he doth not break the trees, or destroy the hedges; if he doth not do service in the vineyard, he looseth his pay; if you do not good in your place, not glorify God, you will lose your pay, miss of salvation. Oh think of this, all you that live unserviceably! Christ cursed the barren fig-tree.

2. It reproves such as are so far from bringing glory to God, that they rob God of his glory, Mal. iii. 8. 'Will a man rob God? yet ye have robbed me.' They rob God, who take the glory due to God to themselves: 1. If they have gotten an estate, they ascribe all to their own wit and industry, they set the crown upon their own head, not considering that, Deut. viii. 18. 'Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.' 2. If they do any duty of religion they look a squint to their own glory, Mat. vi. 5. 'That they may be seen of men,' That they may be set upon a theatre, that others may admire and canonize them. The oil of vain glory feeds their lamp. How many hath the wind of popular breath blown to hell? Whom the devil could not destroy by intemperance, he hath by vain-glory.

3. It reproves them who fight against God's glory, Acts v. 29. 'Lest ye be found to fight against God.'

Q. *But who do fight against God's glory?*

Ans. Such as do oppose that, whereby God's glory is promoted: God's glory is much promoted in the preaching of the word, because it is his engine whereby he converts souls. Now, such as would hinder the preaching of the word, these fight

againſt God's glory, 1 Theſſ. ii. 16. 'Forbidding us to ſpeak to the Gentiles, that they might be ſaved.' Dioclefian, who raiſed the 10th perſecution againſt the Chriſtians, did prohibit church meetings, and would have the temples of the Chriſtians razed down; Such as hinder preaching, do as the Philiſtines that ſtop the wells, they ſtop the well of the water of life; they take away the phyſicians that ſhould heal ſin-ſick ſouls; miniſters are lights, Matth. v. 14. and who but thieves hate the light? theſe perſons do directly ſtrike at God's glory? and what an account will they have to give to God, when he ſhall charge the blood of men's ſouls upon them? Luke xi. 52. 'Ye have taken away the key of knowledge; ye entered not in yourſelves and them that were entering in ye hindered.' If there be either juſtice in heaven, or fire in hell, they ſhall not go unpuniſhed.

Uſe. 4. Exhortation, let us every one, in our place, make this our chief end and deſign to glorify God: 1. Let me ſpeak to magiſtrates; God hath put much glory upon them, Pſ. lxxxii. 6. 'I have ſaid ye are gods; and will they not glorify him whom he hath put ſo much glory upon? Magiſtrates ſhould be zealous for God's worſhip and day; they ſhould not let the ſword ruſt in the ſcabbard, but draw it out for the cutting down of ſin. 2. Miniſters how ſhould they ſtudy to promote God's glory; God hath entruſted them with two of the moſt precious things, his truths, and the ſouls of his people. Miniſters are, by virtue of their office, to glorify God: 1. They muſt glorify God by labouring in the word and doctrine; 2 Tim. iv. 1. 'I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead: preach the word, be inſtant in ſeaſon, out of ſeaſon,' &c. It was Auguſtine's wiſh, "that Chriſt at his coming, might find him either praying or preaching." 2. Miniſters muſt glorify God by ther zeal and ſanctity. The prieſts under the law before they ſerved at the altar, did waſh in the laver: ſuch as ſerve in the Lord's houſe, muſt firſt be waſhed from groſs ſin in the laver of repentance. It is matter of grief and ſhame, to think how many, who call themſelves miniſters, do, inſtead of apparently bringing glory to God, diſhonour God, 2 Chron. xi. 15. Their lives, as well as doctrines, are heterodox, they are not free from the ſins which they reprove in others. Plutarch's ſervant upbraided him, "It is not as my maſter Plutarch ſaith; he hath written a book againſt wrath, anger, *et ipſi mihi iraſcitur*, yet he falls into a paſſion of anger with me:" So this miniſter preacheth againſt drunkenneſs, yet he will be drunk; he preacheth againſt ſwearing, yet he will ſwear; this reproacheth God, and makes the offering of the Lord to be abhorred. 3. Maſters of families, do ye glorify God, ſeaſon your children and ſervants with the knowledge of the Lord; your houſes ſhould be little churches, Gen. xviii. 19.

'I know that Abraham will command his children that they may keep the way of the Lord.' You that are maſters, know you have a charge of ſouls under you; for want of the bridle of family diſcipline, youth runs wild; well, let me lay down ſome motives to glorify God.

1. *Mot.* It will be a great comfort in a dying hour, to think we have glorified God in our lives; it was Chriſt's comfort before his death: John xvii. 3. 'I have glorified thee on earth.' At the hour of death, all your earthly comforts will vaniſh: if you think how rich you have been, what pleaſures you have had on earth; this will be ſo far from comforting you, that it will but torment you the more: what is one the better for an eſtate that is ſpent? But now, to have conſcience telling you, that you have glorified God on earth, what ſweet comfort and peace will this let into your ſoul! how will this make you long for death! The ſervant that hath been all day working in the vineyard, longs till evening comes, when he ſhall receive his pay. They who have lived, and brought no glory to God, how can they think of dying with comfort? They cannot expect an harveſt, that never ſowed any ſeed: how can they expect glory from God, that never brought any glory to him? O in what horror will they be at death! the worm of Conſcience will knaw their ſouls, before the worms are knawing their bodies.

2. *Mot.* If we glorify God, he will glorify our ſouls for ever; by raiſing God's glory, we increaſe our own; by glorifying God, we come at laſt to the bleſſed enjoying of him. And that brings me to the 2d, 'The enjoying of God.'

2dly, Man's chief end is to enjoy God for ever, Pſ. lxxiii. 25. Whom have I in heaven but thee? that is, what is there in heaven I deſire to enjoy but thee? There is a twofold fruition, or enjoying of God; the one is in this life, the other in the life to come.

1ſt, An enjoying of God here in this life: The enjoying of God's preſence; it is a great matter to enjoy God's ordinances (a mercy that ſome do envy us) but to enjoy God's preſence; in the ordinances, is that which a gracious heart aſpires after, Pſal. lxiii. 2. 'To ſee thy glory ſo as I have ſeen thee in the ſanctuary.' This ſweet enjoying of God, is, when we feel his Spirit co-operating with the ordinance, and diſtilling grace upon our hearts: 1. When in the word the Spirit doth quicken and raiſe the affections, Luke xxiv. 32. 'Did not our hearts burn within us?' 2. When the ſpirit doth transform the heart, leaving an impreſs of holineſs upon it, 2. Cor. iii. 8. 'We are changed into the ſame image, from glory to glory.' When the Spirit doth revive the heart with comfort, it comes not only with its anointing, but its ſeal; it ſheds God's love abroad in the heart, Rom. v. 5. This is to enjoy God in an ordinance,

1 John v. 3. 'Our fellowſhip is with the Father, and with his Son Jeſus Chriſt.' In the word, we hear God's voice, and in the ſacrament we have his kiſs; this is enjoying of God: and what infinite content doth a gracious ſoul find in this! The heart being warmed and inflamed in a duty, this is God's anſwering by fire. When a Chriſtian hath the ſweet illapſes of God's Spirit, theſe are the firſt fruits of glory, when God comes down to the ſoul in an ordinance: Now, Chriſt hath pulled off his vail, and ſhowed his ſmiling face; now, he hath led a believer into the banqueting-houſe, and given him of the ſpiced wine of his love to drink; he hath put in his finger at the hole of the door; he hath touched the heart, and made it leap for joy: O how ſweet is it thus to enjoy God! The godly have, in the uſe of the ordinances, had ſuch divine raptures of joy, and ſoul transfigurations, that they have been carried above the world, and have deſpiſed all things here below.

Uſe 1. Is the enjoying of God in this life ſo ſweet? How prodigiouſly wicked are they that prefer the enjoying of their luſts, before the enjoying of God! 2 Pet. iii. 3. 'The luſt of the fleſh, the luſt of the eye, the pride of life,' is the Trinity they worſhip. Luſt is an inordinate deſire or impulſe, provoking the ſoul to that which is evil; there is the revengeful luſt, and the wanton luſt. Luſt is like a feveriſh heat, it puts the ſoul into a flame. Ariſtotle calls ſenſual luſts brutiſh, becauſe, when any luſt is violent, reaſon or conſcience cannot be heard, the beaſt rides the man: theſe luſts, when they are enjoyed, do beſot and diſpirit perſons, Hoſ. iv. 11. 'Whoredom and wine take away the heart;' they have no heart for any thing that is good. How many make it their chief end, not to enjoy God, but to enjoy their luſts; as that Cardinal ſaid, "Let him but keep his cardinal-ſhip of Paris, and he was content to loſe his part in Paradiſe." Luſt firſt bewitcheth with pleaſure, and then comes the fatal dart, Prov. vii. 23. 'Till a dart ſtrike through his liver.' This ſhould be as a flaming ſword to ſtop men in the way of their carnal delights. Who would for a drop of pleaſure, drink a ſea of wrath?

Uſe 2. Let it be our great care to enjoy God's ſweet preſence here, which is the beauty and comfort of the ordinances. Enjoying ſpiritual communion with God, is a riddle and myſtery to moſt people; every one that hangs about the court doth not ſpeak with the King. We may approach to God in ordinances, and, as it were, hang about the court of heaven, yet not enjoy communion with God: we may have the letter without the Spirit, the viſible ſign without the inviſible grace: it is the enjoying of God in a duty we ſhould chiefly look at, Pſal. xlii. 2. 'My ſoul thirſteth for God, for the living God.' Alas! what are all our worldly enjoyments without the enjoying of

God? What is it to enjoy a great deal of health, a brave eſtate, and not to enjoy God? Job xxx. 28. 'I went mourning without the ſun.' So mayeſt thou ſay in the enjoyment of all creatures without God, 'I went mourning without the ſun.' I have the ſtar-light of outward enjoyments, but I cannot enjoy God, I want the Sun of Righteouſneſs. 'I went mourning without the ſun.' This ſhould be our great deſign, not only to have the ordinances of God, but the God of the ordinances: the enjoying of God's ſweet preſence with us here, is the moſt contented life: he is an hive of ſweetneſs, a magazine of riches, a fountain of delight, Pſal. xxxvi. 8, 9. The higher the lark flees, the ſweeter it ſings; and the higher we fly by the wing of faith, the more of God we enjoy, the ſweeter delight we feel in our ſouls. How is the heart inflamed in prayer and meditation? What joy and peace in believing? Is it not comfortable being in heaven? He that enjoys much of God in this life, carries heaven about him. O let this be the thing we are chiefly ambitious of, the enjoying of God in his ordinances; remember, the enjoying of God's ſweet preſence here, is an earneſt of our enjoying him in heaven.

And that brings us to the ſecond thing, viz.

2d, The enjoying of God in the life to come: Man's chief end is to enjoy God for ever. Before this plenary fruition of God in heaven, there muſt be ſomething previous and antecedent; and that is, our being in a ſtate of grace: We muſt have conformity to him in grace, before we can have communion with him in glory; grace and glory are linked and chained together; grace precedes glory, as the morning-ſtar uſhers in the ſun. God will have us qualified and fitted for a ſtate of bleſſedneſs: drunkards and ſwearers are not fit to enjoy God in glory; the Lord will not lay ſuch vipers in his boſom; only the 'pure in heart ſhall ſee God:' we muſt firſt be, as the king's daughter, glorious within, before we are clothed with the robes of glory. As king Ahaſuerus firſt cauſed the virgins to be purified and anointed, and they had their ſweet odours to perfume them, and then they went to ſtand before the king, Eſth. ii. 12. ſo muſt we, we muſt have the anointing of God, and be perfumed with the graces of the Spirit, thoſe ſweet odours, and then we ſhall ſtand before the king of heaven: now, being thus divinely qualified by grace, we ſhall be taken up to the mount of viſion, and enjoy God for ever: this enjoying God for ever, is nothing elſe but to be put to a ſtate of happineſs. As the body cannot have life, but by having communion with the ſoul; ſo the ſoul cannot have bleſſedneſs, but by having immediate communion with God. God is the *ſummum bonum*, the chief good; therefore the enjoying of him is the higheſt felicity; he is, I ſay, the chief good.

1. He is an univerſal good ; *bonum in quo omnia bona*, "A good, in which are all goods." The excellencies of the creature are limited A man may have health, not beauty ; learning, not parentage ; riches, not wiſdom : but in God are eminently contained all excellencies: He is a good, commenſurate fully to the ſoul ; he is a ſun, a portion, an horn of ſalvation ; in him dwells 'all fulneſs,' Col. i. 19. 2. God is an unmixed good : no condition in this life but hath its mixture ; for every drop of honey there is a drop of gall. Solomon, who gave himſelf to find out this philoſopher's ſtone, to ſearch out for an happineſs here below, he found vanity and vexation, Eccl. i. 2. But God is a perfect, quinteſſential good. He is ſweetneſs in the flower. 3. God is a ſatisfying good. The ſoul cries out, I have enough, Pſal. xvii. 15. 'I ſhall be ſatisfied with thy likeneſs.' A man that is thirſty, bring him to the ocean, and he hath enough. If there be enough in God to ſatisfy the angels, then ſure, enough to ſatisfy us. The ſoul is but finite, but God is an uncreated infinite good. And yet though God be ſuch a good as doth ſatisfy, yet not ſurfeit. Freſh joys ſpring continually from God's face ; and God is as much to be deſired after millions of years by glorified ſouls, as at the firſt moment. There is ſo much fulneſs in God as ſatisfies, yet ſo much ſweetneſs, that the ſoul ſtill deſires ; it is ſatisfaction without ſurfeit. 4. God is a delicious good. That which is the chief good muſt raviſh the ſoul with pleaſure ; there muſt be in it ſpirits of delight and quinteſſence of joy ; and this is to be enjoyed only in God. *In Deo quadam dulcedine delectatur anima, immo rapitur :* The love of God drops ſuch infinite ſuavity into the ſoul as is unſpeakable and full of glory. If there be ſo much delight in God, when we ſee him only by faith, 1 Peter i. 8. what will the joy of viſion be, when we ſhall ſee him face to face? If the ſaints have found ſo much delight in God while they were ſuffering, O then what joy and delight will they have when they are crowning! If flames are beds of roſes, O then what will it be to lean on the boſom of Jeſus! what a bed of roſes will that be! 5. God is a ſuperlative good. He is better than any thing you can put in competition with him ; he is better than health, riches, honour. Other things maintain life, he gives life. But who would go to put any thing in balance with the Deity? who would weigh a feather with a mountain of gold? God excels all other things more infinitely than the ſun the light of a taper. 6. God is an eternal good : He is the ancient of Days, Dan. vii. 9. yet never decays, nor waxes old. The joy he gives is eternal, the crown fadeth not away, 1 Peter v. 4. The glorified ſoul ſhall ever be ſolacing itſelf in God ; it ſhall be feaſting on his love, and ſunning itſelf in the light of his countenance. We read of the river of pleaſure at God's right hand ; but will not

this in time be dried up? No, there is a fountain at the bottom which feeds it: Pſal. xxxvi. 9. 'With the Lord is the fountain of life.' Thus God is the chief good; and the enjoying God for ever is the ſupreme felicity the ſoul is capable of.

1. *Uſe of Exhortation.* Let it be the chief end of our living to enjoy this chief good hereafter; this is that which will crown us with happineſs, Auſtin reckons up 288 opinions among the philoſophers about happineſs, but all did ſhoot ſhort of the mark. The higheſt elevation of a reaſonable ſoul is to enjoy God for ever. It is the enjoying God that makes heaven, 1 Theſſ. iv. 17. 'Then ſhall we ever be with the Lord.' The ſoul trembles, as the needle in the compaſs, and is never at reſt till it comes to God. To ſet out this excellent ſtate of a glorified ſoul's enjoying God: 1. This enjoying of God muſt not be underſtood in a ſenſual manner; we muſt not conceive any carnal pleaſures in heaven. The Turks in their Alcoran ſpeak of a paradiſe of pleaſure, where they have riches in abundance, and red wine ſerved in golden chalices. Here is an heaven conſiſting of pleaſures for the body; the epicures of this age would like ſuch an heaven when they die. Though indeed the ſtate of glory be compared to a feaſt, and is ſet out by pearls and precious ſtones, yet theſe metaphors are only to be helps to our faith, and to ſhow us that there is ſuper-abundant joy and felicity in the empyrean heaven; but thoſe are not carnal, but ſacred delights: as our employment ſhall be ſpiritual, it will conſiſt in adoring and praiſing of God: So our enjoyment ſhall be ſpiritual, it ſhall conſiſt in having the perfection of holineſs, in ſeeing the pure face of Chriſt, in feeling the love of God, in converſing with heavenly ſpirits: theſe delights will be more adequate and proper for the ſoul, and infinitely exceed all carnal voluptuous delights. 2. We ſhall have a lively ſenſe of this glorious eſtate. A man in a lethargy, though he be alive, yet he is as good as dead, becauſe he is not ſenſible, nor doth he take any pleaſure in his life; we ſhall have a quick and lively ſenſe of the infinite pleaſure which ariſeth from enjoyment of God; we ſhall know ourſelves to be happy, we ſhall reflect with joy upon our dignity and felicity; we ſhall taſte every crumb of that ſweetneſs, every drop of that pleaſure which flows from God. 3. We ſhall be made able to bear a ſight of that glory: we could not now bear that glory, it would overwhelm us: as a weak eye cannot behold the ſun; but God will capacitate us for glory; our ſouls ſhall be ſo heavenly, and perfected with holineſs, that they may be able to enjoy the bleſſed viſion of God. Moſes in a cleft of the rock ſaw the glory of God paſſing by, Exod. xxxiii. 21. Through that bleſſed rock Chriſt, we ſhall behold the beatifical ſight of God. 4. This enjoyment of God ſhall be more than a bare contemplation of him. Some of the learned

move the queſtion, Whether the enjoyment of God ſhall be only by way of contemplation? Anſ. That is ſomething, but it is but one half of heaven; there ſhall be a loving of God, an acquieſcence in him, a taſting his ſweetneſs; not only inſpection but poſſeſſion, John xvii. 24. 'That they may behold my glory;' there is inſpection: Ver. 22. 'And the glory thou haſt given I me, have given them;' there is poſſeſſion. 'Glory ſhall be revealed in us,' Rom. viii. 18. not only revealed to us, but in us. To behold God's glory, there is glory revealed to us; but to partake of his glory, there is glory revealed in us. As the ſponge ſucks in the wine, ſo ſhall we ſuck in glory. There is no intermiſſion in this ſtate of glory. We ſhall not only have God's glorious preſence at certain ſpecial ſeaſons, but we ſhall be continually in his preſence, continually under divine raptures of joy. There ſhall not be one minute in heaven, wherein a glorified ſoul may ſay, I do not enjoy happineſs. The ſtreams of glory are not like the water of a conduit, often ſtopped, that we cannot have one drop of water; but thoſe heavenly ſtreams of joy are continually running. O how ſhould we deſpiſe this valley of tears, where we now are, for the mount of transfiguration! how ſhould we long for the full enjoyment of God in paradiſe! Had we a ſight of that land of promiſe, we ſhould need patience to be content to live here any longer.

2. Let this be a ſpur to duty. How diligent and zealous ſhould we be in glorifying God, that we come at laſt to enjoy him? If Tully, Demoſthenes, Plato, who had but the dim watch-light of reaſon to ſee by, and did but fancy an elyſium and happineſs after this life, did take ſuch Herculean pains to enjoy it; O then how ſhould Chriſtians, who have the light of ſcripture to ſee by, beſtir themſelves, that they may attend at the eternal fruition of God and glory! If any thing may make us riſe off our bed of ſloth, and ſerve God with all our might, it ſhould be this; the hope of our near enjoyment of God for ever. What made Paul ſo active in the ſphere of religion? 1 Cor. xv. 10. 'I laboured more abundantly than they all.' His obedience did not move ſlow, as the ſun on the dial; but ſwift, as the ſun in the firmament. Why was he ſo zealous in glorifying God, but that he might at laſt centre and terminate in him? 1 Theſſ. iv. 17. 'Then ſhall we be ever with the Lord.'

3d, *Uſe of Conſolation.* Let this comfort the godly in all the preſent miſeries they feel. Thou complaineſt, Chriſtian, thou doſt not enjoy thyſelf, fears diſquiet thee, wants perplex thee; in the day thou canſt not enjoy eaſe, in the night thou canſt not enjoy ſleep: thou doſt not enjoy the comforts of thy life. Let this revive thee, that ſhortly thou ſhalt enjoy God, and then ſhalt have more than thou canſt aſk or think; thou ſhalt have

angels joy, glory without intermiſſion and expiration. We ſhall never enjoy ourſelves fully, till we enjoy God eternally.

OF THE SCRIPTURES.

Q. II. *WHAT rule hath God given to direct us how we may glorify and enjoy him?*

Anſ. The word of God (which is contained in the ſcriptures of the Old and New Teſtament) is the only rule to direct us how we may glorify and enjoy him.

2 Tim. iii. 16. 'All ſcripture is given by the inſpiration of God,' &c. By ſcripture is underſtood the ſacred book of God.—It is given by divine inſpiration; that is, the ſcripture is not the contrivance of man's brain, but of a divine original. The image of Diana was had in veneration by the Epheſians, becauſe they did ſuppoſe it fell from Jupiter, Acts xix. 35. This book then of the holy ſcripture is to be highly reverenced and eſteemed, becauſe we are ſure it came from heaven, 2 Pet. i. 21. The two Teſtaments are the two lips by which God hath ſpoken to us.

Q. *How doth it appear that the ſcriptures have a* Jus Divinum, *a divine authority ſtamped upon them?*

Anſ. Becauſe the Old and New Teſtament are the foundation of all religion. If their divinity cannot be proved, the foundation is gone on which we build our faith. I ſhall therefore endeavour to evince this great truth, that the ſcriptures are the very word of God. I wonder whence the ſcriptures ſhould come, if not from God. 1. And bad men could not be the authors of ſcripture; would their minds be employed in indicting ſuch holy lines? would they declare ſo fiercely againſt ſin? 2. Good men could not be the authors of ſcripture. Could they write in ſuch a ſtrain? or could it ſtand with their grace to counterfeit God's name, and put, *Thus ſaith the Lord*, to a book of their own deviſing? 3. Nor could any angel in heaven be the author of ſcripture, becauſe, 1. The angels pry and ſearch into the abyſs of goſpel myſteries, 1 Pet. i. 12. which implies their neſcience of ſome parts of ſcripture; and ſure they cannot be authors of that book which themſelves do not fully underſtand. Beſides, 2. What angel in heaven durſt be ſo arrogant as to perſonate God, and ſay, 'I create,' Iſa. lxv. 17. and 'I the Lord have ſaid it,' Numb. xiv. 35. So that it is evident, the pedigree of ſcripture is ſacred, and it could come from none but God himſelf.

Not to ſpeak of the harmonious conſent of all the parts of

ſcripture, there are ſeven cogent arguments which may evince it to be the word of God.

1. By its antiquity: It is of ancient ſtanding. The grey hairs of ſcripture make it venerable. No human hiſtories extant reach further than ſince Noah's flood; but the holy ſcripture relates matters of fact that have been from the beginning of the world; it writes of things before time. Now, that is a ſure rule of Tertullian, "That which is of the greateſt antiquity, *id verum quod primum*, is to be received as moſt ſacred and authentic."

2. We may know the ſcriptures to be the word of God, by the miraculous preſervation of it in all ages. The holy ſcriptures are the richeſt jewel that Chriſt hath left; and the church of God hath kept theſe public records of heaven, that they have not been loſt. The word of God hath never wanted enemies to oppoſe, and, if poſſible, to extirpate it. They have given out a law concerning ſcripture, as Pharaoh did the midwives concerning the Hebrew women's children, to ſtrangle it in the birth; yet God hath preſerved this bleſſed book inviolable to this day. The devil and his agents have been blowing at ſcripture-light, but could never prevail to blow it out; a clear ſign that it was lighted from heaven. Nor hath the church of God, in all revolutions and changes, only kept the ſcripture that it ſhould not be loſt, but that it ſhould not be depraved. The letter of ſcripture hath been preſerved, without any corruption, in the original tongue. The ſcriptures were not corrupted before Chriſt's time, for then Chriſt would never have ſent the Jews to the ſcriptures; but he ſends them to the ſcriptures, John v. 39. 'Search the ſcriptures.' Chriſt knew theſe ſacred ſprings were not muddied with human fancies.

4. The ſcripture appears to be the word of God, by the matter contained in it. (1.) By its profundity. The myſtery of ſcripture is ſo abſtruſe and profound, that no man or angel could have known it, had it not been divinely revealed. That eternity ſhould be born; that he who thunders in the heavens ſhould cry in the cradle; that he who rules the ſtars, ſhould ſuck the breaſts; that the Prince of life ſhould die; that the Lord of glory ſhould be put to ſhame; that ſin ſhould be puniſhed to the full, yet pardoned to the full; who could ever have conceived of ſuch a myſtery, had not the ſcripture been the oracle to reveal it to us? So, for the doctrine of the reſurrection, that the ſame body which is crumbled into a thouſand pieces, ſhould riſe *idem numero*, the ſame individual body, (for elſe it were a creation, not a reſurrection.) How could ſuch a ſacred riddle, above all human diſquiſition, be known, had not the ſcripture made a diſcovery of it? (2.) By its purity. It is, for the matter of it, ſo full of goodneſs, juſtice and ſanctity, that it could be

breathed from none but from God; the holineſs of it ſhews it to be of God, it bears his very image. The ſcripture is compared to ſilver refined ſeven times, Pſal. xii. 6. This book of God hath no errata in it: it is a beam of the Sun of Righteouſneſs, a cryſtal ſtream flowing from the fountain of life. All laws and edicts of men have had their corruptions, but the word of God hath not the leaſt tincture, it is of a meridian ſplendor, Pſal. cxix. 140. 'Thy word is very pure,' like wine that comes from the grape, which is not mixed nor adulterated. It is ſo pure, that it purifies every thing elſe, John xvii. 17. 'Sanctify them through thy truth.' The ſcripture preſſeth holineſs, ſo as never any book did: it bids us 'live ſoberly, righteouſly, godly,' Tit. ii. 12. Soberly, in acts of temperance; righteouſly, in acts of juſtice; godly, in the acts of zeal and devotion. It commends to us, 'whatever is juſt, lovely, and of good report,' Phil. iv. 8. This ſword of the Spirit, Eph. vi. 17. cuts down vice. Out of this tower of ſcripture is thrown down a milſtone upon the head of ſin. The ſcripture is the royal law, which commands not only the actions, but affections; it binds the heart to its good behaviour. Where is there ſuch holineſs to be found, as is digged out of this ſacred mine? who could be the author of ſuch a book but God himſelf?

4. That the ſcripture is the word of God, is evident by its predictions; it propheſieth of things to come. This ſhows the voice of God ſpeaking in it; it was foretold by the prophet, 'A virgin ſhall conceive,' Iſa. vii. 14. and, the 'Meſſiah ſhall be cut off,' Dan. ix. 26. The ſcripture foretels things that ſhould fall out many ages and centuries after; as how long Iſrael ſhould ſerve in the iron furnace, and the very day of their deliverance, Exod. xii. 41. 'At the end of the four hundred and thirty years, even the ſelf-ſame day, it came to paſs, that the hoſt of the Lord went out of Egypt.' This prediction of future things, merely contingent, and not depending upon natural cauſes, is a clear demonſtration of its divine original.

5. The impartiality of thoſe men of God, who wrote the ſcriptures; they do not ſpare to ſet down their own failings. What man that writes an hiſtory, would black his own face, viz. record thoſe things of himſelf, that might ſtain his reputation; Moſes records his own impatience when he ſtruck the rock, and tells us, therefore he could not enter into the land of promiſe. David writes of his own adultery and bloodſhed, which ſtands as a blot in his ſcutcheon to ſucceeding ages. Peter relates his own puſillanimity in denying Chriſt. Jonah ſets down his own paſſions, 'I do well to be angry to the death.' Surely, had not their pen been guided by God's own hand, they would never have written that which did reflect diſhonour upon themſelves. Men do uſually rather hide their blemiſhes, than

publiſh them to the world: but theſe penmen of holy ſcripture eclipſe their own name; they take away all the glory from themſelves, and give the glory to God.

6. The mighty power and efficacy the word hath had upon the ſouls and conſciences of men. (1.) It hath changed their hearts. (2.) Some by reading of ſcripture have been turned into other men, they have been made holy and gracious. By reading other books the heart may be warmed, but by reading this book it is transformed, 2 Cor. iii. 3. 'Ye are manifeſtly declared to be the epiſtle of Chriſt, written not with ink, but with the Spirit of the living God.' The word was copied out into their hearts, and they were become Chriſt's epiſtle, ſo that others might read Chriſt in them. If you ſhould ſet a ſeal upon marble, and it ſhould make an impreſſion upon the marble, and leave a print behind, there were a ſtrange virtue in that ſeal: ſo, when the ſeal of the word leaves a heavenly print of grace upon the heart, there muſt needs be a power going along with that word no leſs than divine. (2.) It hath comforted their hearts. When Chriſtians have ſitten by the rivers weeping, the word hath dropped as honey, and ſweetly revived them. A Chriſtian's chief comfort is drawn out of theſe wells of ſalvation; Rom. xv. 4. 'That we thro' comfort of the ſcriptures might have hope.' When a poor ſoul hath been ready to faint, he hath had nothing to comfort him but a ſcripture cordial. When he hath been ſick, the word hath revived him; 2 Cor. iv. 17. 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' When he hath been deſerted, the word hath dropped in the golden oil of joy into his heart, Lam. iii. 31. 'The Lord will not caſt off for ever.' He may change his providence, not his purpoſe; he may have the look of an enemy, but the heart of a father. Thus the word hath a power in it to comfort the heart; Pſal. cxix. 50. 'This is my comfort in mine affliction; for thy word hath quickened me.' As the ſpirits are conveyed through the arteries of the body; ſo divine comforts are conveyed through the promiſes of the word. Now the ſcriptures having ſuch an exhilarating heart-comforting power in them, it ſhows clearly, that they are of God, and it is he that hath put this milk of conſolation into theſe breaſts.

7. The great miracles wherewith the Lord hath confirmed ſcripture. Miracles were uſed by Moſes, Elijah, Chriſt, and continued many years after by the apoſtles, to confirm the verity of the holy ſcriptures. As props are ſet under weak vines, ſo theſe miracles were ſet under the weak faith of men, that if they would not believe the writings of the word, yet they might believe the miracles. We read of God's dividing the waters, making a cauſeway in the ſea for his people to go over, the iron

ſwimming, the oil increaſing by pouring out, Chriſt's making wine of water, his curing the blind, and raiſing the dead: thus God hath ſet a ſeal to the truth and divinity of the ſcripture by miracles.

Object. *The Papiſts indeed cannot deny but that the ſcripture is divine and ſacred; but they affirm, that* quoad nos, *with reſpect to us, it receives its divine authority from the church, and they bring that ſcripture,* 1 Tim. iii. 15. *where the church is ſaid to be the ground and pillar of truth.*

Anſ. It is true, the church is the pillar of truth; but it doth not therefore follow, that the ſcripture hath its authority from the church. The king's proclamation is fixed on a pillar, the pillar holds it out, that all may read, but the proclamation doth not receive its authority from the pillar, but from the king; ſo the church holds forth the ſcriptures, but they do not receive their authority from the church, but from God. If the word of God ſhould be divine becauſe the church holds it forth, then it will follow, that our faith is to be built upon the church, and not upon the word; contrary to that, Eph. ii. 20. 'Built upon the foundation (that is the doctrine) of the apoſtles and prophets.'

Qu. *Are all the books in the Bible of the ſame divine authority?*

Anſ. Thoſe which we call canonical.

Qu. *Why are the ſcriptures called canonical?*

Anſ. Becauſe the word is a rule of faith, a canon to direct our lives. The word is the judge of controverſies, the rock of infallibility; that only is to be received for truth, which is conſonant to, and agrees with ſcripture, as the tranſcript with the original. All maxims in divinity are to be brought to the touch-ſtone of ſcripture, as all meaſures are brought to the ſtandard.

Qu. *Are the ſcriptures a complete rule?*

Anſ. The ſcripture is a full and perfect canon, containing in it all things neceſſary to ſalvation, 2 Tim. iii. 15. 'From a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation.' It ſhews the *Credenda*, what we are to believe; and *Agenda*, what we are to practiſe. It gives us an exact model of religion, and perfectly inſtructs us in the deep things of God. The Papiſts therefore make themſelves guilty, who go to ſeek out ſcripture with their traditions, to which they equallize it. The council of Trent ſaith, That the traditions of the church of Rome are to be received *pari pietatis affectu*, with the ſame devotion that ſcripture is to be received with; ſo bring themſelves under that curſe, Rev. xxii. 18. 'If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book.'

Q. *What is the main ſcope and end of ſcripture?*

Anſ. To chalk out a way to ſalvation. It makes a clear diſcovery of Chriſt, John xx. 31. 'Theſe things are written, that ye might believe that Jeſus is the Chriſt, and that believing ye might have life through his name.' The deſign of the word is to be an examine, whereby our grace is to be tried; a ſea-mark to ſhow us what rocks we are to avoid. The word is to ſublimate and quicken our affections: it is to be our directory and conſolatory; it is to waft us over to the land of promiſe.

Q. *Who ſhall have the power of interpreting ſcriptures?*

The Papiſts do aſſert, that it is in the power of the church. If you aſk who they mean by the church, they ſay, the Pope who is head of it, and he is infallible; ſo Bellarmine. But that aſſertion is falſe, becauſe many of the Popes have been ignorant and vicious, as Platina affirms, who writes of the lives of Popes: Pope Liberius was an Arian, and Pope John XII. denied the immortality of the ſoul; therefore Popes are not fit interpreters of ſcripture: who then?

Anſ. The ſcripture is to be its own interpreter, or rather the Spirit ſpeaking in it; nothing can cut the diamond but the diamond; nothing can interpret ſcripture, but ſcripture; the ſun beſt diſcovers itſelf by its own beams; the ſcripture interprets itſelf in eaſy places to the underſtanding. But the queſtion is concerning hard places of ſcripture, where the weak Chriſtian is ready to wade beyond his depth, who ſhall interpret here?

Anſ. In the church, God hath appointed ſome to expound and interpret ſcripture; therefore he hath given gifts to men; the ſeveral paſtors of churches, like bright conſtellations, give light to dark ſcriptures, Mal. ii. 7. 'The prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth.'

Q. *But this is to pin our faith upon men?*

Anſ. We are to receive nothing for current but what is agreeable to the word; as God hath given to his miniſters gifts for the interpreting obſcure places, ſo he hath given to his people ſo much of the ſpirit of diſcerning, that they can tell (at leaſt in things neceſſary to ſalvation) what is conſonant to ſcripture, and what is not; 1 Cor. xii. 10. 'To one is given a ſpirit of prophecy, to another diſcerning of ſpirits:' God hath endued his people with ſuch a meaſure of wiſdom and diſcretion, that they can diſcern between truth and error, and judge what is ſound, and what is ſpurious, Acts xvii. 11. 'The Bereans ſearched the ſcriptures daily, whether thoſe things were ſo:' They weighed the doctrine they heard, whether it was agreeable to ſcripture, though Paul and Silas were their teachers, 2 Tim. iii. 16.

Uſe 1. See the wonderful goodneſs of God, who, beſides the ight of nature, hath committed to us the ſacred ſcriptures.

The heathens are inveloped with ignorance, Pſal. clxvii. 20. 'As for his judgments they have not known them.' They have the oracles of the Sybils, but not the writings of Moſes and the apoſtles. How many live in the region of death, where this bright ſtar of ſcripture never appeared! We have this bleſſed book of God to reſolve all our cales, to chalk out a way of life to us. John xiv. 22. 'Lord, how is it thou wilt manifeſt thyſelf unto us, and not unto the world?'

(2.) Seeing God hath given us his written word to be our directory, this takes away all excuſes from men. No man can ſay, I went wrong for want of a light; no, God hath given thee his word as a lamp to thy feet; therefore now, if thou goeſt wrong, thou doſt it wilfully. No man can ſay, If I had known the will of God, I would have obeyed; no, thou art inexcuſable, O man, God hath given thee a rule to go by, he hath written his law with his own finger; therefore now, if thou obeyeſt not, thou haſt no apology left. If a maſter leaves his mind in writing with his ſervant, and tells him what work he will have done, yet the ſervant neglects the work, that ſervant is left without excuſe, John xv. 22. 'Now you have no cloke for your ſins.'

Uſe 2. Is all ſcripture of divine inſpiration? is it a book made by God himſelf? Then this reproves, 1. The Papiſts, who take away part of ſcripture, and ſo clip the King of heaven's coin; they expunge the ſecond commandment, out of their catechiſms, becauſe it makes againſt images: it is uſual with them, if they meet with any thing in ſcripture which they diſlike, either they put a falſe gloſs upon it, or, if that will not do, pretend it is corrupted; theſe are like Ananias, who kept back part of the money, Acts v. 2. ſo they keep back part of the ſcripture from the people. This is an high affront to God, to deface and obliterate any part of his word: by this they bring themſelves under that premunire, Rev. xxii. 9. 'If any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life.' Is all ſcripture of divine inſpiration? 2. It condemns the Antinomians, that lay aſide the Old Teſtament as uſeleſs, and out of date; they call them Old-Teſtament Chriſtians: God hath ſtamped a divine majeſty upon both Teſtaments; and till they can ſhew me where God hath given a repeal to the Old, it ſtands in force. The two Teſtaments are the two wells of ſalvation; the Antinomians would ſtop up one of theſe wells, they would dry up one of the breaſts of ſcripture. There is much goſpel in the Old Teſtament; the comforts of the goſpel in the New Teſtament have their riſe from the Old. The great promiſe of the Meſſiah is in the Old Teſtament, 'A virgin ſhall conceive and bear a ſon:'—Nay, I ſay more, the moral law, in ſome parts of it, ſpeaks goſpel, 'I am the Lord thy God;' here is the pure wine

of the goſpel. The ſaint's great charter, where God promiſeth to 'ſprinkle clean water upon them, and put his Spirit within them,' is to be found primarily in the Old Teſtament, Ezek. xxxvi.25, 26. So that they who take away the Old Teſtament, do, as Samſon, pull down the pillars, they would take away the pillars of a Chriſtian's comfort. 3. It condemns the Enthuſiaſts, who, pretending the Spirit, lay aſide the whole Bible; they ſay the ſcripture is a dead letter and they live above it. What imprudence is this? Till we are above ſin, we ſhall not be above ſcripture. Let not men talk of a revelation from the Spirit, ſuſpect it to be an impoſture; the Spirit of God acts regularly, it works in and by the word; and he that pretends to a new light, which is either above the word, or contrary to it, abuſeth both himſelf and the Spirit: his light is borrowed from him who transforms himſelf into an angel of light. 4. It condemns the ſlighters of ſcripture: ſuch are they, who can go whole weeks and months and never read the word. They lay it aſide as ruſty armour; they prefer a play or romance before ſcripture, the *magnalia legis* are to them *minutula*. O how many can be looking their faces in a glaſs all the morning, but their eyes begin to be ſore, when they look upon a Bible! heathens die in the want of ſcripture, and theſe in the contempt of it. They ſurely muſt needs go wrong who ſlight their guide; ſuch as lay the reins upon the neck of their luſts, and never uſe the curbing bit of ſcripture to check them, are carried to hell, and never ſtop. 5. It condemns the abuſers of ſcripture: (1.) Who do mud and poiſon this pure cryſtal fountain with their corrupt gloſſes; who wreſt ſcripture, 2 Pet. iii. 16. The Greek word is, they ſet it upon the rack; they give wrong interpretations of it, not comparing ſcripture with ſcripture: as the Antinomians pervert that ſcripture, Numb. xxiii. 21. 'He hath not beheld iniquity in Jacob;' hence they infer, God's people may take liberty in ſin, becauſe God ſees no ſin in them. It is true, God ſees no ſin in his people with an eye of revenge, but he ſees it with an obſervation. He ſees not ſin in them, ſo as to damn them; but he ſees it, ſo as to be angry, and ſeverely to puniſh them. Did not David find it ſo, when he cried out of his broken bones? In like manner the Arminians wreſt ſcripture, John v. 40. 'Ye will not come to me;' here they bring in free will. This text ſhows 1. How willing God is that we ſhould have life; 2. That ſinners may do no more than they do; they may improve the talents God hath given them: but it doth not prove the power of free-will, for it is contrary to that ſcripture, John vi. 44. 'No man can come to me, except the Father which hath ſent me draw him.' Theſe therefore writing the text ſo hard, as they make the blood come; they do not compare ſcripture with ſcripture. (2.) Who do jeſt with ſcripture?

When they are ſad, they take the ſcripture as their lute or minſtrel to play with, and ſo drive away the ſad ſpirit; as that drunkard I have read of, who, having drunk off his cups, called to ſome of his fellows, Give us of your oil, for our lamps are gone out. In the fear of God, take heed of this. Euſebius tells us of one, who took a piece of ſcripture to make a jeſt of, who was preſently ſtruck with a frenzy and ran mad. And, it is a ſaying of Luther, *Quos Deus vult perdere*, &c. "Whom God intends to deſtroy, he gives them leave to play with ſcripture."

Uſe 3d. Of exhortation. If the ſcripture be of divine inſpiration, then be exhorted, 1. To ſtudy the ſcripture; it is a copy of God's will: be ſcripture-men, Bible-chriſtians. "I adore the fulneſs of ſcripture," ſaith Tertullian. In the book of God are ſcattered many truths as ſo many pearls, John v. 36. 'Search the ſcriptures:' Search as for a vein of ſilver: this bleſſed book will fill your head with knowledge, and your heart with grace. God wrote the two tables with his own fingers; and if God took pains to write, well may we take pains to read. Appollos was mighty in the ſcriptures, Acts xviii. 24. The word is our *magna charta* for heaven; ſhall we be ignorant of our charter; Col. iii. 19. 'Let the word of God dwell in you richly.' The memory muſt be a table-book where the word is written. To make us read the word, conſider, 1. There is majeſty ſparkling in every line of ſcripture: take but one inſtance, Iſa. lxiii. 1. 'Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.' Behold here a lofty magnificent ſtyle? What angel could ſpeak after this manner? Junius was converted by reading one verſe of John: he beheld a majeſty in it beyond all human rhetoric. 2. There is a melody in ſcripture. This is that bleſſed harp which drives away ſadneſs of ſpirit: hear the ſounding of this harp a little, 1 Tim. i. 15. 'This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners;' he took not only our fleſh upon him but our ſins. And Mat. xi. 28. 'Come unto me, all ye that are heavy laden, and I will give you reſt.' How ſweetly doth this harp of ſcripture ſound, what heavenly muſic doth it make in the ears of a diſtreſſed ſinner, eſpecially when the finger of God's Spirit toucheth upon this inſtrument? 3. There is divinity in ſcripture. It contains the marrow and quinteſſence of religion: The ſcripture is a rock of diamonds, a myſtery of piety; the lips of ſcripture have grace poured into them. The ſcripture ſpeaks of faith, ſelf-denial, and all the graces, which, as a chain of pearl adorn a Chriſtian. The ſcripture excites to holineſs, it treats of another world, it gives a

proſpect of eternity: Oh then ſearch the ſcripture! make the word familiar to you. Had I the tongue of angels, I could not ſufficiently ſet forth the excellency of ſcripture: it is a ſpiritual optic-glaſs, in which we behold God's glory: it is the tree of life, the oracle of wiſdom, the rule of manners, the heavenly ſeed of which the new creature is formed, James i. 18. "The two Teſtaments (ſaith Auſtin) are the two breaſts which every Chriſtian muſt ſuck, that he may get ſpiritual nouriſhment." The leaves of the tree of life were for healing, Rev. xxii. 2. So theſe holy leaves of ſcripture, like thoſe leaves, are for the healing of our ſouls. The ſcripture is profitable for all things: if we are deſerted, here is ſpiced wine that chears the heavy heart; if we are purſued by Satan, here is the ſword of the Spirit to reſiſt him: if we are diſeaſed with ſin's leproſy, here are the waters of the ſanctuary, both to cleanſe and cure. Oh then, ſearch the ſcriptures! there is no danger in taſting this tree of knowledge: there was a penalty laid at firſt, that we might not taſte of the tree of knowledge, Gen. iii. 17. 'In the day that thou eateſt thereof, thou ſhalt ſurely die:' but there is no danger of plucking this tree of holy ſcripture; if we do not eat of this tree of knowledge, we ſhall ſurely die: oh, then, read the ſcriptures!—Time may come, when the ſcriptures may be kept from us.

Q. *How ſhould we ſo ſearch the ſcriptures, as to find life?*

Anſ. 1. Read the Bible with reverence; think every line you read God is ſpeaking to you. The ark wherein the law was put was overlaid with pure gold, and was carried on bars, that the Levites might not touch it, Exod. xxv. 14. And why was this, but to breed in the people reverence to the law? 2. Read with ſerioufneſs. It is matter of life and death: by this word you muſt be tried; conſcience and ſcripture are the jury God will proceed by, in judging of you. 3. Read the word with affection. Get your hearts quickened with the word; go to it to fetch fire, Luke xxiv. 32. 'Did not our hearts burn within us?' Labour that the word may not only be a lamp to direct, but a fire to warm. Read the ſcripture, not only as an hiſtory, but as a love-letter ſent to you from God, which may affect your hearts. 4. Pray that the ſame Spirit that wrote the word, may aſſiſt you in the reading of it; that God's Spirit would ſhew you the wonderful things of his law. Go near, ſaith God to Philip, 'join thyſelf to this chariot,' Acts viii. 19. So, when God's Spirit joins himſelf with this chariot of the word, then it becomes effectual.

2. Be exhorted to prize the word written, Job xxiii. 12. David valued the word more precious than gold. What would the martyrs have given for a leaf of the Bible! The word is the field where Chriſt the pearl of price is hid. In this ſacred

mine we dig, not for a wedge of gold, but a weight of glory. 1. The ſcripture is a ſacred collyrium, or eye-ſalve to illuminate us. Prov. vi. 23. 'The commandment is a lamp, and the law is light.' The ſcripture is the chart and compaſs by which we ſail to the new Jeruſalem. The ſcripture is a ſovereign cordial in all diſtreſſes. What are the promiſes but the water of life to renew fainting ſpirits? Is it ſin troubles? There is a ſcripture cordial, Pſal. lxv. 3. 'Iniquities prevail againſt me: as for our tranſgreſſions thou ſhalt purge them away;' or as it is in the Hebrew, 'thou ſhalt cover them.' Is it outward afflictions diſquiet thee? There is a ſcriptural-cordial, Pſ. xci. 15. 'I will be with him in trouble;' not only to behold, but to uphold. Thus, as in the ark was laid up manna, promiſes are laid up as manna in the ark of ſcripture. 3. The ſcripture will make us wiſe: wiſdom is above rubies; Pſal. cxix. 104. 'By thy precepts I get underſtanding.' What made Eve ſo deſire the tree of knowledge? Gen. iii. 6. 'It was a tree to make one wiſe.' The ſcriptures teach a man to know himſelf: they diſcover Satan's ſnares and ſtratagems, 2 Cor. ii. 11. They make one wiſe to ſalvation,' 2 Tim. iii. 15. O then highly prize the ſcriptures! I read of Queen Elizabeth, at her coronation, ſhe received the Bible preſented to her, with both her hands, and kiſſing it, laid it to her breaſt, ſaying, that that book had ever been her chiefeſt delight.

3. If the ſcripture is of divine inſpiration, believe the word. The Romans, that they might gain credit to their laws, reported that they were inſpired by the gods at Rome. O give credence to the word! it is breathed from God's own mouth. Hence ariſeth all the profaneneſs of men, they do not believe the ſcripture, Iſ. liii. 1. 'Who hath believed our report?' Did you believe the glorious rewards the ſcripture ſpeaks of, would you not give diligence to make your election ſure? Did you believe the infernal torments the ſcripture ſpeaks of, would not this put you into a cold ſweat, and cauſe a trembling at heart for ſin? But people are in part Atheiſts, they give but little credit to the word, therefore they are ſo impious, and draw ſuch dark ſhadows in their lives. Learn to realize ſcripture, get your hearts wrought to a firm belief of it. Some think, if God ſhould ſend an angel from heaven, and declare his mind, then they ſhould rather believe him, or if he ſhould ſend one from the damned, and preach the torments of hell all in flames, then they would believe. But Luke xvi. 31. 'If they believe not Moſes and the prophets, neither will they be perſuaded though one aroſe from the dead.' God is wiſe, and he thinks this way fitteſt to make his mind known to us by writing; and ſuch as will not be convinced by the word, ſhall be judged by the word. The belief of the ſcripture is of high importance: it is the be-

lief of ſcripture, that will enable us to reſiſt temptation; 1 John ii. 14. 'The word of God abideth in you, and ye have overcome the wicked one.' It is the belief of ſcripture conduceth much to our ſanctification; therefore theſe two are put together, ſanctification of the Spirit, and belief of the truth, 2 Theſſ. ii. 13. If the word written be not believed, it is like writing on the water, which takes no impreſſion.

4. Love the word written: Pſ. cxix. 97. 'O how love I thy law!' "Lord (ſaith Auguſtine) let the holy ſcriptures be my chaſte delight." Chryſoſtom compares the ſcripture to a garden; every truth is a fragrant flower, which we ſhould wear, not on our boſom, but our heart. David taſted the word 'ſweeter than honey and the honey-comb,' Pſal. xix. 10. There is that in ſcripture may breed delight: it ſhows us the way to riches, Deut. xxviii. 5. Prov. iii. 10. To long life, Pſ. xxxiv. 12. To a kingdom, Heb. xii. 28. Well then, may we count thoſe the ſweeteſt hours which are ſpent in reading the holy ſcriptures: well may we ſay with the prophet, Jer. xv. 16. 'Thy words were found, and I did eat them; and they were the joy and rejoicing of my heart.'

5. Conform to ſcripture, let us lead ſcripture-lives. O that the Bible might be ſeen printed in our lives! do what the word commands. Obedience is an excellent way of commenting upon the Bible, Pſal. lxxxvi. 11. 'I will walk in thy truth.' Let the word be the ſun-dial by which you ſet your life. What are we the better for having the ſcripture, if we do not direct all our ſpeeches and actions according to it? What is a carpenter the better to have his rule about him, if he ſticks it at his back, and never makes uſe of it for the meaſuring and ſquaring his work? So, what are we the better for the rule of the word, if we do not make uſe of it, and regulate our lives by it? How many ſwerve and deviate from the rule? The word teacheth to be ſober and temperate, but they are drunk; to be chaſte and holy, but they are profane; they go quite from the rule. What a diſhonour is this to religion, for men to live in contradiction to ſcripture! The word is called a 'light to our feet.' Pſ. cxix. 105. It is not only a light to our eyes to mend our ſight, but to our feet to mend our walk. O let us lead Bible converſations.

6. Contend for ſcripture. Though we ſhould not be of contentious ſpirits, yet we ought to contend for the word of God; this jewel is too precious to be parted with; Prov. iv. 13. 'Keep her, for ſhe is thy life.' The ſcripture is beſet with enemies; heretics fight againſt it, we muſt therefore 'contend for the faith once delivered to the ſaints,' Jude 3. The ſcripture is our book of evidences for heaven; ſhall we part with our evidences! The ſaints of old were both advocates and martyrs

for truth; they would hold faſt ſcripture, though it were with the loſs of their lives.

7. Be thankful to God for the ſcriptures. What a mercy is it that God hath not only acquainted us what his will is, but that he hath made it known by writing! In the Old times God did reveal his mind by revelations, but the word written is a ſurer way of knowing God's mind than by revelation, 2 Pet. i. 17. 'This voice which came from heaven we heard, we have alſo a more ſure word of prophecy.' The devil is God's ape, and he can transform himſelf into an angel of light; he can deceive with falſe revelations: as I have heard of one who had, as he thought, a revelation from God to ſacrifice his child, as Abraham had: whereupon he following this impulſe of the devil, did kill his child. Thus Satan oft deceives people with deluſion, inſtead of divine revelations; therefore we are to be thankful to God for revealing his mind to us by writing: we have a more ſure word of prophecy. We are not left under a doubtful ſuſpence that we ſhould not know what to believe, but we have an infallible rule to go by. The ſcripture is our poleſtar to direct us to heaven, it ſhews us every ſtep we are to take; when we go wrong, it inſtructs us; when we go right it comforts us; and it is matter of thankfulneſs, that the ſcriptures are made intelligible, by being tranſlated.

8. Adore God's diſtinguiſhing grace, if you have felt the power and authority of the word upon your conſcience; if you can ſay as David, Pſal. cxix. 50. 'Thy word hath quickened me.' Chriſtian, bleſs God that he hath not only given thee his word to be a rule of holineſs, but his grace to be a principle of holineſs: bleſs God that he hath not only written his word, but ſealed it upon thy heart, and made it effectual. Canſt thou ſay it is of divine inſpiration, becauſe thou haſt felt it to be of lively operation? O free grace! that God ſhould ſend out his word, and heal thee; that he ſhould heal thee, and not others? that the ſame ſcripture, which is to them a dead letter, ſhould be to thee a ſavour of life.

THAT THERE IS A GOD.

Q. III. *WHAT do the ſcriptures principally teach?*

Anſ. The ſcriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. *What is God?*

Anſ. God is a Spirit, infinite, eternal, and unchangeable, in

his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Here is, 1. Something implied, That there is a God. 2. Expreſſed, That he is a Spirit. 3. What kind of Spirit.

1. Implied, That there is a God: The queſtion, *What is God?* takes it for granted that there is a God; the belief of God's eſſence is the foundation of all religious worſhip, Heb. xi. 6. 'He that comes to God, muſt believe that he is.' There muſt be a firſt cauſe, which gives a being and exiſtence to all things beſides. We come to know that there is a God, 1. By the book of nature, the notion of a Deity is engraven on man's heart, it is demonſtrable by the light of nature. I think it hard for a man to be a natural Atheiſt: he may wiſh there were no God, he may diſpute againſt a Deity, but he cannot in his judgment believe there is no God, unleſs by accumulated ſin his conſcience be ſeared, and he hath ſuch a lethargy upon him, that he hath ſinned away his very ſenſe and reaſon. 2. We come to know that there is a God by his works, and this is ſo evident a demonſtration of a Godhead, that the moſt atheiſtical ſpirits, when they have conſidered theſe works of God, have been forced to acknowledge ſome wiſe and ſupreme power the maker of theſe things; as it is reported of Galen and others. (1.) We will begin with the greater world, (1.) The creation of the glorious fabric of heaven and earth; ſure there muſt be ſome architect or firſt cauſe, the world could not make itſelf; who could hang the earth on nothing, but the great God? Who could provide ſuch rich furniture for the heavens, the glorious conſtellations, the firmament beſpangled with ſuch glittering lights? All this ſpeaks a Deity: we may ſee God's glory blazing in the ſun, twinkling in the ſtars. Who could give the earth its clothing, cover it with graſs and corn, adorn it with flowers, enrich it with gold? Only God, Job xxviii. 4. Who but God could make the ſweet muſic in the heavens, cauſe the angels to join in concert, and ſound forth the praiſes of their Maker? Job xxxviii. 7. 'When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.' If a man ſhould go into a far country, and ſee ſtately edifices there, he would never imagine that theſe could build themſelves, but that ſome greater power built them: to imagine that the work of the creation was not framed by God, is as if we ſhould conceive a curious landſcape to be drawn by a pencil without the hand of a limner; Acts xvii. 24. 'God that made the world, and all things therein.' To create, is proper to the Deity. 2. The wiſe government of all things, evinces there is a God: God is the great Superintendent of the world, he holds the golden reins of government in his hand, guiding all things moſt regularly and harmoniouſly to their proper end; who that eyes providence, but muſt be

forced to acknowledge there is a God? Providence is the queen and governeſs of the world; it is the hand that turns the wheel of the whole creation; providence ſets the ſun its race, the ſea its bounds. If God ſhould not guide the world, things would run into diſorder and confuſion: when one looks on a clock, and ſees the motion of the wheels, the ſtriking of the hammer, the hanging of the plummets, he would ſay, there were ſome artificer did make it, and put it into that order: ſo, when we ſee the excellent order and harmony in the univerſe, the ſun, that great luminary, diſpenſing its light and heat to the world, without which, the world were but a grave or a priſon; the rivers ſending forth their ſilver ſtreams to refreſh the bodies of men, and prevent a drought; and every creature acting within its ſphere, and keeping its due bounds; we muſt needs acknowledge there is a God, who wiſely orders and governs all theſe things. Who could ſet this great army of the creatures in their ſeveral ranks and ſquadrons, and keep them in their conſtant march, but He, whoſe name is THE LORD OF HOSTS? And as God doth wiſely diſpoſe all things in the whole regiment of the creatures, ſo, by his power, he doth ſupport them: did God ſuſpend and withdraw his influence never ſo little, the wheels of the creation would unpin, and the axle-tree break aſunder. (3.) The motion of the creatues: all motion, as the philoſophers ſay, is from ſomething that is unmoveable. As for example, the elements are moved by the influence and motion of the heavenly bodies; the ſun and moon, and theſe planets, are moved by the higheſt orb, called *Primum Mobile:* now, if one ſhould aſk, Who moves that higheſt orb, or the firſt mover of the planets? ſure it can be no other hand but God himſelf.

(2.) Let us ſpeak of Man, who is a microcoſm or leſſer world: the excellent contexture and frame of his body, which is wrought curiouſly as with needle-work, Pſal. cxxxix. 15. 'I was curiouſly wrought in the loweſt parts of the earth:' and the endowment of this body with a noble ſoul; who but God could make ſuch an union of different ſubſtances, fleſh and ſpirit; in him we live, and move, and have our being. The quick acute motion of every part of the body, ſhews that there is a God: we may ſee ſomething of him in the ſparkling of the eye: and if the cabinet of the body be ſo curiouſly wrought, what is the jewel? The ſoul hath a celeſtial brightneſs in it; as Damaſcene ſaith, "It is a diamond ſet in a ring of clay." What noble faculties is the ſoul endowed with? Underſtanding, Will, Affections, which are a glaſs of the Trinity, as Plato ſpeaks. The matter of the ſoul is ſpiritual, it is a divine ſparkle lighted from heaven; and being ſpiritual, is immortal, as Scaliger notes; *anima non ſeneſcit*, the ſoul doth not wax old, it lives for ever: and who could create a ſoul ennobled with ſuch rare angelical properties,

but God? We muſt needs ſay as the Pſalmiſt, 'It is he that hath made us, and not we ourſelves,' Pſal. c. 3.

2. We may prove a Deity by our conſcience. Conſcience is God's deputy or vicegerent. Conſcience is a witneſs of a Deity: if there were no Bible to tell us there is a God, yet conſcience might. Conſcience, as the apoſtle ſaith, 'either accuſeth,' or 'excuſeth,' Rom. ii. 15. Conſcience acts in order to an higher judicatory. 1. Natural conſcience, being kept free from groſs ſin excuſeth. When a man doth virtuous actions, lives ſoberly and righteouſly, obſerves the golden maxim, doing to others as he would have them to do to him; then conſcience approves, and ſaith, Well done: conſcience, like a bee, gives honey. 2. Natural conſcience in the wicked doth accuſe: when men go againſt the light of conſcience, then they feel the worm of conſcience. *Eheu quis intus ſcorpio?* Sen. Conſcience, being ſinned againſt, ſpits fire in men's faces, fills them with ſhame and horror: when the ſinner ſees an hand-writing on the wall of conſcience, his countenance is changed. Many have hanged themſelves to quiet their conſcience. Tiberius the emperor, a bloody man, felt the laſhes of his conſcience; he was ſo haunted with that fury, that he told the Senate, he ſuffered death daily. And what is it ſhould put a man's conſcience into ſuch an agony, but the impreſſion of a Deity, and the thoughts of coming before God's tribunal? Thoſe who are above all human laws, yet are ſubject to the checks of their own conſcience. And it is obſervable, the nearer the wicked approach to death, the more they are terrified, and conſcience gives a louder alarm to them; and whence is this, but from the apprehenſion of judgment approaching? The ſoul, being ſenſible of its immortal nature, trembles at him, who never ceaſeth to live, and therefore will never ceaſe to puniſh.

3. That their is a God, appears by the conſent of nations, by the univerſal vote and ſuffrage of all. *Nulla gens tam barbara cui non inſideat hæc perſuaſio Deum eſſe.* Tully: No nation ſo barbarous, ſaith Tully, as not to believe there is a God. Though the heathen did miſtake in their devotion, they did not worſhip the true God, yet they worſhipped a god. They ſet up an altar, 'To the unknown God.' Acts xvii. 22. They knew a God ſhould be worſhipped, though they knew not the God whom they worſhipped. Some did worſhip Jupiter, ſome Neptune, ſome Mars; rather than not to worſhip ſomething, they would worſhip any thing.

4. That there is a God, appears by his prediction of future things. He who can foretel things which ſhall ſurely come to paſs, is the true God: God foretold, that a virgin ſhould conceive; he prefixed the time when the Meſſias ſhould be cut off, Dan. ix. 26. He foretold the captivity of the Jews in Baby-

lon, and who ſhould be their deliverer, Iſa. xlv. 1. This is ſuch a ſtrong argument to prove a Deity, as God himſelf uſeth it to prove he is the true God, and that all the gods of the heathens were fictions and nullities, Iſa. xli. 22. *Teſtimonium divinitatis eſt veritas divinationis*, Tertull. To foretel things contingent, and which depend upon no natural cauſes, is proper to a Deity.

5. That there is a God, appears by God's unlimited power and ſovereignty. He who can work, and none hinder him, is the true God: but God can do ſo, Iſa. xliii. 13. 'I will work, and who ſhall let it.' Nothing can hinder action but ſome ſuperior power; but there is no power above God: all power that is, is by him, therefore all power is under him: he hath a 'mighty arm,' Pſal. lxxxix. 13. He ſees the deſigns men drive on againſt him, and plucks off their chariot-wheels; he maketh diviners mad, Iſa. xliv. 25. He cutteth off the ſpirit of princes: he bridleth the ſea, gives check to the leviathan, binds the devil in chains; he acts according to his pleaſure, he doth what he will; I will work, and who ſhall let it.

6. There are devils, therefore there is a God. Atheiſts cannot deny but there are devils, and then they muſt grant there is a God. We read of divers poſſeſſed with the devil. The devils are called in ſcripture, Hairy Ones, becauſe they often appeared in the form of goats or ſatyrs. Gerſon, in his book *de probatione ſpirituum*, tells us how Satan on a time appeared to an holy man in a moſt glorious manner, profeſſing himſelf to be Chriſt: the old man anſwered, "I deſire not to ſee my Saviour here in this deſart, it ſhall ſuffice me to ſee him in heaven." Now, if there be a devil, then there is a God. Socrates an heathen, when he was accuſed at his death, confeſſed, that, as he thought, there was a *malus genius*, an evil ſpirit, ſo he thought there was a good.

Uſe 1. Seeing there is a God, this reproves ſuch atheiſtical fools as deny it. Epicurus denied there was a providence, ſaying, that all things fell out by chance, Diagoras. He that ſaith there is no God, is the wickedeſt creature that is; he is worſe than a thief, who doth but take away our goods from us, but the Atheiſt would take away our God from us, John. xx. 'They have taken away my Lord.' So we may ſay of Atheiſts, they would take away our God from us, in whom all our hope and comfort is laid up, Pſal. xiv. 1. 'The fool hath ſaid in his heart, their is no God.' He durſt not ſpeak it with his tongue, but ſaid it in his heart; he wiſhed it. Sure none can be ſpeculative Atheiſts, 'The devils believe and tremble.' James ii. 16. I have read of one Arthur, a profeſſed Atheiſt, who when he came to die, cried out, he was damned: but though there are few found who ſay, *There is no God*; yet many deny him in

their practices, Tit. i. 16. 'In works they deny him.' Cicero ſaid of Epicurus, *verbis reliquit Deos reſtiuhit*: The world is full of practical atheiſm; moſt people live as if they did not believe their was a God. Durſt they lie, defraud, be unclean, if they believed there were a God who would call them to an account? If an Indian, who never heard of a God, ſhould come among us, and have no other means to convince him of a Deity, but the lives of men in our age, ſurely he would be of Protagora's mind, who did hang in a doubtful ſuſpence, and did queſtion whether there were a God; *utrum Dii ſint non auſim affirmare*.

Uſe 2. Seeing there is a God, he will deal righteouſly, and give juſt rewards to men. Things ſeem to be carried in the world very unequally; the wicked flouriſh, Pſ. lxxiii. They who tempt God are delivered, Mal. iii. 15. the ripe cluſters of grapes are ſqueezed into their cup, and, in the mean while, the godly, who weep for ſin, and ſerved God, are afflicted; Pſ. cii. 9. 'I have eaten aſhes like bread, and mingled my drink with weeping.' Evil men enjoy all the good, and good men endure all the evil. But ſeeing there is a God, he will deal righteouſly with men, Gen. xviii. 25. 'Shall not the judge of all the earth do right?' Offenders muſt come to puniſhment. The ſinner's death-day and dooms day is a-coming; Pſal. xxxvii. 13. 'The Lord ſeeth that his day is coming.' While there is an hell, the wicked ſhall be ſcourged enough; and while there is eternity, they ſhall lie there long enough; and God will abundantly compenſate the faithful ſervice of his people. They ſhall have their white robes and crowns: Pſal. lviii. 11. Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.' Becauſe God is God, therefore he will give forth glorious rewards to his people.

Uſe 3. Seeing there is a God, woe to all ſuch as engage this God againſt them; he lives for ever to be avenged upon them, Ezek. xxii. 14. 'Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee?' Such as pollute God's ſabbath, oppoſe his ſaints, trampling the jewels in the duſt; ſuch as live in a contradiction to God's word: theſe do engage the infinite majeſty of heaven againſt them; and how diſmal will their caſe be! Deut. xxxii. 1. 'If 41 whet my glittering ſword, and mine hand take hold of judgment, I will render vengeance to mine enemies: I will make mine arrows drunk with blood,' &c. If it be ſo terrible to hear the lion roar, what is it when he begins to tear his prey? Pſal. lv. 22. 'Conſider this, ye that forget God, leſt I tear you in pieces.' O that men would think of this, who go on in ſin! Shall we engage the great God againſt us? God ſtrikes ſlow but heavy; Job xl. 9. 'Haſt thou an arm like God? Canſt thou ſtrike ſuch a

blow? God is the beſt friend, but the worſt enemy. If he can look men into their grave, how far can he throw them? 'Who knows the power of his wrath!' Pſal. xc. 11. What fools are they, who, for a drop of pleaſure, drink a ſea of wrath! Paracelſus ſpeaks of a phrenzy ſome have, which will make them die dancing: ſinners go dancing to hell.

Uſe 4. Seeing there is a God, let us firmly believe this great article of our creed. What religion can their be in men, if they do not believe a Deity? 'He that cometh to God, muſt believe that he is.' To worſhip God, and pray to him, and not believe there is a God, is to put a high ſcorn and contempt upon God. Believe that God is the only true God; ſuch a God as he hath revealed himſelf in his word, 'A lover of righteouſneſs, and hater of wickedneſs,' Pſal. xlv. 7. The real belief of a Deity gives life to all religious worſhip: the more we believe the truth and infiniteneſs of God, the more holy and angelical we are in our lives. Whether we are alone, or in company, God ſees us: he is the heart-ſearcher: the belief of this would make us live always under God's eye, Pſal. xvi. 8. 'I have ſet the Lord always before me.' The belief of a Deity would be a bridle to ſin, a ſpur to duty; it would add wings to prayer, and oil to the lamp of our devotion. The belief of a Deity would cauſe dependance upon God in all our ſtraits and exigencies; Gen. xvii. 1. 'I am God all ſufficient;' a God that can ſupply all your wants, ſcatter all your fears, reſolve all your doubts, conquer all your temptations; the arm of God's power can never be ſhrunk; he can create mercy for us, and therefore can help, and not be beholden to the creature. Did we believe there is a God, we ſhould ſo depend on his providence as not to uſe any indirect means: we would not run ourſelves into ſin to rid ourſelves out of trouble: 2 Kings i. 3. 'Is it not becauſe there is not a God in Iſrael that ye go to inquire of Beelzebub the God of Ekron?' When men run to ſinful ſhifts, is it not becauſe they do not believe there is a God, or that he is all-ſufficient?

2. Seeing there is a God, let us labour to get an intereſt in him, Pſ. xlviii. 14. 'This God is our God.' Two things will comfort us, Deity and propriety; ſince the fall we have loſt likeneſs to God and communion with God; let us labour to recover this loſt intereſt, and pronounce this Shibboleth, 'My God,' Pſ. xliii. 5. It is little comfort to know there is a God, unleſs he be ours; God offers himſelf to be our God, Jer. xxxi. 33. 'I will be their God.' And faith catcheth hold of the offer, it appropriates God, and makes all that is in him over to us to be ours; his wiſdom to be ours, to teach us; his holineſs ours to ſanctify us, his ſpirit ours, to comfort us; his mercy ours, to

ſave us. To be able to ſay, God is mine, is more than to have all the mines of gold and ſilver.

3. Seeing there is a God, let us ſerve and worſhip him as God: it was an indictment brought in againſt them, Rom. i. 21. 'They glorified him not as a God.' 1. Let us pray to him as to a God. 'Pray with fervency,' Jam. v. 16. An 'effectual fervent prayer prevails much.' This is both the fire and the incenſe; without fervency it is no prayer. 2. Love him as a God, Deut. vi. 5. 'Thou ſhalt love the Lord thy God with all thy heart.' To love him with all the heart, is to give him a precedency in our love, deſire to let him have the cream of our affections; to love him not only appretiatively, but intenſively, as much as we can. As the ſun-beams united, in a burning-glaſs, burn the hotter, ſo all our affections ſhould be united, that our love to God may be more ardent. 3. Obey him as a God. All creatures obey him, the ſtars fight his battles, the wind and ſea obey him, Mark iv. 41. much more ſhould man, whom God hath endued with a principle of reaſon: he is a God, and hath a ſovereignty over us; therefore as we received life from him, ſo we muſt receive a law from him, and ſubmit to his will in all things: this is to kiſs him with a kiſs of loyalty, and it is to glorify him as God.

GOD IS A SPIRIT.

Q. IV. *WHAT is GOD?*

Anſ. God is a ſpirit.

2. The thing expreſſed, John iv. 24. 'God is a ſpirit,' God is *eſſentia ſpiritualiſſima*, Zanchy.

Q. *What do you mean when you ſay, God is a ſpirit?*

Anſ. By Spirit I mean, God is an immaterial ſubſtance, of a pure, ſubtil, unmixed eſſence, not compounded of body and ſoul, without all extenſion of parts. The body is a dreggiſh thing: the more ſpiritual God's eſſence is, the more noble and excellent. The ſpirits are the more refined part of the wine.

Q. *Wherein doth God differ from other ſpirits?*

1. The angels are ſpirits.

Anſ. We muſt diſtinguiſh of ſpirits. 1. The angels are created, God is a ſpirit uncreated. 2. The angels are ſpirits, but they are finite, and capable of being annihilated; the ſame power which made them, is able to reduce them to their firſt nothing; but God is an infinite ſpirit. 3. The angels are confined ſpirits, they cannot be *duobos locis ſimul*, they are confined to a place: but God is an immenſe ſpirit, and cannot be confined, being in all places at once. 4. The angels, though they

are ſpirits, yet they are but miniſtring ſpirits, Heb. i. 14. Though they are ſpirits, yet are they ſervants, God is a ſuper-excellent ſpirit, the 'Father of ſpirits,' Heb. xii. 9.

2. The ſoul is a ſpirit, Eccleſ. xii. 7. 'The ſpirit ſhall return unto God that gave it.'

Q. *How doth God, being a ſpirit, differ from the ſoul?*

Servetus and Oſiander thought, that the ſoul being infuſed, did convey into man the very ſpirit and ſubſtance of God; an abſurd opinion, for the eſſence of God is incommunicable.

Anſ. Therefore, when it is ſaid, the ſoul is a ſpirit, it is meant, God hath made it intelligible, and hath ſtamped upon it his likeneſs, not his eſſence.

Q. *But is it not ſaid, That we are made partakers of the divine nature?*

Anſ. By divine nature, there is meant divine qualities, 2 Pet. i. 4. We are made partakers of the divine nature, not by identity or union with the divine eſſence, but by a transformation into the divine likeneſs. Thus you ſee how God differs from other ſpirits, angels and ſouls of men. He is a ſpirit of tranſcendent excellency, the 'Father of ſpirits.'

Obj. *Againſt this Vorſtius and the Anthropomorthites object, that, in ſcripture, an human ſhape and figure is given to God; he is ſaid to have eyes and hands?*

Anſ. It is contrary to the nature of a ſpirit to have a corporeal ſubſtance; Luke xxiv. 39. 'Handle me, and ſee me; for a ſpirit hath not fleſh and bones, as ye ſee me have.' Bodily members are aſcribed to God, not properly, but metaphorically, and in a borrowed ſenſe; he is only ſet out to our capacity: by the right-hand of the Lord is meant his power; by the eyes of the Lord is meant his wiſdom. Now that God is a ſpirit, and is not capable of bodily ſhape or ſubſtance, is clear. 1. A body is viſible, but God is inviſible; therefore he is a ſpirit, 1 Tim. vi. 16. whom 'no man hath ſeen, nor can ſee,' not by an eye of ſenſe. 2. A body is terminated, can be but in one place at once; but God is every where, in all places at once; therefore he is a ſpirit, Pſ. cxxxix. 7, 8. God's centre is every where, and his circumference is no where. 3. A body being compounded of integral parts may be diſſolved; *quicquid diviſibile eſt corruptibile:* but the Godhead is not capable of diſſolution; he can have no end, from whom all things have their beginning. So that it clearly appears that God is a ſpirit, which adds to the perfection of his nature.

Uſe 1. If God be a ſpirit, then he is impaſſible; he is not capable of being hurt. Wicked men ſet up their banners, and bend their forces againſt God; they are ſaid to fight againſt God, Acts v. 39. But what will this fighting avail? What hurt can they do to the Deity? God is a ſpirit, and therefore cannot re-

ceive any hurtful impreſſion: wicked men may imagine evil againſt the Lord; Nahum i. 9. 'What do ye imagine againſt the Lord?' But God, being a ſpirit, is impenetrable. The wicked may eclipſe his glory, but cannot touch his eſſence. God can hurt his enemies, but they cannot hurt him. Julian might throw up his dagger into the air againſt Heaven, but could not touch the Deity. God is a ſpirit, inviſible. How can the wicked with all their forces hurt him, when they cannot ſee him? Hence all the attempts of the wicked againſt God are fooliſh, and prove abortive; Pſal. ii. 3, 4. 'The kings of the earth ſet themſelves againſt the Lord, and againſt his anointed. He that ſits in heaven ſhall laugh.' He is a ſpirit, he can wound them, but they cannot touch him.

Uſe 2. If God be a ſpirit, then it ſhews the folly of the Papiſts, who worſhip him by pictures and images. Being a ſpirit, we cannot make any image to repreſent him by; Deut. iv. 12. 'The Lord ſpake to you out of the midſt of the fire, ye heard the voice of the words, but ſaw no ſimilitude.'

1. God being a ſpirit is imperceptible, cannot be diſcerned; how then can there be any reſemblance made of him; Iſaiah xl. 18. 'To whom then will ye liken God, or what likeneſs will ye compare unto him?' How can you paint the Deity? Can we make an image of that which we never ſaw? Ye ſaw no ſimilitude. God is a ſpirit. It were a folly to go to make the picture of the ſoul, becauſe it is a ſpiritual thing; or to paint the angels, becauſe they are ſpirits.

Obj. *Are not the angels in ſcripture repreſented by the cherubims?*

Anſ. There is *Imago perſonæ et officii*; there is the image of the perſon, and the image that repreſents the office. The cherubims did not repreſent the perſons of the angels, but their office. The cherubims were made with wings, to ſhew the ſwiftneſs of the angels in diſcharge of their office: and if we cannot picture the ſoul, nor the perſons of angels, becauſe they are ſpirits, much leſs can we make an image or picture of God, who is infinite and the Father of ſpirits.

2. God, being a ſpirit, is omnipreſent; he is preſent in all places, Jer. xxiii. 24. 'Do not I fill heaven and earth? ſaith the Lord.' Therefore, being every where preſent, it is abſurd to worſhip him by an image: were it not a fooliſh thing to bow down to the king's picture, when the king is preſent? So to go to worſhip God's image, when God himſelf is preſent.

Q. *But how then ſhall we conceive of God, being a ſpirit, if we may make no image or reſemblance of him?*

Anſ. We muſt conceive of him ſpiritually, viz. (1.) In his attributes: his holineſs, juſtice, goodneſs, which are the beams by which his divine nature ſhines forth. (2.) We muſt con-

ceive of him as he is in Chriſt; Chriſt 'is the image of the inviſible God:' Col. i. 15. Set the eyes of your faith on Chriſt, God-man. In Chriſt we ſee ſome ſparklings of the divine glory; in him there is the exact reſemblance of all his Father's excellencies. The wiſdom, love and holineſs of God the Father ſhine forth in Chriſt; John xiv. 9. 'He that hath ſeen me hath ſeen the Father.'

3. *Infer.* If God be a ſpirit, it ſhews us, that the more ſpiritual we grow, the more we grow like to God. How do earth and ſpirit agree? Phil. iii. 9. Earthly ones may give for their creſt, the mole or tortoiſe that live in the earth. What reſemblance is there between an earthly heart, and him who is a ſpirit? The more ſpiritual any one is, the more like God.

Q. *What is it to be ſpiritual?*

Anſ. To be refined and ſublimated, to have the heart ſtill in heaven, to be thinking of God and glory, and to be carried up in a fiery chariot of love to God; this is to be ſpiritual: Pſal. lxxiii. 25. 'Whom have I in heaven but thee?' On which Beza paraphraſeth thus, *Apage terra, utinam tecum in cœlo eſſem!* "O that I were in heaven with thee!" a Chriſtian, who is taken off theſe earthly things, as the ſpirits are taken off from the lees, hath a noble ſpiritual ſoul, and doth moſt reſemble him who is a ſpirit.

4. *Infer.* It ſhews us what that worſhip is God requires of us, and is moſt acceptable to him, viz. ſuch a worſhip as is ſuitable to his nature, 'ſpiritual worſhip,' John iv. 24. 'They which worſhip him, muſt worſhip him in ſpirit and in truth.' Spiritual worſhip is the virgin-worſhip. Though God will have the ſervice of our bodies, our eyes and hands lifted up, to teſtify to others that reverence we have of God's glory and majeſty, yet chiefly he will have the worſhip of the ſoul, 1 Cor. vi. 20. 'Glorify God in your body and in our ſpirit.' Spirit-worſhip God prizeth, becauſe it comes ſo near to his own nature, who is a ſpirit.

Q. *What is it to worſhip God in the ſpirit?*

Anſ. 1. To worſhip him without ceremonies. The ceremonies of the law, which God himſelf ordained, are now abrogated, and out of date; Chriſt the ſubſtance being come, the ſhadows fly away; and therefore the apoſtle calls the legal ceremonies carnal rites, Heb. ix. 10. and if we may not uſe thoſe Jewiſh ceremonies which God did once appoint, then not thoſe which he did never appoint.

Anſ. 1. To worſhip God in ſpirit, is to worſhip him, (1.) With faith in the blood of the Meſſiah, Heb. xi. 9. And (2.) To worſhip him with the utmoſt zeal and intenſeneſs of ſoul, Acts xxvi. 7. 'Our twelve tribes inſtantly ſerving God day and night,' with intenſeneſs of ſpirit; not only conſtantly, but in-

ſtantly. This is to worſhip God in the ſpirit. The more ſpiritual any ſervice is, the nearer it comes to God, who is a ſpirit, and the more excellent it is; the ſpiritual part of the duty is the fat of the ſacrifice, it is the ſoul and quinteſſence of religion. The richeſt cordials are made of ſpirits, and the beſt duties are ſuch as are of a ſpiritual nature. God is a ſpirit, and will be worſhipped in ſpirit: it is not pomp of worſhip, but purity, which God accepts. Repentance is not in the outward ſeverities uſed to the body, penance, faſting, and chaſtiſing the body, but it conſiſts in the ſacrifice of a broken heart: thankſgiving doth not ſtand in church-muſic, the melody of an organ, but rather in making melody in the heart to the Lord, Eph. v. 19. Prayer is not the tuning the voice into a heartleſs confeſſion, or telling over a few beads, but it conſiſts in ſighs and groans, Rom. viii. 26. When the fire of fervency is put to the incenſe of prayer, then it aſcends as a ſweet odour; that is the true holy water, not that which the Pope ſprinkles, but what is diſtilled from the limbec of a penitent eye. Spirit-worſhip beſt pleaſeth that God who is a ſpirit, John iv. 23. 'The Father ſeeketh ſuch to worſhip him;' to ſhew the great acceptance of ſuch, and how God is delighted with ſpiritual worſhip. This is the ſavoury meat God loves. How few mind this! Worſhipping him who is a Spirit, in the ſpirit; they give him more dregs than ſpirits; they think it enough to bring their duties, but not their hearts, which hath made God diſclaim theſe very ſervices he himſelf appointed, Iſa. i. 12. Ezek. xxxiii. 31. Let us then give God ſpirit-worſhip, this beſt ſuits with his nature; a ſovereign elixir full of virtue may be given in a few drops; a little prayer, if it be with the heart and ſpirit, may have much virtue and efficacy in it. The publican made but a ſhort prayer, 'God be merciful to me a ſinner,' Luke xviii. 13. but it was full of life and ſpirit; it came from the heart, therefore it was accepted.

Uſe 2. *Of exhortation.* Pray to God, that as he is a ſpirit, ſo he will give us of his ſpirit. The eſſence of God is incommunicable; but the motions, the preſence and influences of his Spirit. When the ſun ſhines in a room, not the body of the ſun is there, but the light, heat, and influence of the ſun. God hath made a promiſe of his Spirit, Ezek. xxxvi. 27. 'I will put my Spirit within you.' Turn promiſes into prayers. "O Lord, thou who art a ſpirit, give me of thy ſpirit; I fleſh, beg thy ſpirit, thy enlightning, ſanctifying, quickning ſpirit." Melanchon's prayer, "Lord, inflame my ſoul with thy Holy Spirit." How needful is his Spirit? We cannot do any duty without it in a lively manner; when this wind blows upon our ſails, then we move ſwiftly towards heaven. Pray therefore,

that God would give us of the reſidue of his Spirit, Mal. ii. 15. that we may move more vigorouſly in the ſphere of religion.

Uſe 3. *Of comfort:* As God is a ſpirit, ſo the reward that he gives is ſpiritual; that is the excellency of it. As the chief bleſſings he gives us in this life are ſpiritual bleſſings, Eph. i. 3. not gold and ſilver; he gives Chriſt his love; he fills us with grace: ſo the main rewards he gives us after this life are ſpiritual, 'a crown of glory that fadeth not away,' 1 Pet. v. 4. Earthly crowns fade, but the believer's crown, being ſpiritual, is immortal, a never-fading crown. "It is impoſſible (ſaith Julius Scaliger) for that which is ſpiritual to be ſubject to change or corruption." This may comfort a Chriſtian in all his labours and ſufferings; he lays out himſelf for God, and hath little or no reward here; but remember, God, who is a ſpirit, will give ſpiritual rewards, a ſight of his face in heaven, white robes, a weight of glory. Be not then weary of God's ſervice; think of the ſpiritual reward, a crown of glory which fadeth not away.

GOD IS INFINITE.

Q. WHAT kind of ſpirit is God?

Anſ. He is infinite; ſo he differs from all created beings which are finite. Tho' infinite may be applied to all God's attributes, he is infinitely merciful, infinitely wiſe, infinitely holy; yet, if we take infiniteneſs properly ſo, it implies,

1. God's omnipreſence; the Greek word for infinite, ſignifies 'without bounds or limits:' God is not confined to any place, he is infinite, and ſo is preſent in all places at once. His centre is every where, *Divina eſſentia nuſquam incluſa aut excluſa*, Aug. 1 Kings viii. 27. 'Behold, the heaven, and heaven of heavens cannot contain thee.' This the Turks have a notion of, they build their temples open on the top, to ſhew that God cannot be confined to their temples, or circumſcribed, but is in all places by his preſence. God's eſſence is not limited either to the regions above, or to the terreſtrial globe, but his whole eſſence is every where; this is to be infinite. As philoſophers ſay of the ſoul, it is, *Tota in tota, et tota in qaulibet parte:* the ſoul is in every part of the body, in the eye, heart, foot: ſo we may ſay of God, he is *ubique*, his eſſence is every where, his circuit is in heaven and in earth, and ſea, and he is in all places of his circuit at once: 'This is to be infinite.' God, who bounds every thing elſe, is himſelf without bounds: he ſet bounds to the ſea, *Huc uſque*, 'Hitherto ſhalt thou come, and no further.' He ſets bounds to the angels; they, like the

cherubims, move and ſtand at his appointment, Ezek. x. 16. but he is infinite, without bounds. He who can ſpan the heavens, and weigh the earth in a pair of ſcales, muſt needs be infinite, Iſa. xl. 22.

Obj. *Vorſtius, That God is in all places at once, but not in regard of his eſſence, but,* Virtute et potentia, *by his virtue and influence; as the body of the ſun is in heaven, it only ſends forth its beams and influences to the earth; or as a king, who is in all places of his kingdom authoritative, by his power and authority, but he is perſonally in his throne.*

Anſ. But to anſwer; God, who is infinite, is in all places at once, not only by his influence, but by his eſſence; for, if his eſſence fills all places, then he muſt needs be there in perſon. But, Ergo, minor in, Jer. xxiii. 24. 'Do not I fill heaven and earth.'

Object. *But doth not God ſay, heaven is his throne?* Iſaiah lxvi. 1.

Anſ. It is alſo ſaid, that an humble heart is his throne, Iſa. lvii. 15. The humble heart is his throne, in regard of his gracious preſence; and yet neither of theſe thrones will hold him, for the heaven of heavens cannot contain him.

Object. *But if God be infinite in all places, then he is in places impure, and mingles with that impurity?*

Anſ. Though God be in all places, in the heart of a ſinner by his inſpection, and in hell by his juſtice, yet he doth not mingle with that impurity, or receive the leaſt tincture of evil. *Divina natura non eſt immiſta rebus aut ſordibus inquinata*, Aug. No more than the ſun ſhining on a dunghill is defiled, or its beauty ſpotted, or than Chriſt going among ſinners was defiled, his Godhead was a ſufficient antidote againſt infection.

Reaſon why God muſt needs be infinite in all places at once, not only in regard of the ſimplicity and purity of his nature, but in regard of his power, which being ſo glorious who can ſet him bounds, or preſcribe him a circuit to walk in? It is as if the drop ſhould go to limit the ocean, or the ſtar to ſet the ſun its bounds.

Uſe 1. It condemns the Papiſts, who would make more things infinite than the Godhead: They hold that Chriſt's body is in many places at once, that it is in heaven, and in the bread and wine in the ſacrament. Though Chriſt as he is God is infinite, and in all places at once, yet as man he is not: Chriſt, when he was on earth, his manhood was not in heaven, though his Godhead was; and now he is in heaven, his manhood is not on earth, though his Godhead be; Heb. x. 5. it is ſpoken of Chriſt, 'A body thou haſt prepared me.' This body cannot be in all places at once; for then it is no more a body, but a ſpirit; Chriſt's body in heaven, though it be glorified, it is not deified;

it is not infinite, for ſo it muſt be, if it be both in heaven, and in the bread and wine by tranſubſtantiation.

If God be infinite, preſent in all places at once, then it is certain he governs all things in his own perſon; he needs no proxies or deputies to help him to carry on his government. He is in all places at an inſtant, and manageth all affairs both in the earth and heaven. A king cannot be in all places of his kingdom in his own perſon, therefore he is fain to govern by deputies and vicegerents, and they often pervert juſtice; but God, being infinite, needs no deputies, he is preſent in all places, he ſees all with his own eyes, and hears all with his own ears; he is every where in his own perſon, therefore is fit to be the judge of the world, he will do every one right.

If God be infinite by his omnipreſence, then ſee the greatneſs and immenſeneſs of the divine Majeſty! What a great God do we ſerve? 1 Chron. xxix. 11. 'Thine, O Lord, is the greatneſs, and the glory, and the majeſty, and thou art exalted as head above all.' Well may the ſcripture diſplay the greatneſs of his glory, who is infinite in all places. He tranſcends our weak conceptions; how can our finite underſtanding comprehend him who is infinite? He is infinitely above all our praiſes, Neh. ix. 5. 'Bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.' O what a poor nothing is man, when we think of God's infiniteneſs! As the ſtars diſappear at the riſing of the ſun, O how doth man ſhrink into nothing, when infinite Majeſty ſhines forth in his glory! Iſa. xl. 15. 'The nations are as a drop of the bucket, or the ſmall duſt of the balance!' O what a little of that drop are we! The heathens thought they had ſufficiently praiſed Jupiter, when they called him Great Jupiter. Of what immenſe majeſty is God, who fills all places at once! His excellent greatneſs, Pſal. cl. 2. If God be infinite, filling heaven and earth, ſee what a full portion the ſaints have; they have him for their portion, who is infinite. His fulneſs is an infinite fulneſs; and he is infinitely ſweet, as well as infinitely full: if a conduit be filled with wine, here is a ſweet fulneſs, but ſtill it is finite; but God is a ſweet fulneſs, and it is an infinite. He is infinitely full of beauty, of love; his riches are called unſearchable, Eph. iii. 8. becauſe they are infinite. Stretch your thoughts as much as you can, there is that in God exceeds; it is an infinite fulneſs. He is ſaid to do abundantly for us, above all that we can aſk, Eph. iii. 20. What can an ambitious ſpirit aſk? He can aſk crowns and kingdoms, millions of worlds; but God can give more than we can aſk; becauſe he is infinite, nay, or think: we can think, what if all the duſt were turned to ſilver, if every flower were a ruby, every ſand in the ſea a diamond: yet God can give more than we can think, becauſe he is infinite! O how rich are they who

have the infinite God for their portion! Well might David ſay, 'The Lord is the portion of mine inheritance, the lines are fallen unto me in pleaſant places, and I have a goodly heritage,' Pſal. xvi. 5, 6. We may go with the bee from flower to flower, but we ſhall never have full ſatisfaction till we come to the infinite God. Jacob ſaid, 'I have enough;' in the Hebrew, "I have all," Gen. xxxiii. 11. becauſe he had the infinite God for his portion. God being an infinite fulneſs, there is no fear of want for any of the heirs of heaven; though there be millions of ſaints and angels, which have a ſhare in God's riches, yet he hath enough for them all, becauſe he is infinite. Though a thouſand men behold the ſun, there is light enough in the ſun for them all: put never ſo many buckets into the ſea, there is water enough in the ſea to fill them. Though an innumerable company of ſaints and angels are to be filled out of God's fulneſs, yet God, being infinite, he hath abundantly enough to ſatisfy them. God hath land enough to give to all his heirs, there can be no want in that which is infinite.

If God be infinite, he fills all places, is every where preſent; this is ſad to the wicked, God is their enemy, and they cannot eſcape him, nor flee from him, for he is every where preſent: they are never out of his eye, nor out of his reach, Pſal. xxi. 8. 'Thy hand ſhall find out all thy enemies.' What caves or thickets can men hide in, that God cannot find them: go where they will, he is preſent, Pſal. cxxxix. 7. 'Whither ſhall I flee from thy preſence?' If a man owes a debt to another, he may make ſome eſcape, and flee into another land, where the creditor cannot find him. 'But whither ſhall I flee from thy preſence?' God is infinite, he is in all places; ſo that he will find out his enemies and puniſh them.

Object. *But is it not ſaid, Cain went out from the preſence of the Lord?* Gen. iv. 16.

Anſ. The meaning is, he went out from the church of God, where were the viſible ſigns of God's preſence, and where God did in a ſpecial manner, manifeſt his ſweet preſence to his people: but Cain could not go out of God's ſight; for God being infinite, is every where preſent. Sinners can neither go from an accuſing conſcience, nor a revenging God.

If God be every where preſent, then for a Chriſtian to walk with God is not impoſſible. God is not only in heaven, but he is in earth too, Iſa. lvi. 1. Heaven is his throne, there he ſits; the earth is his footſtool, there he ſtands. He is every where preſent, therefore we may come to walk with God: 'Enoch walked with God,' Gen. v. 21. If God was confined to heaven, a trembling ſoul might think, How can I converſe with God, how can I walk with him who lives in *excelſis*, above the upper region? but God is not confined to heaven, he is omni-

preſent; he is above us, yet he is about us, he is near to us, Acts xvii. 27. 'Though he be not far from the aſſembly of the ſaints. He ſtands in the congregation of the mighty,' Pſal. lxxii. 1. He is preſent with us, God is in every one of us; ſo that here on earth we may walk with God. In heaven the ſaints reſt with him, on earth they walk with him. To walk with God, is to walk by faith; we are ſaid to draw nigh to God, Heb. x. 22. and to ſee him, Heb. xi. 27. 'As ſeeing him who is inviſible;' and to have fellowſhip with him, Hoſ. i. 3. 'Our fellowſhip is with the Father.' Thus we may take a turn with him every day by faith: (It is a ſlighting of God not to walk with him: if a king be in preſence, it is a ſlighting him, to neglect him, and walk with the page) there is no walk in the world ſo ſweet as to walk with God: Pſalm lxxxix. 15. 'They ſhall walk in the light of thy countenance,' Pſal. cxxxviii. 5. 'Yea, they ſhall ſing in the ways of the Lord;' it is like walking among beds of ſpices, which ſend forth a fragrant perfume.

Uſe 2. If God be infinite in his glorious eſſence, learn to admire, where you cannot fathom. The angels wear a vail, they cover their faces, as adoring this infinite majeſty, Iſa. vi. 3. Elias wrapped himſelf in a mantle when God's glory paſſed by. Admire where you cannot fathom, Job xi. 7. 'Canſt thou by ſearching find out God? Here we ſee ſome beams of his glory, we ſee him in the glaſs of the creation; we ſee him in his picture, his image ſhines in the ſaints; who can but ſearch out all his eſſential glory? What angel can meaſure theſe pyramids? 'Canſt thou by ſearching find out God?' he is infinite. We can no more ſearch out his infinite perfections, than a man upon the top of the higheſt mountain can reach the firmament, or take a ſtar in his hand. O have God-admiring thoughts! Adore where you cannot fathom: there are many myſteries in nature which we cannot fathom; why the ſea ſhould be higher than the earth, yet not drown it; why Nilus ſhould overflow in ſummer, when, by the courſe of nature, the waters are loweſt; how the bones grow in the womb; Eccl. xi. 5. If theſe things oppoſe us, how may the infinite myſtery of the Deity tranſcend our moſt raiſed intellectuals: Aſk the geometrician, if he can, with a pair of compaſſes, meaſure the breadth of the earth. So unable are we to meaſure the infinite perfections of God. In heaven we ſhall ſee God clearly, but not fully, for he is infinite: he will communicate himſelf to us, according to the bigneſs of our veſſel, but not the immenſeneſs of his nature. Adore then where you cannot fathom.

If God be infinite in all places, then let us not go to limit God, Pſal. lxxxviii. 41. 'They limited the holy One of Iſrael.' It is a limiting God to confine him within the narrow compaſs

of our reaſon. Reaſon thinks God muſt go ſuch a way to work, or the buſineſs will never be effected. This is to limit God to our reaſon: whereas he is infinite, and his ways are paſt finding out, Rom. xi. 33. In the deliverance of the church, it is a limiting God, either to ſet him a time, or preſcribe him a method for deliverance. God will deliver Zion, but he will be left to his own liberty; he will not be tied to a place, to a time, to an inſtrument: this were to limit him, and then he ſhould not be infinite. God will go his own way, he will poſe and nonplus reaſon, he will work by improbabilities, he will ſave in ſuch a way, as we think he will deſtroy; now he acts like himſelf, like an infinite wonder-working God.

OF THE KNOWLEDGE OF GOD.

'For the Lord is a God of knowledge, and by him actions are weighed,' 1 Sam. ii. 3. Glorious things are ſpoken of God; he tranſcends our thoughts, and the angels praiſes. God's glory lies chiefly in his attributes, which are the ſeveral beams by which the divine nature ſhines forth. Among other of his orient excellencies, this is not the leaſt, The Lord is a God of knowledge; or as the Hebrew word is, 'A God of knowledges.' Through the bright mirror of his own eſſence, he hath a full idea and cogniſance of all things; the world is to him a tranſparent body. He makes an heart-anatomy; Rev. ii. 25. 'I am he which ſearcheth the reins and the heart.' The clouds are no canopy, the night is no curtain to draw between us and his ſight, Pſal. cxxxix. 12. 'The darkneſs hideth not from thee.' There is not a word we whiſper, but God hears it, Pſal. cxxxix. 4. 'There is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.' There is not the moſt ſubtil thought comes into our mind, but God perceives it, Iſa. lxv. 8. 'I know their thoughts.' Thoughts ſpeak as loud in God's ears, as words do in ours. All our actions, though never ſo ſubtilly contrived, and ſecretly conveyed, are viſible to the eye of omniſciency, Iſa. lxvi. 18. 'I know their works.' Achan hid the Babyloniſh garment in the earth, but God brought it to light, Joſh. vii. 21. Minerva was drawn in ſuch curious colours, and ſo lively penciled, that which way ſoever one turned, Minerva's eyes were upon him; ſo, which way ſoever we turn ourſelves, ſtill God's eye is upon us, Job xxvii. 16. 'Doſt thou know the balancing of the clouds; the wondrous works of him that is perfect in knowledge?' God knows whatever is knowable; he knows future contingencies. He foretold Iſrael's coming out of Babylon, and the virgin's conceiving. By this

the Lord proves the truth of his Godhead againſt idol-gods, Iſa. xli. 23. 'Shew the things that are to come hereafter, that we may know ye are gods.' The perfection of God's knowledge is primary. He is the original, the pattern and prototype of all knowledge; others borrow their knowledge of him; the angels light their lamps at this glorious ſun. (2.) God's knowledge is pure. It is not contaminated with the object. *Divinâ nâtura mon eſt immiſta rebus aut ſordibus inquinata*, Auguſt. Though God knowns ſin, yet it is to hate and puniſh it. No evil can mix or incorporate with his knowledge, no more than the ſun can be defiled with the vapours which ariſe from the earth. (3.) God's knowledge is facile; it is without any difficulty. We ſtudy and ſearch for knowledge, Prov. ii. 4. 'If thou ſeekeſt for her as for ſilver.' But the lamp of God's knowledge is ſo infinitely bright, that all things are intelligible to him.

(4.) God's knowledge is infallible; there is no miſtake in his knowledge. Human knowledge is ſubject to error and miſpriſion. A phyſician may miſtake the cauſe of a diſeaſe: but God's knowledge is unerring; he can neither deceive, nor be deceived; he cannot deceive, becauſe he is truth; nor be deceived, becauſe he is wiſdom. (5.) God's knowledge is inſtantaneous. Our knowledge is ſucceſſive, one thing after another. We argue from the effect to the cauſe. God knows things paſt, preſent, and to come, *una untuitu*, at once, they are all before him in one entire proſpect.

(1.) God's knowledge is retentive; he never loſeth any of his knowledge; he hath *reminiſcentia*, as well as *intelligentia*; he remembers as well as underſtands. Many things elapſe out of our mind, but God's knowledge is eternized. Things tranſacted a thouſand years ago, are as freſh to him, as they were done but the laſt minute. Thus he is perfect in knowledge.

Object. *But is it not ſaid*, Gen. xviii. 21. *I will go down and ſee whether they have done according to the cry which is come up unto me, and I will know?*

Anſ. It could not be a neſciency, or that God was ignorant; becauſe there is mention made of a cry; but the Lord ſpeaks there after the manner of a judge, who will firſt examine the cauſe before he paſſeth the ſentence. God, when he is upon a work of juſtice, is not in a riot, as if he did not care where he hits; but he goes in a way of circuit againſt offenders 'He lays judgment to the line, and righteouſneſs to the plummet, Iſa. xxviii. 17.

Object. Hoſ. xiii. 13. *The iniquity of Ephraim is bound up, their ſin is hid?*

Anſ. Not that his ſin was hid from God, but his ſin is hid; that is, it is recorded, it is laid up againſt a day of reckoning,

That this is the meaning, is clear by the foregoing words, his iniquity is bound up: as the clerk of the aſſizes binds up the indictments of malefactors in a bundle, and, at the aſſizes, brings out the indictments, and reads them in court; ſo God bind's up men's ſins in a bundle, and, at the day of judgment, this bundle ſhall be opened, and all their ſins brought to light before men and angels.

That God is thus infinite in his knowledge: 1. It cannot but be ſo; for he, who is the original cauſe, and gives a being to things, muſt needs have a clear inſpection into them, Pſal. xciv. 9. 'He that planteth the ear, ſhall he not hear? He that formed the eye, ſhall he not ſee?' He who makes a watch or engine, knows all the workmanſhip in it. God, that made the heart, knows all the motions and fallacies of it: He is like Ezekiel's wheels, full of eyes, and, as Auſtin ſaith, *Totus oculus*, "All eye." 2. It ought to be ſo: for he is to be 'Judge of all the world,' Gen. xviii. 25. There are ſo many cauſes to be brought before him, and ſo many perſons to be tried, that he muſt have a moſt exquiſite perfect knowledge, or he could not do juſtice. An ordinary judge cannot proceed without a jury, the jury muſt ſearch the cauſe, and give in their verdict; but God can judge without a jury. He knows all things in and of himſelf, and needs no witneſſes to inform him. A judge judgeth only matters of fact, but God judgeth the heart. He not only judgeth wicked actions, but wicked deſigns. He ſees the treaſon of the heart, and puniſheth it.

Uſe 1. Is God infinite in knowledge, 1 John i. 5. 'He is light, and in him is no darkneſs;' then how unlike are they to God, who are darkneſs, and in them is no light, who are deſtitute of knowledge, ſuch as the Indians who never heard of God? And are there not many among us, who are no better than baptized heathens? who are to ſeek in the firſt principles of the oracles of God. It is ſad, that after the ſun of the goſpel hath ſhined ſo long in our horizon, yet to this day the veil ſhould be upon their heart. Such as are inveloped with ignorance, cannot give God a reaſonable ſervice, Rom. xii. i. "Ignorance is the nurſe of impiety:" The ſchoolmen ſay, *Omne peccatum fundatur in ignorantia.* Jer. ix. 3. 'They proceed from evil to evil, and know not me, ſaith the Lord.' Where ignorance reigns in the underſtanding, luſt rageth in the affections; Prov. xix. 2. 'That the mind be without knowledge, it is not good; neither faith nor fear: no faith; for knowledge carries the torch before faith. Pſal. ix. 10. 'They that know thy name ſhall put their truſt in thee.' A man can no more believe without knowledge, than the eye can ſee without light. Nor fear of God; how can they fear him whom they do not know! The covering of Haman's face was a ſad preſage of

death. When people's minds are covered with ignorance, this covering of the face is a fatal forerunner of deſtruction.

2. If God be a God of knowledge, then ſee the folly of hypocriſy. Hypocrites do not *virtutem facere*, but *fingere*. Melanct. They carry it fair with men, but care not how bad their hearts are; they live in ſecret ſin, Pſ. lxxiii. 11. 'They ſay how doth God know?' Pſ. x. 11. 'God hath forgotten, he hideth his face, he will never ſee it.' But, Pſ. cxlvii. 5. 'His underſtanding is infinite:' He hath a grate [*crates*] that looks into men's breaſts, he hath a key for the heart, he beholds all the ſinful workings of men's ſpirits; as in a glaſs-hive we can ſee the bees working in their combs, Mat. vi. 4. 'He ſees in ſecret; *in impios habet*, Rivet. As a merchant enters down debts in his book, ſo God hath his diary or day-book, and he enters down every ſin into the book: he makes a critical deſcant upon men's actions. Jeroboam's wife diſguiſed herſelf that the prophet ſhould not know her; but he diſcerned her, 1 Kings xiv. 6. 'Why feigneſt thou thyſelf to be another?' The hypocrite thinks to prevaricate and juggle with God, but God will unmaſk him, Eccl. xii. 14. 'God ſhall bring every work into judgment, with every ſecret thing,' Jer. xxix. 32. 'They have committed villany in Iſrael, even I know, and am a witneſs, ſaith the Lord.' Ay, but the hypocrite hopes he ſhall colour over his ſin, and make it look very ſpecious. Abſalom maſks over his treaſon with the pretence of a religious vow. Judas diſſembles his envy at Chriſt, and covetouſneſs, with the pretence of 'charity to the poor,' John xii. 5. Jehu makes religion a ſtirrup to his ambitious deſign, 1 Kings x. 16. But God ſees through theſe fig-leaves. You may ſee a jade under his gilt trappings, Jer. xvi. 17. 'Their iniquities are not hid from mine eyes.' And he that hath an eye to ſee will find an hand to puniſh.

Uſe 2. *Of exhortation.* Is God ſo infinite in his knowledge? Then we ſhould always ſet ourſelves as under his omniſcient eye. *Sic vivendum eſt tanquam in conſpectu*, Seneca. Let us ſet David's proſpect before our eye, Pſal. xvi. 8. 'I have ſet the Lord always before me.' Seneca counſelled Lucillius, that whatever he was doing, he ſhould imagine ſome of the Roman worthies before him, and then he would do nothing diſhonourable. The conſideration of God's omniſciency would, 1. Be preventive of much ſin. The eye of man will reſtrain from ſin; and will not God's eyes much more? Eſth. vii. 8. 'Will he force the queen before me, when I ſtand and look on?' Will we ſin when our judge looks on? Would men ſpeak ſo vainly, if they conſidered God over-heard them? Latimer took heed to every word in his examination, when he heard the pen go behind the hangings: ſo, what care would perſons have of their

words, if they remembered God heard, and the pen is going in heaven? Would men go after ſtrange fleſh, if they believed God was a ſpectator of their wickedneſs, and would make them do penance in hell for it? Would they defraud in their dealings, and uſe falſe weights, if they thought God ſaw them, and for making their weights lighter would make their damnation heavier? 2. The ſetting ourſelves as under the eye of God's omniſciency, would cauſe reverence in the worſhip of God. God ſees the frame and carriage of our hearts when we come before him! how would this call in our ſtraggling thoughts? How would this animate and ſpirit duty? It would make us put fire to the incenſe, Acts xxvi. 7. 'The tribes inſtantly ſerved God day and night,' *omnibus venibus*, with the utmoſt zeal and intenſeneſs of ſpirit. To think God is in this place, he beholds us, would add wings to prayer, and oil to the flame of our devotion.

2. Is God's knowledge infinite? Study ſincerity, be what you ſeem, 1 Sam. xvi. 7. 'The Lord looketh upon the heart,' Men judge of the heart by the actions, God judgeth of the actions by the heart; if the heart be ſincere, God will ſee the faith and wink at the failing. Aſa had his blemiſhes, but his heart was right with God, 2 Chron. xv. 17. God ſaw his ſincerity, and pardoned his infirmity. Sincerity in a Chriſtian, is like chaſtity in a wife, which doth excuſe many failings. Sincerity makes our duties acceptable, like muſk among linen, that perfumes it. As Jehu ſaid to Jehonadab, 2 Kings x. 13. 'Is thy heart right with me? And he ſaid, It is. If it be, ſaid, he, give me thy hand; and he took him up into the chariot:' ſo, if God ſee our heart is right, that we love him, and deſign his glory, now ſaith he, give me your prayers and tears; now you ſhall come up with me into the triumphant chariot of glory. Sincerity makes our ſervices to be golden, and God will not caſt away this gold though it may want ſome weight. Is God omniſcient, and his eye chiefly upon the heart? Wear this girdle of truth about you, and never leave it off.

Uſe 3. *Of comfort.* Is God a God of infinite knowledge? Then there is comfort, 1. To the ſaints in particular, 2. To the church in general, in three reſpects.

1. In caſe of private devotion, Chriſtian, thou ſetteſt hours apart for God, thy thoughts run upon him as thy treaſure: God takes notice of every good thought, Mal. iii. 17. He had a book of remembrance written for them that thought upon his name. Thou entereſt into thy cloſet, and prayeſt to thy Father in ſecret; he hears every ſigh and groan, Pſal. xxxviii. 9. 'My groaning is not hid from thee.' Thou watereſt the ſeed of thy prayer with tears, God bottles every tear, Pſal. lvi. 8. 'Put thou my tears into thy bottle.' When the ſecrets of

all hearts ſhall be opened, God will make an honourable mention of the zeal and devotion of his people, and he himſelf will be the herald of their praiſes, 1 Cor. iv. 5. 'Then ſhall every man have praiſe of God.'

2. The infiniteneſs of God's knowledge is a comfort, in caſe the ſaints have not ſo clear a knowledge of themſelves. They find ſo much corruption, that they judge they have no grace, Gen. xxv. 22. 'If it be ſo why am I thus? If I have grace, why is my heart ſo dead and earthly a frame! O remember, God is of infinite knowledge, he can ſpy grace where thou canſt not; he can ſee grace hid under corruption, as the ſtars may be hid under a cloud. God can ſee that holineſs in thee which thou canſt not diſcern in thyſelf; he can ſpy the flower of grace in thee, though overtopped with weeds, 1 Kings xiv. 13. 'Becauſe there is in him ſome good thing.' God ſees ſome good thing in his people, when they can ſee no good in themſelves; and though they judge themſelves, he will give them an abſolution.

3. It is comfort in reſpect of perſonal injuries. It is the ſaints' lot to ſuffer; the head being crowned with thorns, the feet muſt not tread upon roſes. If ſaints find a real purgatory, it is in this life; but this is the comfort, God ſees what wrong is done to them; the apple of his eye is touched, and is not he ſenſible; St. Paul was ſcourged by cruel hands, 1 Cor. xi. 35. 'Thrice was I beaten with rods;' as if you ſhould ſee a ſcullion whip the king's ſon. God beholds it, Exod. iii. 7. 'I know their ſorrows.' The wicked make wounds in the backs of the ſaints, and then pour in vinegar; God writes down their cruelty. Believers are part of Chriſt's myſtical body; and for every drop of a ſaint's blood ſpilt, God puts a drop of wrath in his vial.

4. Comfort to the church of God in general. If God be a God of knowledge, he ſees all the plots of the enemies againſt Zion, and can make them prove abortive. The wicked are ſubtile, having borrowed their ſkill of the old ſerpent; they dig deep, to hide their counſels from God, but he ſees them, and can eaſily counter-work them. The dragon is deſcribed with ſeven heads, Rev. xii. 3. to ſhew how he plots againſt the church: but God is deſcribed with ſeven eyes, Zech. iii. 9. to ſhew, that he ſees all the plots and ſtratagems of the enemies; and when they deal proudly, he can be above them. Come, ſaith Pharaoh, 'let us deal wiſely,' Ex. i. 10. and he never played the fool more than when he thought to deal wiſely, Ex. xiv. 23. 'In the morning-watch the Lord looked to the hoſt of the Egyptians, by the pillar of fire, and troubled the hoſt.' How may this be as ſap in the vine, and may comfort the church of God in her militant ſtate. The Lord hath an eye in

all the councils and combinations of the enemy; he ſees them in their train, and can blow them up in their own mine.

OF THE ETERNITY OF GOD.

THE next attribute is, 'God is eternal,' Pſ. cx. 2. 'From everlaſting to everlaſting thou art God.' The ſchoolmen diſtinguiſh between *ævum et eternum*, to explain the notion of eternity. There is a three-fold being: 1ſt, Such a being as had a beginning, and ſhall have an end; ſo all ſenſitive creatures, the beaſts, fowls, fiſhes; theſe at death are deſtroyed, and return to duſt; their being ends with their life. 2d, Such a being as had a beginning, but ſhall have no end, as the angels and ſouls of men; they are eternal *a parte poſt*; they abide for ever. 3d, Such a being as is without beginning, and without ending, and that is proper only to God. He is *ſemper exiſtens*, viz. from everlaſting to everlaſting: it is God's title, a jewel of his crown: (1.) He is called 'the King eternal,' 1 Tim. i. 17. (2.) Jehovah, a word that properly ſets out God's eternity; a word ſo dreadful, that the Jews trembled to name or read it; therefore uſed another word, Adonai, Lord. Jehovah contains in it time paſt, preſent, and to come, Rev. i. 14. 'Which is, and which was, and which is to come;' it interprets the word Jehovah. *(Which is)* He ſubſiſts of himſelf, having a pure and independant being. *(Which was)* God only was before time. There is no ſearching into the records of eternity. *(Which is to come)* His kingdom hath no end: his crown hath no ſucceſſors, Heb. i. 8. 'Thy throne, O God, is for ever and ever.' The doubling of the word ratifies the certainty of it, as the doubling of Pharaoh's dream did. I ſhall prove that God only could be eternal, without beginning. Angels could not; they are but creatures, though ſpirits; they were made; and therefore their beginning may be known; their antiquity may be ſearched into; if you aſk when they were created? Some think before the world was; but not ſo: for what was before time was eternal: the angels' firſt riſe and original reacheth no higher than the beginning of the world. It is thought by the learned, that the angels were made that day on which the heavens were made, Job xxxviii. 7. 'When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.' St. Hierom, Gregory, and venerable Bede, underſtands it of the angels, when God laid the foundation-ſtone of the world, the angels being then created, did ſing the anthems of joy and praiſe; the angels could not be before time; for what was before time was eternal. It is only proper to God to be eternal, without begin-

ning: He is Alpha and Omega, the firſt and the laſt, Rev. i. 8. No creature can write itſelf Alpha, that is only a flower of the crown of heaven, Exod. iii. 14. 'I am that I am,' viz. He who exiſts from and to eternity.

Uſe 1. Here is thunder and lightning to the wicked; God is eternal, therefore the torments of the wicked are eternal. God lives for ever; and as long as God lives he will be puniſhing the damned.—This, methinks, ſhould be as the hand-writing upon the wall, Dan. v. 5. it ſhould 'make their joints to be looſed,' &c. The ſinner takes liberty to ſin; he breaks God's laws, like a wild beaſt that breaks over the hedge, and leaps into forbidden paſture; he ſins with greedineſs, Eph. iv. 19. as if he thought he could not ſin faſt enough. But remember, this is one of God's names, Eternal; and as long as God is eternal, he hath time enough to reckon with all his enemies. To make ſinners tremble, let them think of theſe three things; the torments of the damned are without intermiſſion, without mixture, and eternal.

1. Without *intermiſſion*. Their pains ſhall be acute and ſharp, and no relaxation; the fire ſhall not be ſlackened or abated, Rev. xiv. 11. 'They have no reſt day nor night;' like one that hath his joints ſtretched continually on the rack, and hath no eaſe: therefore the wrath of God is compared to a ſtream of brimſtone, Iſa. xxx. 33. Why to a ſtream? Becauſe a ſtream runs without intermiſſion; it runs, and doth not ſtop; ſo God's wrath runs like a ſtream, and pours out without any intermiſſion. In the pains of this life, there is ſome abatement and intermiſſion; the fever abates, after a fit of the ſtone, the patient hath ſome eaſe: but the pains of hell are intenſe and violent, *in ſummo gradu*; the damned ſoul never ſaith, I am now more at eaſe.

2. Without *mixture*. Hell is a place of pure juſtice. In this life, God in anger remembers mercy, he mixeth compaſſion with ſuffering, Deut. xxxiii. 25. Aſher's ſhoe was of iron, but his foot was dipt in oil. Affliction is the iron-ſhoe, but mercy is mixed with it; here is the foot dipt in oil. But the torments of the damned have no mixture, Rev. xiv. 10. 'They ſhall drink of the wine of the wrath of God, which is poured out without mixture.' No mixture of mercy. How is the cup of wrath ſaid to be full of mixture, Pſal. lxxxv. 8. 'They ſhall drink of the wine of the wrath of God, which is poured out without mixture.' No mixture of mercy. How is the cup of wrath ſaid to be full of mixture, Pſal. lxxxv. 8. 'The wine is red, it is full of mixture;' yet in the Revelation it is ſaid to be without mixture? It is full of mixture, that is, it is full of all the ingredients that may make it bitter; the worm, the fire, the curſe of God, all theſe are bitter ingredients. It is a cup

mixed, yet it is without mixture, viz. there ſhall be nothing to afford the leaſt comfort, no mixture of mercy; ſo it is a cup without mixture. In the ſacrifice of jealouſy, Numb. v. 15. there was no oil put to it; ſo, in the torments of the damned, there is no oil of mercy to abate their ſufferings.

3. Without *ceſſation, eternal.* The pleaſure of ſin are but for a ſeaſon, but the torments of the wicked are for ever. Sinners have a ſhort feaſt, but a long reckoning. Origen erroneouſly thought, that after a thouſand years the damned ſhould be releaſed out of their miſery: but the worm, the fire, the priſon are all eternal, Rev. xiv. 11. 'The ſmoke of their torment aſcendeth for ever and ever.' *Pœnæ gehennales punint, non finiunt.* Proſper. Eternity is a ſea without bottom and banks. After millions of years, there is not one minute in eternity waſted; and the damned muſt be ever burning, but never conſuming, always dying, but never dead, Rev. ix. 6. 'They ſhall ſeek death, but ſhall not find it.' The fire of hell is ſuch, as multitudes of tears will not quench it, length of time will not finiſh it; the vial of God's wrath will be always dropping upon a ſinner. As long as God is eternal, he lives for ever to be avenged upon the wicked. O eternity! eternity! who can fathom it? Mariners have their plummets to meaſure the depths of the ſea; but what line or plummet ſhall we uſe to fathom the depth of eternity? The breath of the Lord kindles the infernal lake, Iſa. xxx. 33. and where ſhall we have engines or buckets to quench that fire; O eternity! if all the body of the earth and ſea were turned to ſand, and all the air up to the ſtarry heaven were nothing but ſand, and a little bird ſhould come every thouſand year, and fetch away in her bill, but the tenth part of a grain of all that heap of ſand, what a numberleſs number of years would be ſpent before that vaſt heap of ſand would be fetcht away? Yet if at the end of all that time, the ſinner might come out of hell (tho' long) yet there would be ſome hope: but this word Ever, breaks the heart, 'The ſmoke of their torment aſcendeth up for ever and ever,' What a terror is this to the wicked, enough to put them into a cold ſweat, to think, as long as God is eternal, he lives for ever to be avenged upon ſinners.

Q. Here a queſtion may be moved, *Why ſin that is committed in a ſhort time, ſhould be puniſhed eternally?*

Anſ. We muſt hold with St. Auguſtine, "that God's judgments on the wicked, *occult eſſe poſſunt, injuſta eſſe non poſſunt,* may be ſecret, but never unjuſt." The reaſon why ſin committed in a ſhort time is eternally puniſhed, is becauſe every ſin is committed againſt an infinite effence, and no leſs than eternity of puniſhment can ſatisfy. Why is treaſon puniſhed with confiſcation and death, but becauſe it is againſt the king's

perſon, which is ſacred? much more that offence which is againſt God's crown and dignity, is of an heinous and infinite nature, and cannot be ſatisfied with leſs than eternal puniſhment.

Uſe 2. Of comfort to the godly: God is eternal therefore lives for ever to reward the godly, Rom. ii. 7. 'To them who ſeek for glory and honour, eternal life.' The people of God here are in a ſuffering condition, Acts xx. 23. 'Bonds and afflictions abide me.' The head being crowned with thorns, the feet muſt not tread upon roſes. The wicked are clad in purple, and fare deliciouſly, while the godly ſuffer. Goats climb upon high mountains, while Chriſt's ſheep are in the valley of ſlaughter. But here is the comfort, God is eternal, and he hath appointed eternal recompences for the ſaints: in heaven are freſh delights, ſweetneſs without furfeit; and that which is the crown and zenith of heaven's happineſs, is, it is eternal,' 1 John ii. 15. Were there but the leaſt ſuſpicion that this glory muſt ceaſe, it would much eclipſe, yea imbitter it: but it is eternal. What angel can ſpan eternity? 2 Cor. iv. 17. 'An eternal weight of glory.' The ſaints ſhall bathe themſelves in the rivers of divine pleaſure: and theſe rivers can never be dried up, Pſal. xvi. 11. 'At thy right hand are pleaſures for evermore.' This is the Elah, the higheſt ſtrain in the apoſtle's rhetoric, 1 Theſſ. iv. 17. 'Ever with the Lord.' There is peace without trouble, eaſe without pain, glory without end, 'Ever with the Lord.' Let this comfort the ſaints in all their troubles; their ſufferings are but ſhort, but their reward is eternal, Eternity makes heaven to be heaven; 'tis the diamond in the ring: O bleſſed day, that ſhall have no night! the ſun light of glory ſhall riſe upon the ſoul, and never ſet! O bleſſed ſpring, that ſhall have no autumn, or fall of the leaf! the Roman Emperors have three crowns ſet upon their heads, the firſt of iron, the ſecond of ſilver, the third of gold: ſo the Lord ſets three crowns on his children, grace, comfort and glory; and this crown is eternal, 1 Peter v. 4. 'Ye ſhall receive a crown of glory that fadeth not away.' The wicked have a never-dying worm, and the godly a never-fading crown. O how ſhould this be a ſpur to virtue! How willing ſhould we be to work for God? Though we had nothing here, God hath time enough to reward his people: the crown of eternity ſhall be ſet upon their head.

Uſe 3. Of exhortation. 1. In general, ſtudy eternity. Our thoughts ſhould chiefly run upon eternity. We are all for the preſent, ſomething that may delight the ſenſes. If we could have lived (as Auguſtine ſaith) *a cunabulis mundi*, from the infancy of the world to the world's old age, what were this? What is time, meaſured with eternity? As the earth is but a ſmall point to the heaven, ſo time is but, nay ſcarce a minute to eternity! And, then, what is this poor life which crumbles

away ſo faſt? O think of eternity! *Annos æternos in mente habe:* Brethren, we are every day travelling to eternity: and whether we wake or ſleep, we are going our joyrney; ſome of us are upon the borders of eternity. O ſtudy the ſhortneſs of life and length of eternity.

2. More particularly; think of God's eternity, and the ſoul's eternity. 1. Think of God's eternity. He is the Ancient of days, who was before all time. There is a figurative deſcription of God, Dan. vii. 9. 'The Ancient of days did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool.' His white garment, wherewith he was clothed, ſignified his majeſty; his hair, like the pure wool, his holineſs; and the Ancient of days, his eternity. The thoughts of God's eternity would make us have high adoring thoughts of God. We are apt to have mean, irreverent thoughts of him, Pſal. l. 21. 'Thou thoughteſt I was ſuch an one as thyſelf;' weak and mortal, but if we would think of God's eternity, when all power ceaſeth, he is King eternal, his crown flouriſheth for ever, who can make us happy or miſerable for ever, this would make us have adoring thoughts of God; Rev. iv. 10. 'The four and twenty elders fall down before him that ſat upon the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne.' The ſaints fall down, to ſignify by that humble poſture, that they are not worthy to ſit in God's preſence. They fall down and they worſhip him that liveth for ever and ever; they do as it were kiſs his feet, and they caſt their crowns before the throne, they lay all their honour at his feet: thus they ſhew humble adoration to the eternal eſſence. Study God's eternity, it will make us adore where we cannot fathom. 2. Think of the ſoul's eternity. As God is eternal, ſo he hath made us eternal. We are never-dying creatures; we are ſhortly entering upon an eternal ſtate, either of happineſs or miſery. Have ſerious thoughts of this: ſay, O my ſoul, which of theſe two eternities, is like to be thy portion? I muſt ſhortly depart hence, and whether then ſhall I go, to which of theſe eternities, either of glory or miſery? The ſerious meditation of the eternal ſtate we are to paſs into, ſhould work ſtrongly with us.

1. Thoughts of eternal torments are a good antidote againſt ſin, ſin tempts with its pleaſure; but, when we think of eternity, it may cool the intemperate heat of luſt. Shall I, for the pleaſure of ſin for a ſeaſon, endure eternal pain? Sin, like thoſe locuſts, Rev. ix. 7. ſeems to have on its head a crown like gold, but it hath in it a tail like a ſcorpion, ver. 10. and a ſting in its tail, and this ſting can never be plucked out. Shall I venture eternal wrath? Is ſin committed ſo ſweet, as lying in hell for

ever is bitter? This would make us flee from ſin, as Moſes from the ſerpent.

2. The ſerious thoughts of eternal happineſs would very much take us off from theſe worldly things; we ſhould not eſteem much of them: what are theſe ſublunary things to eternity? they are quickly gone, they ſalute us, and take their farewel. But I am to enter upon an everlaſting eſtate; I hope to live with him who is eternal: what is the world to me? They who ſtand upon the top of the Alps, the great cities of Campania ſeem as ſmall things in their eyes; ſo he who hath his thoughts fixed on his eternal ſtate after this life, all theſe things ſeem as nothing in his eye. What is the glory of this world? how poor and contemptible, compared with an eternal weight of glory?

3. To conclude; The ſerious thoughts of an eternal ſtate, either of happineſs or miſery, ſhould have a powerful influence upon whatſoever we take in hand: every work we do, promotes either a bleſſed or curſed eternity; every good action ſets us a ſtep nearer to an eternity of happineſs; every bad action ſets us a ſtep nearer to an eternity of miſery. O what influence would the thoughts of eternity have upon our religious duties? It would make us do them with all our might: a duty well performed, lifts a Chriſtian higher towards heaven, and ſets a Chriſtian a ſtep nearer to a bleſſed eternity.

GOD'S UNCHANGEABLENESS.

The next attribute is God's unchangeableneſs, Mal. iii. 6. 'I am Jehovah, I change not.' 1. God is unchangeable in his nature. 2. In his decree.

1ſt, Unchangeable in his nature: 1. There is no eclipſe of his brightneſs. 2. No period put to his being.

1. No eclipſe of his brightneſs: his eſſence ſhines with a fixed luſtre, James i. 17. 'With whom is no variableneſs, neither ſhadow of turning,' Pſal. cii. 27. 'Thou art the ſame.' All created things are full of viciſſitudes: 1. Princes and emperors are ſubject to mutation. Seſoſtris, an Egyptian prince, having ſubdued divers kings in war, made them draw like horſes in his chariot, as if he intended to turn them to eat graſs, as God did King Nebuchadnezzar. The crown hath many ſucceſſors. 2. Kingdoms have their eclipſes and convulſions: what is become of the glory of Athens? The pomp of Troy? *Jam ſeges eſt ubi Troja fuit.* Kingdoms, though they have a head of gold, yet feet of clay. 3. The heavens change, Pſal. cii. 26. 'As a veſture ſhalt thou change them, and they ſhall be changed.'

The matter of the elements, as it is more pure, so more firm and solid; the heavens are the most ancient records, where God hath written his glory with a sun-beam, yet these shall change; though I do not think they shall be destroyed as to their substance, yet they shall be changed as to their qualities; they shall melt with fervent heat, 2 Peter iii. 12. and so be more refined and purified. Thus the heavens shall be changed, but not he who dwells in heaven; 'With him there is no variableness, nor shadow of turning.' 4. The best saints have their eclipses and changes. Look upon a Christian in his spiritual estate, and he is full of variation: Though the seed of grace doth not die, yet the beauty and activity of it doth often wither. A Christian hath his anguish fits in religion; sometimes his faith is at an high tide, sometimes low ebb; sometimes his love flames, and at another time like fire in the embers, and he hath lost his first love. How strong was David's grace at one time? 2 Sam. xxii. 3. 'The God of my rock, in him will I trust.' And at another time, 'I shall one day perish by the hand of Saul.' What Christian can say, he doth not find a change in his graces; that the bow of his faith doth never unbend, the strings of his viol do never slacken? Sure we shall never meet with such Christians till we meet with them in heaven. But God is without any shadow of turning. 5. The angels were subject to change; they were created holy, but mutable, Jude 6. 'The angels which kept not their first estate.' These morning stars of heaven were falling stars. But God's glory shines with a fixed brightness. In God there is nothing looks like a change, no better or worse: no better in him, because then he were not perfect; nor worse in him, for then he should cease to be perfect: he is immutably holy, immutably good; there is no shadow of change in him.

Object. *Christ, who is God, assumed the human nature, here was a change.*

Ans. If indeed the divine nature had been converted into the human, or the human into the divine, here had been a change, but not so. The human nature was distinct from the divine, therefore there was no change. As suppose a cloud cover the sun, this makes no change in the body of the sun; so, though the divine nature be covered with the human, this makes no change in the divine nature.

2*d*, There is no period put to his being; 1 Tim. vi. 16. 'Who only hath immortality.' The Godhead cannot die: 1. An infinite essence cannot be changed into a finite; but God is infinite. 2. He is eternal, *ergo*, he is not mortal; to be eternal, and mortal, is a contradiction.

Use 1. See here the excellency of the divine nature in its immutability: this is the glory of the Godhead. Mutableness de-

notes weakneſs; it is not ſo in God, he is the ſame, yeſterday, and to-day, and for ever, Heb. xiii. 8. Men are fickle and mutable, like Reuben, 'unſtable as water,' Gen. xlix. 4. They go in changeable colours.

1. They are changeable in their principles, (ſometimes proteſtant, ſometimes papiſt) if their faces altered as faſt as their opinions, we ſhould not know them.

2. Changeable in their reſolutions; like the wind that blows in the eaſt, preſently turns about to the weſt. They reſolve to be virtuous, but quickly repent of their reſolutions: their minds are like a ſick man's pulſe, alters every half-hour; theſe the apoſtle compares to waves of the ſea, and wandering ſtars, Jude 13. they are not pillars in God's temple, but reeds.

3. Others are changeable in their friendſhip, quickly love, and quickly hate; ſometimes will put you in their boſom, then excommunicate you out of their favour; thus they change as the camelion, into ſeveral colours. But God is immutable.

Uſe 2. See the vanity of the creature; there are changes in every thing but in God, Pſal. lxii. 9. 'Men of high degree are vanity, and men of low degree are a lie.' We look for more from the creature, than God hath put into it. The world brings changes; the creature hath two evils in it; it promiſeth more than we find, and it fails us when we moſt need it: there is a failure *in omni*. A man deſires to have his corn grinded, the water fails, and then his mill cannot go; the mariner is for a voyage, the wind either doth not blow, or it is contrary, and he cannot ſail; one depends upon another for the payment of a promiſe, and he fails, and is like a foot out of joint. Who would look for a fixed ſtability in the vain creature! As if one ſhould build houſes on the ſand, where the ſea comes in and overflows. The creature is true to nothing but deceit, and is conſtant only in its diſappointments. It is no more wonder to ſee changes fall out here below, than to ſee the moon dreſſing itſelf in a new ſhape and figure; look to meet with changes in every thing but God.

Uſe 3. *Comfort to the godly:* 1. In caſe of loſſes, if an eſtate be almoſt boiled away to nothing; if you loſe dear friends by death, here is a double eclipſe; but this is the comfort, God is unchangeable; I may loſe theſe things, but I cannot loſe my God; he never dies. When the fig-tree, and olive-tree failed, yet God did not fail, Heb. iii. 17. 'I will joy in the God of my ſalvation.' The flowers in the garden die, but a man's portion remains: ſo outward things die and change, but, Pſal. lxxiii. 26. 'Thou art the ſtrength of my heart, and my portion for ever.'

2. In caſe of ſadneſs of ſpirit, when God ſeems to caſt off the ſoul in deſertion, Cant. v. 6. 'My beloved had withdrawn

himself;' yet God is unchangeable. He is immutable in his love; he may change his countenance, but not his heart, Jer. xxxi. 3. 'I have loved thee with an everlasting love,' Hebrew, *Gnolam*, a love of eternity. If once God's electing love riseth upon the soul, it never sets, Isa. liv. 10. 'The mountains shall be removed, but my loving-kindness shall not depart from thee, neither the covenant of my peace be removed.' God's love stands faster than the mountains: God's love to Christ is unchangeable; and he will no more cease loving believers, than he will cease loving Christ.

Use 4. *Of exhortation.* Get an interest in this unchangeable God, then thou art as a rock in the sea, immoveable in midst of all changes.

Q. *How shall I get a part in this unchangeable God?*

Anf. By having a change wrought in thee, 1 Cor. vi. 11. 'But ye are washed, but ye are sanctified.' Whence we are changed, *a tenebris ad lucem*, so changed, as if another soul did live in the same body; by this change we are interested in the unchangeable God.

Trust to this God only, who is unchangeable, Isa. ii. 22. 'Cease from men; leave trusting to the reed, but trust to the Rock of ages.' He that is by faith ingarrisoned in God, is safe in all changes? he is like a boat that is tied to an immoveable rock. He that trusts in God, trusts in that which cannot fail him; he is unchangeable, Heb. xiii. 5. 'I will never leave thee nor forsake thee.' Health may leave us, riches, friends may leave us; but, saith God, I'll not leave thee; my power shall support thee; my Spirit shall sanctify thee; my mercy shall save thee: I will never leave thee. O trust in this unchangeable God. God is jealous of two things, of our love, and of our trust: He is jealous of our love, lest we love the creature more than him; therefore he makes it prove bitter: and of our trust, lest we should place more confidence in it than him, therefore he makes it prove unfaithful. Outward comforts are given us as baits by the way to refresh us, but not as crutches to lean on; if we make the creature an idol, what we make our trust, God makes our shame. O trust in the immortal God. We, like Noah's dove, have no footing for our souls, till we get into the ark of God's unchangeableness, Psal. cxxv. 1. 'They that trust in the Lord, shall be like mount Sion, which cannot be removed.'

God is unchangeable in his decree; what he hath decreed from eternity is unalterable, Isa. xlvi. 10. 'My counsel shall stand.' Argument, that God's eternal counsel or decree is immutable: If God changed his decree, it must be from some defect of wisdom or foresight in God: for that is the reason why men do change their purposes: through a want of foresight,

they ſee ſomething after, which they did not ſee before: but this cannot be the cauſe why God ſhould alter his decree, becauſe his knowledge is perfect, he ſees all things in one entire proſpect before him.

Object. *But is not God ſaid to repent? There ſeems to be a change in his decree*, Jonah iii. 10. '*The Lord repented of the evil that he ſaid he would do unto them.*'

Anſ. Repentance is attributed to God figuratively and improperly, Num. xxiii. 19. 'He is not man that he ſhould repent.' There may be a change in God's work, but not in his will: God may will a change, but not change his will. "God may change his ſentence, but not his decree." As ſuppoſe a king ſhall cauſe a ſentence to be paſſed upon a malefactor whom he intends to ſave; notwithſtanding this ſentence, the king doth not alter his decree: ſo God threatened deſtruction to Nineveh, Jonah iii. 4. but the people of Nineveh repenting, God ſpared them; here God changed his ſentence, but not his decree; it was what had lain in the womb of his purpoſe from eternity.

Object. *But if God's decree be unchangeable, and cannot be reverſed, then to what purpoſe ſhould we uſe the means? Our endeavours towards ſalvation cannot alter his decree.*

Anſ. This decree of God doth not take off my endeavour; for he that hath decreed my ſalvation, hath decreed it in the uſe of means; and if I neglect the means, I go about to reprobate myſelf. No man argues thus: God hath decreed how long I ſhall live, therefore, I will not uſe means to preſerve my life, not eat and drink. God hath decreed the time of my life in the uſe of means; ſo God hath decreed my ſalvation in the uſe of word, prayer, ſacraments: and as a man that refuſeth his food murders himſelf, ſo he that refuſeth to work out his ſalvation doth deſtroy himſelf. The veſſels of mercy are ſaid to be prepared unto glory, Rom. ix. 23. How are they prepared, but by being ſanctified? and that cannot be but in the uſe of means; therefore let not God's decree take thee off from holy endeavours. A good ſaying of Dr. Preſton, "Haſt thou an heart to pray to God? it is ſign no decree of wrath has paſſed againſt thee."

Uſe 1. If God's decree be eternal and unchangeable, then God doth not elect our faith foreſeen, as the Arminians, Rom. ix. 11, 14. 'The children being not yet born, that the purpoſe of God according to election might ſtand, it was ſaid, Jacob have I loved, Eſau have I hated.' We are not elected for holineſs, but to holineſs; Eph. i. 4. If we are not juſtified for our faith, much leſs elected for our faith; but we are not juſtified for it: we are ſaid to be juſtified through faith as an inſtrument, Eph. ii. 8. but not for faith as a cauſe; and, if not

juſtified for faith, then much leſs elected: God's decree of election is eternal and unchangeable, therefore depends not upon faith forſeen, Acts xiii. 48. 'As many as were ordained to eternal life, believed.' They were not elected, becauſe they believed, but they believed becauſe they were elected.

Uſe 2. If God's decree be unchangeable, it is comfort in two caſes, 2. Concerning God's providence towards his church. We are ready to quarrel with providence, if every thing doth not jump with our deſire: remember God's work goes on, and nothing falls out but what he hath decreed from eternity. 2. God hath decreed troubles for the church's good; the troubling of God's church is like the angels troubling the water, John v. 4. which made way for healing his people. He hath decreed troubles in the church; 'His fire is in Sion, and his furnace in Jeruſalem,' Iſa. xxxi. 9. The wheels in a watch move croſs one to another, but they all carry on the motion of the watch: ſo the wheels of providence often move croſs to our deſires, but ſtill they carry on God's unchangeable decree, Dan. xii. 10. 'Many ſhall be made white.' God lets the waters of affliction be poured on his people, he doth but lay them a whitening. Therefore murmur not at God's dealings; his work goes on, nothing falls out but what he hath wiſely decreed from eternity; every thing ſhall promote God's deſign, and fulfil his decree.

2. Comfort to the godly in regard of their ſalvation, 2 Tim. ii. 19. 'The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth who are his.' God's counſel of election is unchangeable: once elected, and for ever elected, Rev. iii. 5. 'I will not blot his name out of the book of life.' The book of God's decree hath no errata in it, no blottings out: once juſtified never unjuſtified, Hoſ. xiii. 14. 'Repentance ſhall be hid from mine eyes.' God never repents of his electing love, 1 John xiii. 1. 'He loved them to the end.' Therefore, if thou art a believer, comfort thyſelf with this, the immutability of God's decree.

Uſe 3. To conclude, a word to the wicked, who march furiouſly againſt God and his people: let them know, God's decree is unchangeable, God will not alter it, nor can they break it; and while they reſiſt God's will, they fulfil it. There is a twofold will of God, *Voluntas præcepti et decreti*; the will of God's precept, and of his decree. While the wicked reſiſt the will of God's precept, they fulfil the will of his permiſſive decree. Judas betrays Chriſt, Pilate condemns him, the ſoldiers crucify him, while they reſiſted the will of God's precept, they fulfilled the will of his permiſſive decree, Acts iv. 28. Such as are wicked, God commands one thing, they do the quite contrary; to keep the ſabbath they profane it; while they diſobey

his command, they fulfil his permiſſive decree. If a man ſet up two nets, one of ſilk, the other of iron, the ſilken net may be broken, not the iron: God's commands are the ſilken net; while men break the ſilken nets of God's command, they are taken in the iron net of his decree; while they ſit backward to God's precepts, they row forward to his decree; his decree to permit their ſin, and to puniſh them for their ſin permitted.

OF THE WISDOM OF GOD.

The next attribute is God's wiſdom; which is one of the brigheſt beams of the Godhead, Job ix. 4. 'He is wiſe in heart.' The heart is the ſeat of wiſdom; *Cor in Hebræo ſumitur pro judicio*, Pineda. Among the Hebrews, the heart is put for wiſdom, Job xxxiv. 34. 'Let men of underſtanding tell me:' in the Hebrew 'let men of heart tell me.' God is wiſe in heart, that is, he is moſt wiſe: 1. God is only wiſe; he doth ſolely and wholly poſſeſs all wiſdom; therefore he is called 'the only wiſe God,' 1 Tim. i. 17. All the treaſures of wiſdom are locked up in him, and no creature can have any wiſdom, but as God is pleaſed to give it out of his treaſury. 2. God is perfectly wiſe; there is no defect in his wiſdom. Men may be wiſe in ſome things, but in other things may betray imprudence and weakneſs. But God is the examplar and pattern of wiſdom, and the pattern muſt be perfect, Matth. v. 48. God's wiſdom appears in two things, 1ſt, His infinite intelligence. 2dly, His exact working.

1. His infinite intelligence. He knows the moſt profound, abſtruſe ſecrets, Dan. ii. 28. He knows the thoughts, which are the moſt intricate ſubtil things, Amos iv. 13. 'He declareth to man what is his thought.' Let ſin be contrived never ſo politicly, God will pull off all maſks and diſguiſes, and make an heart-anatomy. He knows all future contingencies, *et ante intuitu*, all things are before him in one clear proſpect.

2. His exact curious working. He is wiſe in heart; his wiſdom lies in his works. Theſe works of God are bound up in three great volumes, where we may read is wiſdom.

1. The work of *creation*. The creation, as it is a monument of God's power, ſo a looking-glaſs in which we may ſee his wiſdom. None but a wiſe God could ſo curiouſly contrive the world. Behold the earth decked with variety of flowers, which are both for beauty and fragrancy: the heaven beſpangled with lights; we may ſee the glorious wiſdom of God blazing in the ſun, twinkling in the ſtars. His wiſdom is ſeen in the marſhalling and ordering every thing in its proper place and ſphere:

if the ſun had been ſet lower, it would have burnt us; if higher, it would not have warmed us with its beams. God's wiſdom is ſeen in appointing the ſeaſons of the year, Pſal. lxxiv. 17. 'Thou haſt made ſummer and winter.' If it had been all ſummer, the heat would have ſcorched us, if all winter, the cold would have killed us. The wiſdom of God is ſeen in chequering the dark and the light: if it had been all night, there had been no labour, if all day, there had been no reſt. Wiſdom is ſeen in mixing the elements, the earth with the ſea: if it had been all ſea, then we had wanted bread; if it had been all earth, then we had wanted water. The wiſdom of God is ſeen in preparing and ripening the fruits of the earth, the wind and froſts prepare the fruits, the ſun and rain ripen the fruits. God's wiſdom is ſeen in ſetting bounds to the ſea, and ſo wiſely contriving it, that though the ſea be higher than the earth, yet it ſhould not overflow the earth; ſo that we may cry out with the Pſalmiſt, Pſal. civ. 24. 'O Lord, how manifold are thy works! in wiſdom haſt thou made them all.' There is nothing to be ſeen but miracles of wiſdom. God's wiſdom is ſeen in ordering things in the body politic, that one ſhall have need of another: the poor need the rich man's money, and the rich need the poor man's labour. God makes one trade depend upon another, that one may be helpful to another, and that mutual love may be preſerved.

(2.) The ſecond work wherein God's wiſdom ſhines forth, is the work of redemption: 1. Here was the maſter-piece of divine wiſdom, to contrive a way to happineſs, between the ſin of man, and the juſtice of God. We may cry out with the apoſtle, Rom. xi. 33. 'O the depth of the riches both of the wiſdom and knowledge of God.' This poſed men and angels. If God had put us to find out a way of ſalvation when we were loſt, we could neither have had an head to deviſe, nor a heart to deſire, what God's infinite wiſdom had found out for us. Mercy had a mind to ſave ſinners, yet loth that the juſtice of God ſhould be wronged: It is a pity, ſaith mercy, that ſuch a noble creature as man ſhould be made to be undone; and yet no reaſon that God's juſtice ſhould be a loſer. What way then ſhall be found out? Angels cannot ſatisfy for the wrong done to God's juſtice, nor is it fit that one nature ſhould ſin, and another nature ſuffer: what then? Shall man be for ever loſt? Now, while mercy was thus debating with itſelf, what to do for the recovery of fallen man, here the wiſdom of God ſtepped in; and thus the oracle ſpake, Let God become man; let the ſecond perſon in the Trinity be incarnate, and ſuffer; and ſo for fitneſs he ſhall be man; and for ability he ſhall be God: thus juſtice may be ſatisfied, and man ſaved. O the depth of the riches of the wiſdom of God, thus to make juſtice and mercy to kiſs each other!

great is this myſtery, 'God manifeſted in the fleſh,' 1 Tim. iii. 6. What wiſdom was this, that Chriſt ſhould be made ſin, yet knew no ſin; that God ſhould condemn the ſin, yet ſave the ſinner? Here was wiſdom, to find out the way of ſalvation. 2. The means by which ſalvation is applied ſet forth God's wiſdom, that ſalvation ſhould be by faith, not by works. Faith is an humble grace, it gives all to Chriſt; it is an adorer of free grace: and free grace being advanced here, God hath his glory: and it is his higheſt wiſdom to exalt his own glory. 3. The way of working faith declares God's wiſdom; it is wrought by the word preached, Rom. x. 17. 'Faith comes by hearing.' What is the weak breath of a man to convert a ſoul? It is like whiſpering in the ears of a dead man; this is fooliſhneſs in the eye of the world: but the Lord loves to ſhew his wiſdom, by that which ſeems folly, 1 Cor. i. 27. 'He hath choſen the fooliſh things of the world to confound the wiſe.' Why ſo? ver. 29. 'That no fleſh ſhould glory in his preſence.' Should God convert by the miniſtry of angels, then we ſhould have been ready to have gloried in angels, and have given that honour to them which is due to God; but when God works by weak tools, makes uſe of men who are of like paſſions with ourſelves, and by them converts; now the power is plainly ſeen to be of God, 2 Cor. iv. 7. 'We have this treaſure in earthen veſſels that the excellency of the power may be of God, and not of us.' Herein is God's wiſdom ſeen, that no fleſh may glory in his preſence.

(3.) The wiſdom of God wonderfully appears in the works of his providence. Every providence hath either a mercy or a wonder wrapt up in it. The wiſdom of God, in his works of providence, appears, 1. By effecting great things by ſmall, contemptible means. He cured the ſtung Iſraelites, by a brazen ſerpent. If ſome ſovereign antidote had been uſed, if the balm of Gilead had been brought, there had been ſome likelihood that this ſhould have healed: but what was there in a brazen ſerpent? It was a mere image, and not applied to him that was wounded, only he was to look upon it, yet this wrought a cure. The leſs probability in the inſtrument, the more is God's wiſdom ſeen. 2. The wiſdom of God is ſeen in doing his work by that which to the eye of fleſh ſeems quite contrary: God intended to advance Joſeph, and make all his brethren's ſheaves bow to his ſheaf: now what way doth he take? firſt Joſeph is thrown into the pit, then ſold into Egypt; then after that put in priſon, Gen. xxxix. 20. And by his impriſonment, God made way for his advancement. For God to ſave in an ordinary way, wiſdom would not be ſo much taken notice of. But then he goes ſtrangely to work, and ſaves in that very way in which we think he will deſtroy; now, his wiſdom ſhines forth in a

moſt glorious conſpicuous manner. God would make Iſrael victorious, and what way doth he go in? He leſſens Gideon's army, Judg. vii. 2. 'The people that are with thee are too many:' he reduceth the army of two and thirty thouſand to three hundred; and by taking away the means of victory, makes Iſrael victorious. God had a deſign to bring his people out of Egypt, and a ſtrange courſe he takes to effect it: he ſtirred up the hearts of the Egyptians to hate them, Pſal. cv. 25. 'He turned their heart to hate his people.' The more they hated and oppreſſed Iſrael, the more God plagued the Egyptians, and the more glad they were to let Iſrael go, Exod. xii. 33. The Egyptians were urgent upon Iſrael, that they might ſend them out of the land in haſte. God had a mind to ſave Jonah when he was caſt into the ſea, and he lets the fiſh ſwallow him up, and ſo bring him to the ſhore. God would ſave Paul, and all that were in the ſhip with him, and there was no way to ſave them, but the ſhip muſt break, and they all came ſafe to land upon the broken pieces of the ſhip, Acts xxvii. 44. In reference to the church, God oft goes by contrary means, makes the enemy do his work; he can ſtrike a ſtraight ſtroke by crooked ſticks. God hath oft made his church grow and flouriſh by perſecution. "The ſhowers of blood have made her more fruitful," Julian. Exod. i. 10. 'Come let us deal wiſely with them leſt they multiply;' and that way they took to ſuppreſs them, made them multiply, ver. 12. 'The more they afflicted them, the more they multiplied:' like ground, the more it is harrowed, it bears the better crop. The apoſtles were ſcattered by reaſon of perſecution, and their ſcattering was like the ſcattering of ſeed; they went up and down, and preached the goſpel, and brought daily converts. Paul was put in priſon, and his bonds were a means to enlarge the goſpel, Phil. i. 12.

2. The wiſdom of God is ſeen in making the moſt deſperate evils turn to the good of his children. As ſeveral poiſonable ingredients, wiſely tempered by the ſkill of the artiſt, make a ſovereign medicine, ſo God makes the moſt deadly afflictions, cooperate for the good of his children. He purifies them, and prepares them for heaven, 2 Cor. iv. 17. Theſe hard froſts haſten the ſpring flowers of glory. The wiſe God, by a divine chymiſtry, turns afflictions into cordials. God makes his people gainers by loſſes, and turns their croſſes into bleſſings.

4. The wiſdom of God is ſeen in this, that the ſins of men ſhall carry on God's work; yet that he ſhould have no hand in their ſin. The Lord permits ſin, but doth not approve it. He hath an hand in the action in which ſin is, but not in the ſin of the action. As in the crucifying of Chriſt, ſo far as it was a natural action, God did concur: if he had not given the Jews life

and breath, they could not have done it: but, as it was a ſinful action, ſo God abhorred it. A muſician plays upon a viol out of tune; the muſician is the cauſe of the ſound, but the jarring and diſcord is from the viol itſelf: ſo men's natural motion is from God, but their ſinful motion is from themſelves. A man that rides on a lame horſe, his riding is the cauſe why the horſe goes, but the lameneſs is from the horſe itſelf. Herein is God's wiſdom, the ſins of men ſhall carry on his work, yet he hath no hand in them.

5. The wiſdom of God is ſeen in helping in deſperate caſes. God loves to ſhew his wiſdom when human help and wiſdom fail. Exquiſite lawyers love to wreſtle with niceties and difficulties in the law, to ſhew their ſkill the more. God's wiſdom is never at a loſs; but when providences are darkeſt, now appears the morning-ſtar of deliverance, Pſalm cxxxvi. 23. 'Who remembered us in our low condition.' Sometimes God melts away the ſpirits of his enemies, Joſh. ii. 24. Sometimes he finds them other work to do, and founds a retreat to them, as he did to Saul when he was purſuing David; 'The Philiſtines are in the land.' 'In the Mount will God be ſeen.' When the church ſeems to be upon the altar, her place and liberty ready to be ſacrificed, now comes the angel.

6. God's wiſdom is ſeen in befooling wiſe men, and making their wiſdom a means of their overthrow. Ahithophel had deep policy, 2 Sam. xvi. 23. 'The counſel of Ahithophel, which he counſelled, was as if a man had inquired at the oracle of God:' but he conſulted his own ſhame. 'The Lord turned his counſel into fooliſhneſs,' 2 Sam. xvii. 23. Job v. 13. 'God taketh the wiſe in their own craftineſs;' that is, when they think to deal wiſely, he not only diſappoints them, but inſnares them. The ſnares they lay for others catch themſelves, Pſ. ix. 16. 'In the net which they hid, is their own foot taken.' God loves to counterplot politicians; he makes uſe of their own wit to undo them, and hangs Haman upon his own gallows.

Uſe 1. Adore the wiſdom of God; it is an infinite deep the angels cannot ſearch into, Rom. xi. 32. 'His ways are paſt finding out.' And as we ſhould adore, ſo we ſhould reſt in the wiſdom of God: God ſees what condition is beſt for us. Did we believe the wiſdom of God, it would keep us from murmuring. Reſt in God's wiſdom in ſeveral caſes: 1. In want of ſpiritual comfort: God is wiſe, he ſees it good ſometimes we ſhould be without comfort. Perhaps we ſhould be lifted up with ſpiritual enlargements, as Paul with his revelations, 2 Cor. xii. 7. It is hard to have the heart low, when comfort is high. God ſees humility is better for us than joy. It is better to want comfort, and be humble, than to have it, and be proud. 2. In want of bodily ſtrength, reſt in God's wiſdom; he ſees what is

beſt. Perhaps the leſs health the more grace; weaker in body, the ſtronger we are in faith, 2 Cor. iv. 16. 'Though our outward man periſh, yet the inward man is renewed day by day.' At Rome there were two laurel trees: when the one withered, the other flouriſhed. The inward man is renewed. When God ſhakes the tree of the body, he is now gathering the fruits of righteouſneſs, Heb. xii. 11. Sickneſs is God's lance to let out the impoſthume of ſin, Iſa. xxvii. 9. 3. In caſe of God's providences to his church: we wonder what God is doing with us, and are ready to kill ourſelves with care: reſt in God's wiſdom; he knows beſt what he hath to do, Pſal. lxxvii. 19. 'His footſteps are not known.' Truſt him where you cannot trace him. God is moſt in his way, when we think he is moſt out of the way; when we think God's church is, as it were, in the grave, and there is a tomb-ſtone laid upon her, God's wiſdom can roll away the ſtone from the ſepulchre. 'Chriſt cometh leaping over mountains,' Cant. ii. 8. Either his power can remove the mountain, or his wiſdom knows how to leap over it. 4. In caſe we are low in the world, or have but little oil in our cruſe; reſt in God's wiſdom, he ſees it beſt; it is to cure pride and wantonneſs. God knew, if thy eſtate had not been loſt, thy ſoul had been loſt. God, he ſaw riches would be a ſnare unto thee, 1 Tim. vi. 9. Art thou troubled that God hath prevented a ſnare? God will make thee rich in faith; what thou lackeſt in temporals ſhall be made up in ſpirituals: God will give thee more of his love. Thou art weak in eſtate, yet God will make thee ſtrong in aſſurance. O reſt in God's wiſdom! he will carve the beſt piece for thee. 5. In caſe of the loſs of dear friends, a wife, or child, or huſband; reſt ſatisfied in God's wiſdom. God hath taken away theſe, becauſe he would have more of your love: he breaks theſe crutches, that we may live more upon him by faith. God would have us learn to go without crutches.

Uſe 2. If God be infinitely wiſe, then let us go to him for wiſdom; as Solomon, 1 Kings iii. 9. 'Give thy ſervant an underſtanding heart; and the ſpeech pleaſed the Lord.' And there is encouragement for us, 'If any one lack wiſdom let him aſk of God, who giveth liberally, and upbraideth not.' James i. 5. Wiſdom is in God, *tanquam in fonte*, as in the fountain; his wiſdom is imparted, not impaired; his ſtock is not ſpent by giving. Go then to God: Lord, do thou light my lamp; in thy light ſhall I ſee light; give me wiſdom, to know the fallacy of my heart, the ſubtilties of the old ſerpent; to walk jealouſly towards myſelf, religiouſly towards thee, prudently towards others: guide me by thy counſel, and afterwards receive me to glory.

OF GOD'S POWER.

The next attribute is God's power, Job ix. 19. 'If I ſpeak of ſtrength, lo, he is ſtrong.' In this chapter is a magnificent deſcription of God's power; 'Lo, he is ſtrong.' The Hebrew word for ſtrong, ſignifies a conquering, prevailing ſtrength. 'He is ſtrong;' the ſuperlative degree is intended here, viz. He is moſt ſtrong, He is called, *El-ſhaddai*, God Almighty, Gen. xvii. 1. His almightineſs lies in this, he can do whatever is feaſible. Divines diſtinguiſh between authority and power. God hath both.

1. He hath a ſovereign right and authority over man. He can do with his creature as he pleaſes. Who ſhall diſpute with God? who ſhall aſk him a reaſon of his doings? Dan. iv. 35. 'He doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, What doſt thou?' God ſits judge in the higheſt court; he calls the monarchs of the earth to the bar, and is not bound to give a reaſon of his proceedings, Pſ. lxxv. 5, 7. 'He putteth down one, and raiſeth up another.' He hath ſalvation and damnation in his power. He hath the key of juſtice in his hand, to lock up whom he will in the fiery priſon of hell; and he hath the key of mercy in his hands to open heaven's gate to whom he pleaſes. This is the name engraven upon his veſture, 'King of kings, and Lord of lords,' Rev. xix. 16. He ſits Lord paramount, and who can call him to an account? Iſa. xlvi. 10. 'I will do all my pleaſure.' The world is God's dioceſe, and ſhall not he do what he will in his own dioceſe? He it was that turned king Nebuchadnezzar to eat graſs, and threw the angels to hell when they ſinned; that broke the head of the Babyloniſh empire, Iſa. xiv. 12. 'How art thou fallen from heaven, O Lucifer! Thy pomp is brought down to the grave.' 'Who ſets bounds to the ſea, and bridles the proud waves,' Job xxxviii. 11. God is the ſupreme monarch, all power is ſeated originally in him; 'And the powers that be are of God,' Rom. xiii. 1. Kings hold their crowns of him, Prov. viii. 15. 'By me kings reign.'

(2.) As God hath authority, ſo he hath infinite power. What is authority without power? 'He is mighty in ſtrength,' Job ix. 4. This power of God is ſeen.

1. In the creation. To create, requires infinite power; all the world cannot make a fly. God's power in creating is evident, 1. Becauſe he needs no inſtruments to work with; it is proper to God to work without tools. 2. He needs no matter to work upon; firſt, he creates matter, and then works upon it.

3. He works without labour, Pſ. xxxiii. 9. 'He ſpake, and it was done.'

2. The power of God is ſeen in the converſion of ſouls. Surely a mighty power went to raiſe Chriſt from the grave, Eph. i. 20. (1.) The ſame power goes to draw a ſinner to God, as drew Chriſt out of the grave to heaven. Greater power is put forth in converſion, than in creation. When God made the world, he met with no oppoſition: as he had nothing to help him, ſo he had nothing to hinder him: but when he comes to convert a ſinner, here he meets with oppoſition: Satan oppoſeth him, and the heart oppoſeth him: a ſinner is angry with converting grace. (2.) The world was the 'Work of God's fingers,' Pſ. viii. 3. Converſion is the 'Work of God's arm,' Luke i. 5. (3.) In the creation, God wrought but one miracle, he ſpake the word: but, in converſion, he works many miracles: The blind is made to ſee, the dead is raiſed, the deaf hears the voice of the Son of God. O the infinite power of Jehovah! Before his ſceptre, angels vail and proſtrate themſelves; kings caſt their crowns at his feet. Amos ix. 5. 'He toucheth the mountains and they melt.' Job ix. 6. 'He removeth the earth out of her place.' An earthquake makes the earth tremble upon her pillars, but God ſhakes it out of its place; he can remove the earth from its centre. God can do what he will, his power is as large as his will. Were men's power as large as their will, what work would they make in the world! God's power is of equal extent with his will. God can with a word unpin the wheels, and break the axle-tree of the creation. He can do 'more than we can think,' Eph. iii. 20. He can ſuſpend natural agents: he ſealed up the lions mouth, made the fire not to burn: he made the waters to ſtand upon an heap: he cauſed the ſun to go ten degrees backward in Ahaz's dial, Iſa. iii. 8. What can poſe omnipotency? 'The Lord cuts off the ſpirit of princes.' Pſ. lxxvi. 12. He counter-works his enemies; he pulls down their flags and banners of pride, infatuates their counſels, breaks their forces; and he doth it with eaſe, with the turning of his hand, Pſal. lxxxi. 24. 'with his breath,' Iſa. xl. 24. 'with a look.' That is all it needs coſt God to deſtroy his enemies; a look, a caſt of his eye, Exod. xiv. 24. 'The Lord looked into the hoſt of the Egyptians, through the pillar of fire, and troubled their hoſt.' Who ſhall ſtop him in his march? God commands, and all creatures in heaven and earth obey him. Xerxes, the Perſian monarch, threw fetters into the ſea, when its waves ſwelled, as if he would have chained up the waters; but when God ſpeaks, the wind and ſea obey him; if he ſay but the word, the ſtars fight in their courſes againſt Siſera; if he ſtamp with his foot, an army of angels ſhall preſently be in battalia. What cannot omnipotent power

do? 'The Lord is a man of war,' Exod. xv. 3 'He hath a mighty arm,' Pſ. lxxxix. 13. 'God's power is a glorious power,' Col. i. 11. 1. It is an irreſiſtible power, Rom. ix. 19. 'Who hath reſiſted his will?' To conteſt with him, is as if the thorns ſhould ſet themſelves in battle array againſt the fire; or as if an infirm child ſhould fight with an arch-angel. If the ſinner be once taken in God's iron net, there is no eſcaping, Iſa. xliii. 13. 'There is none that can deliver out of my hand.' 2 God's power is an inexhauſtible power; it is never ſpent or waſted. Men, while they exerciſe their ſtrength, weaken it; but God hath an everlaſting ſpring of ſtrength in him, Iſa. xxvi. 4. Tho' he ſpends his arrows upon his enemies, Deut. xxxii. 23. yet he doth not ſpend his ſtrength, Iſa. xl. 28. 'He fainteth not, neither is weary.'

Object. *Can God do all things? he cannot deny himſelf.*

Anſ. Though God can do all things, he cannot do that which ſtains the glory of his Godhead: he cannot ſin; he cannot do that which implies a contradiction. To be a God of truth, and yet deny himſelf, is a contradiction.

Uſe 1. If God be ſo infinite in power, fear this great God. We are apt to fear ſuch as are in power; Jer. v. 32. 'Fear ye not me?' ſaith the Lord: 'Will ye not tremble at my preſence?' He hath power to caſt our ſouls and bodies into hell, Pſal. xc. 11. 'Who knows the power of his wrath?' God can with the ſame breath that made us, diſſolve us; 'His eyes are as a flame of fire; the rocks are thrown down by him,' Nah. i. 6. Solomon ſaith, 'Where the word of a king is, there is power,' Eccl. viii. 4. much more where the word of a God is. O let us fear this mighty God! The fear of God will drive out all other baſe fear.

Uſe 2. See the deplorable condition of wicked men: 1. This power of God is not for them: 2. It is againſt them.

1. This power of God is not for them: they have no union with God, therefore have no warrant to lay claim to his power. His power is no relief to them. He hath power to forgive ſins, but he will not put forth his power towards an impenitent ſinner. God's power is on eagle's wings, to carry the ſaints to heaven; but what privilege is that to the wicked; though a man will carry his child in his arms over a dangerous water, yet he will not carry an enemy in his arms. God's power is not engaged to help thoſe that fight againſt him. Let miſeries come upon the wicked, they have none to help them; they are like a ſhip in a ſtorm without a pilot, driven upon the rocks.

2. This power of God is againſt the wicked. God's power will not be the ſinners ſhield to defend him, but a ſword to wound him. God's power will bind the ſinner in chains. God's power ſerves to revenge the wrong done to his mercy. God

will be Almighty to damn the ſinner. Now, in what condition is every unbeliever; God's power is engaged againſt him, and 'it is a fearful thing to fall into the hands of the living God,' Heb. x. 31.

Uſe 3. It reproves ſuch as do not believe this power of God. We ſay, we do not doubt of God's power, but his will. But indeed it is God's power that we queſtion. 'Is any thing too hard for God?' Jer. xxxii. 27. yet we ſtagger through unbelief as if the arm of God's power were ſhrunk, and he could not help in deſperate caſes. Take away a king's power, and we unking him; take away the Lord's power, and we un-god him; yet how guilty of this are we! Did not Iſrael queſtion God's power! 'Can he prepare a table in the wilderneſs?' Pſal. lxxviii. 19. they thought the wilderneſs was a fitter place for making of graves, than ſpreading of a table. Did not Martha doubt of Chriſt's power? John xi. 39. 'He hath been dead four days.' If Chriſt had been there while Lazarus was ſick, or when he had been newly dead, Martha did not queſtion but Chriſt could have raiſed him; but he had lain in the grave four days, and now ſhe ſeemed to queſtion his power. Chriſt had as much ado to raiſe her faith, as to raiſe her dead brother. And Moſes, though an holy man, yet limits God's power through unbelief, Numb. xi. 21. 'The people among whom I am, are ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh for a whole month: ſhall the flocks and the herds be ſlain for them to ſuffice them? or ſhall all the fiſh of the ſea be gathered for them to ſuffice them? And the Lord ſaid unto Moſes, 'Is the Lord's hand waxed ſhort?' This is a great affront to God, to go to deny his power. That men doubt of God's power, appears, 1. By their taking indirect courſes. Would they defraud in their dealings, uſe falſe weights, if they believed the power of God, that he could provide for them? 2. By their depending more upon ſecond cauſes than upon God, 2 Chron. xvi. 12. 'In his diſeaſe, he ſought not to the Lord, but to the phyſicians.'

Uſe 1. If God be infinite in power, then let us take heed of hardening our hearts againſt God, Job ix. 4. 'Who hath hardened himſelf againſt him, and proſpered?' Job ſends a challenge to all creatures in heaven and earth, Who is he did ever take up the bucklers againſt God, and came off conqueror? For a perſon to go on daringly in any ſin, is to harden his heart againſt God, and, as it were, to raiſe a war againſt heaven; and let him remember God is *El-ſhaddai*, almighty; he will be too hard for them that oppoſe him, Job xl. 9. 'Haſt thou an arm like God?' Such as will not bow to his golden ſceptre, ſhall be broken with his iron rod. Julian hardened his heart againſt God, he oppoſed him to his face; but what got he at laſt? did he proſper? Being wounded in battle, he threw up his blood

into the air, and ſaid to Chriſt, *Viciſti Galilæe*, 'O Galilean, thou haſt overcome;' I acknowledge thy power, whoſe name and truth I have oppoſed. Will folly contend with wiſdom? Weakneſs with power? finite with infinite? O take heed of hardening your heart againſt God! He can ſend legions of angels to avenge his quarrel. It is better to meet God with tears in your eyes, than weapons in your hand. You may overcome God ſooner by repentance, than by reſiſtance.

Uſe 5. Get an intereſt in God, and then this glorious power is engaged for you. God gives it under his hand, that he will put forth the whole power of his Godhead for the good of his people, 1 Chron. xvii. 24. 'The Lord of hoſts is the God of Iſrael, even a God to Iſrael.' This almightineſs of God's power is a wonderful ſupport and comfort to every believer. It was Samſon's riddle, Judg. xiv. 14. 'Out of the ſtrong came forth ſweetneſs:' So out of the attribute of God's power, out of this ſtrong comes forth ſweetneſs: It is comfort in ſeveral caſes,

1. In caſe of ſtrong corruption. My ſins, ſaith a child of God, are potent; I have no power againſt this army that comes againſt me: I pray, and humble my ſoul by faſting, but my ſins return upon me. Ay, but doſt thou believe the power of God? The ſtrong God can conquer thy ſtrong corruption; though ſin be too hard for thee, yet not for him; he can ſoften hard hearts, quicken the dead. 'Is any thing too hard for the Lord?' Gen. xviii. 14. Set God's power on work. By faith and prayer, ſay, Lord! it is not for thy honour that the devil ſhould have ſo ſtrong a party within me; O break the head of this leviathan; Abba, Father, all things are poſſible to thee.

2. In caſe of ſtrong temptation. Satan is called the ſtrong man: O but remember the power of God; Chriſt is called, 'The lion of the tribe of Judah,' he hath broken the ſerpent's head upon the croſs. Satan is a chained enemy, and a conquered enemy: Michael is ſtronger than the dragon.

3. Comfort in caſe of weakneſs of grace, and fear of falling away. I pray, but I cannot ſend out ſtrong cries; I believe, but hand of my faith doth ſhake and tremble. Cannot God ſtrengthen weak grace? 2 Cor. xii. 9. 'My ſtrength is made perfect in weakneſs: moſt gladly therefore will I rather glory in mine infirmities, that the power of Chriſt may reſt upon me.' I fear I ſhall not hold out. Chriſtian, doſt thou believe the power of God? Hath not God preſerved thy grace thus far? Mayeſt thou not ſet up thy Ebenezer? God hath kept thy grace hitherto as a ſpark in the main ocean. And is not he able ſtill to keep thy grace? 1 Pet. i. 5. 'We are kept by the power of God,' &c. God's mercy pardons us, but his power preſerves us. He who by his power keeps the ſtars that they do not fall out of their orb, keeps our grace that it doth not fail or annihilate.

4. Comfort in caſe of the deficiency in thy eſtate, God can multiply the oil in the cruiſe; miraculouſly he can raiſe up ſupplies: God, who provides for the birds of the air, cannot he provide for his children? He that clothes the lilies, cannot he clothe his lambs?

5. Comfort in regard of the reſurrection. This ſeems difficult to believe, that the bodies of men when eaten up by worms, devoured by beaſts and fiſhes, or conſumed to aſhes, ſhould be raiſed the ſame numerical bodies; but if we believe the power of God, it is no great wonder; which is hardeſt, to create, or raiſe the dead: he that can make a body of nothing, can reſtore it to its parts, when mingled and confounded with other ſubſtances, Mat. xix. 26. 'With God all things are poſſible.' If we believe the firſt article of the creed, That God is almighty, we may quickly believe the other article, The reſurrection of the body. God can raiſe the dead becauſe of his power, and he cannot but raiſe them, becauſe of his truth.

6. It is comfort in reference to the church of God: he can ſave and deliver it when it is brought low. The enemies have power in their hand, but the remainder of wrath God will reſtrain, Pſal. lxxvi. 10. God can either confine the enemies power or confound it: 'If God be for us, who can be againſt us?' God can create Jeruſalem a praiſe, Iſa. lxv. 8. The church in Ezekiel, is compared to dry bones, but God made breath to enter into them, and they lived, Ezek. xxxvii. 10. The ſhip of the church may be toſſed, becauſe ſin is in it, but it ſhall not be overwhelmed, becauſe Chriſt is in it, Pſalm xlvi. 5. *Deus in medeo.* All the church's pangs ſhall help forward her deliverance.

OF THE HOLINESS OF GOD.

The next attribute is God's holineſs, Exod. xv. 11. 'Glorious in holineſs.' Holineſs is the moſt ſparkling jewel of his crown; it is the name by which God is known, Pſal. cxi. 9. 'Holy and reverend is his name.' 'He is the Holy One,' Job vi. 10. 'Seraphims cry, Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory,' Iſa. vi. 3. His power makes him mighty, his holineſs makes him glorious: God's holineſs conſiſts in his perfect loving of righteouſneſs, and abhorrency of evil, Hab. i. 13. 'Of purer eyes than to behold evil, and cannot look on iniquity.'

1ſt, God is holy intrinſically: 1. He is holy in his nature; his very being is made up of holineſs, as light is of the eſſence of the ſun. 2. He is holy in his word; the word bears a ſtamp

of his holineſs upon it, as the wax bears an impreſſion of the ſeal, Pſal. cxix. 140. 'Thy word is very pure;' it is compared to ſilver refined ſeven times, Pſal. xii. 6. Every line in the word breathes ſanctity, it encourgeth nothing but holineſs. 3. God is holy in his operations, all God doth is holy: he cannot act but like himſelf; he can no more do an unrighteous action, than the ſun can darken, Pſal. cxlv. 17. 'The Lord is holy in all his works.'

2dly, God is holy primarily: he is the original and pattern of holineſs; holineſs began at him who is the Ancient of days.

3dly, God is holy efficiently: he is the cauſe of all that holineſs in others, James i. 17. 'Every good and perfect gift comes from above.' He made the angels holy; he infuſed all that holineſs into Chriſt's human nature: all the holineſs we have is but a cryſtal ſtream from this fountain. We borrow all our holineſs from God; as the lights of the ſanctuary were lighted from the middle lamp, ſo all the holineſs of others is a lamp lighted from heaven, Lev. xx. 8. 'I am the Lord which ſanctify you.' God is not only a pattern of holineſs, but he is a principle of holineſs: his ſpring feeds all our ciſterns, he drops his holy oil of grace upon us.

4thly, God is holy tranſcendently, 1 Sim. ii. 2. 'There is none ſo holy as the Lord:' no angel in heaven can take the juſt dimenſions of God's holineſs. The higheſt ſeraphim is too low of ſtature, to meaſure theſe pyramids: the holineſs in God is far above the holineſs in ſaints or angels.

1. It is above the holineſs in ſaints, 1. It is a pure holineſs: the ſaints' holineſs is like gold in the ore, imperfect; their humility is ſtained with pride; he that hath moſt faith had need pray, 'Lord, help my unbelief,' but the holineſs of God is pure, like wine from the grape: it hath not the leaſt daſh or tincture of impurity mixed with it. 2. A more unchangeable holineſs: the ſaints, though they cannot loſe the habit of holineſs (for the ſeed of God remains), yet they may loſe ſome degrees of their holineſs, Rev. ii. 4. 'Thou haſt left thy firſt love.' Grace cannot die, yet the flame of it may go out; holineſs in the ſaints is ſubject to ebbing, but holineſs in God is unchangeable; he never loſt a drop of his holineſs: as he cannot have more holineſs, becauſe he is perfectly holy; ſo he cannot have leſs holineſs, becauſe he is unchangeably holy.

2. The holineſs in God is above the holineſs in the angels; holineſs in the angels is only a quality, which may be loſt, as we ſee in the fallen angels: but holineſs in God is his eſſence, he is all over holy, and he can as well loſe his Godhead, as his holineſs.

Object. *But is he not privy to all the ſins of men? He beholds their impurities; how can this be, and he not be defiled?*

Anſ. God ſees all the ſins of men, but is no more defiled with them, than the ſun is defiled with the vapours that ariſe out of the earth: God ſees ſin, not as a patron to approve it, but as a judge to puniſh it.

Uſe 1. Is God ſo infinitely holy? Then ſee how unlike to God ſin is: Sin is an unclean thing, it is hyperbolically evil, Rom. i. 13. It is called an abomination, Deut. vii. 25. God hath no mixture of evil in him: ſin hath no mixture of good; it is the ſpirit and quinteſſence of evil; it turns good into evil; it hath deflowered the virgin-ſoul, made it red with guilt, and black with filth: it is called the accurſed thing, Joſh. vii. 11. No wonder, therefore, that God doth ſo hate ſin, being ſo unlike to him, nay, ſo contrary to him: it ſtrikes at his holineſs; ſin doth all it can to ſpite God; ſin would not only unthrone God, but ungod him; if ſin could help it, God ſhould be God no longer.

Uſe 2. Is God the Holy One, and is his holineſs his glory? Then how impious are they, (1.) That are haters of holineſs? As the vulture hates perfumes, ſo they hate this ſweet perfume of holineſs in the ſaints; their hearts riſe againſt holineſs: as a man's ſtomach at a diſh he hath an antipathy againſt. There is not a greater ſign of a perſon devoted to hell, than to hate one for that thing wherein he is moſt like God, his holineſs. (2.) That are deſpiſers of holineſs: they deſpiſe the glory of the Godhead, 'Glorious in holineſs.' The deſpiſing of holineſs is ſeen in the deriding of it; is it not ſad, men ſhould deride that which ſhould ſave them? Sure that patient will die that derides the phyſic. The deriding the grace of the Spirit comes near to the deſpiting the Spirit of grace. Scoffing Iſhmael was caſt out of Abraham's houſe, Gen. xxi. 9. Such as ſcoff at holineſs, ſhall be caſt out of heaven.

Uſe 2. *Of Exhortation:* Is God ſo infinitely holy, then let us endeavour to imitate God in holineſs, 1 Pet. i. 16. 'Be ye holy for I am holy.' There is a twofold holineſs, an holineſs of equality, and an holineſs of ſimilitude: an holineſs of equality no man or angel can reach to; who can be equally holy with God? Who can parallel him in ſanctity? But, 2. There is an holineſs of ſimilitude, and that we muſt aſpire after, to have ſome analogy and reſemblance of God's holineſs in us; be as like him in holineſs as we can: though a taper doth not give ſo much light as the ſun, yet it doth reſemble it. We muſt imitate God in holineſs.

Qu. *Muſt we be like God in holineſs, wherein doth our holineſs conſiſt?*

Anſ. In two things, *1ſt*, In our ſuitableneſs to God's nature. *2dly*, Our ſubjection to his will.

1. Our holineſs ſtands in our ſuitableneſs to the nature of

God: hence the saints are said to partake of the divine nature, 2 Pet. i. 4. which is not a partaking of his essence, but his image. Herein is the saints holiness, when they are the lively pictures of God: they bear the image of God's meekness, mercifulness, heavenliness; they are of the same judgment with God, of the same disposition; they love what he loves, and hate what he hates.

2. Our holiness consists in our subjection to the will of God: as God's nature is the pattern of holiness, so his will is the rule of holiness. This is our holiness, (1.) When we do his will, Acts xiii. 22. (2.) When we bear his will, Mic. vii. 9. what he inflicts wisely, we suffer willingly. This is our holiness, when we are suitable to God's nature, and submissive to his will; this should be our great care, to be like God in holiness; our holiness should be so qualified as God's; God's is a real holiness, such should ours be, Eph. iv. 24. 'Righteousness and true holiness:' It should not be only the paint of holiness, but the life of holiness; it should not only be like the Egyptian temples, beautified without, but like Solomon's temple, gold within, Psal. xlv. 13. 'The king's daughter is all glorious within.' That I may press you to resemble God in holiness, consider

1. How illustrious every holy person is; he is a fair glass in which some of the beams of God's holiness shines forth. We read, Aaron put on his garments for glory and beauty, Exod. xxviii. 2. When we wear the embroidered garment of holiness, it is for glory and beauty. A good Christian is ruddy, being sprinkled with Christ's blood; and white, being adorned with holiness. As the diamond to a ring, so is holiness to the soul, that, as Chrysostom saith, they that oppose it, cannot but admire it.

2. It is the great design God carries on in the world, to make a people like himself in holiness: what are all the showers of the ordinances for, but to rain down righteousness upon us, and make us holy? What are the promises for, but to encourage holiness? What is the sending of the Spirit into the world for, but to anoint us with the holy unction? 1 John ii. 20. What are all afflictions for, but to make us partakers of God's holiness? Heb. xii. 10. What are mercies for; but loadstones to draw us to holiness? What is the end of Christ's dying, but that his blood might wash away our unholiness? Tit. ii. 14. 'Who gave himself for us, to purify unto himself a peculiar people.' So that if we are not holy, we cross God's great design in the world.

3. It is our holiness draws God's heart to us: Holiness is God's image: God cannot choose but love his image where he sees it. A king loves to see his effigies upon a piece of coin: Psal. xlv. 'Thou lovest righteousness.' And where doth righ-

teouſneſs grow, but in an holy heart? Iſa. lxii. 4. 'Thou ſhalt be called *Hephzibah*, for the Lord delighted in thee:' It was her holineſs drew God's love to her, verſe 12. 'They ſhall call them the holy people.' God values not any by their high birth, but their holineſs.

4. Holineſs is the only thing that differenceth us from the reprobate part of the world: God's people have his ſeal upon them, 2 Tim. ii. 19. 'The foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his. And let all that name the name of Chriſt, depart from iniquity.' The people of God are ſealed with a double ſeal, 1. Election, 'The Lord knows who are his.' 2. Sanctification, 'Let every one depart from iniquity.' As a nobleman is diſtinguiſhed from another by his ſilver ſtar; as a virtuous woman is diſtinguiſhed from an harlot by her chaſtity; ſo holineſs diſtinguiſheth between the two ſeeds: all that are of God, as they have Chriſt for their captain, Heb. ii. 10. ſo holineſs is the white colour they wear.

5. Holineſs is our honour. Holineſs and honour put together, 1 Theſſ. iv. 4. Dignity goes along with ſanctification, Rev. i. 6. 'He hath waſhed us from our ſins in his blood, and hath made us kings unto God.' When we are waſhed and made holy, then we are kings and prieſts to God. The ſaints are called veſſels of honour; they are called jewels, for the ſparkling of their holineſs, becauſe filled with wine of the Spirit: this makes them earthly angels.

6. Holineſs gives us boldneſs with God, Job xxiii. 26. 'Thou ſhalt put away iniquity far from thy tabernacle, and ſhalt lift up thy face unto God.' Lifting up the face is an emblem of boldneſs. Nothing can make us ſo aſhamed to go to God, as ſin: a wicked man in prayer may lift up his hands, but he cannot lift up his face. When Adam had loſt his holineſs, he loſt his confidence; he hid himſelf. But the holy perſon goes to God, as a child to his father; his conſcience doth not upbraid him with allowing any ſin, therefore he can go boldly to the throne of grace, and have mercy to help in time of need, Heb. iv. 16.

7. Holineſs gives peace: ſin raiſeth a ſtorm in the conſcience, *Ubi peccatum ibi procella*, Iſa. lvii. 21. 'There is no peace to the wicked.' Righteouſneſs and peace are put together. Holineſs is the root which bears this ſweet fruit of peace; righteouſneſs and peace kiſs each other.

8. Holineſs leads to heaven: holineſs is the king of heaven's high-way, Iſa. xxxv. 8. 'An high-way ſhall be there, and it ſhall be called the way of holineſs.' At Rome there was the temple of virtue and honour, and they were to go through the temple of virtue to the temple of honour: ſo we muſt go through the temple of holineſs to the temple of heaven. Glory begins in virtue, 2 Pet. 1. 3. 'Who hath called us to glory and

virtue?' happineſs is nothing elſe but the quinteſſence of holineſs; holineſs is glory militant, and happineſs holineſs triumphant.

Q. *What ſhall we do to reſemble God in holineſs?*

Anſ. Have recourſe to Chriſt's blood by faith; it is *lavacrum animæ*, legal purifications: were types and emblems of it, 1 John i. 7. The word is a glaſs to ſhew us our ſpots, and Chriſt's blood is a fountain to waſh them away.

2. Pray for an holy heart, Pſ. li. 10. 'Create in me a clean heart, O God.' Lay thy heart before the Lord, and ſay, Lord my heart is full of leproſy; it defiles all it toucheth: Lord, I am not fit to live with ſuch an heart, for I cannot honour thee; nor die with ſuch an heart, for I cannot ſee thee. O create in me a clean heart; ſend thy Spirit unto me, to refine and purify me, that I may be a temple fit for thee the holy God to inhabit.

3. Walk with them that are holy, Prov. xiii. 20. 'He that walketh with the wiſe ſhall be wiſe.' Be among the ſpices, and you will ſmell of them. Aſſociation begets aſſimulation: nothing hath a greater power and energy to effect holineſs then the communion of ſaints.

OF GOD'S JUSTICE

The next attribute is God's juſtice: all God's attributes are identical, and are the ſame with his eſſence. Though he hath ſeveral attributes whereby he is made known to us, yet he hath but one eſſence. A cedar tree may have ſeveral branches, yet it is but one cedar. So there are ſeveral attributes of God whereby we conceive of him, but one entire eſſence. Well then, concerning God's juſtice, Deut. xxxii. 4. 'Juſt and right is he.' Job xxxvii. 23. 'Touching the Almighty; we cannot find him out; he is excellent in plenty of juſtice.' God is ſaid to dwell in juſtice, Pſal. lxxxix. 14. 'Juſtice and judgment are the habitation of thy throne.' In God power and juſtice meet. Power holds the ſceptre, and juſtice holds the balance.

Q. *What is God's juſtice?*

Anſ. "Juſtice is to give every one his due." God's juſtice is the rectitude of his nature, whereby he is carried to the doing of that which is righteous and equal; Prov. xxiv. 12. 'Shall not he render to every man according to his works?' God is an impartial judge; he judgeth the cauſe: men oft judge the perſon, but not the cauſe; which is not juſtice, but malice: God judgeth the cauſe, Gen. xviii. 21. 'I will go down and ſee whether they have done according to the cry which is come up

unto me.' When the Lord is upon a punitive act, he weighs things in the balance, he doth not punish rashly; he doth not go in the way of a riot, but a circuit, against offenders. Concerning God's justice, I shall lay down these six positions.

1. God cannot but be just. His holiness is the cause of his justice. Holiness will not suffer him to do any thing but what is righteous. He can be no more unjust than he can be unholy.

2. God's will is the supreme rule of justice; it is the standard of equity. His will is wise and good. God wills nothing but what is just; and therefore it is just because he wills it.

3. God doth justice voluntarily: justice flows from his nature. Men may act unjustly, because they are bribed or forced: God will not be bribed, because of his justice; he cannot be forced, because of his power. He doth justice out of love to justice, Heb. i. 9. 'Thou lovest righteousness.'

4. Justice is the perfection of the divine nature. Aristotle saith, "justice comprehends in it all virtues." To say God is just, is to say, he is all that is excellent: perfections meet in him, as lines in a centre. He is not only just, but justice itself.

5. God never did, nor can do the least wrong to his creature. God's justice hath been wronged, but never did any wrong. God doth not go according to the *summum jus*, or rigour of the law; he abates something of his severity. He might inflict heavier penalties than he doth, Ezra ix. 14. 'Thou hast punished us less than our iniquities deserve;' our mercies are more than we deserve, and our punishments less.

6. God's justice is such, that it is not fit for any man or angel to expostulate with God, or demand a reason of his actions. God hath not only authority on his side, but equity: 'He lays judgment to the line, and righteousness to the plummet,' Isa. xxviii. 17. and it is below him to give an account to us of his proceedings. Which of these two is fittest to take place, God's justice or man's reason; Rom. ix. 20. 'Who art thou, O man, that replieth against God?' The plumb line of our reason is too short to fathom the depth of God's justice, Rom. xi. 33. 'How unsearchable are his judgments?' We are to adore God's justice, where we cannot see a reason of it.

Now God's justice runs in two channels: It is seen in two things, the distribution of rewards and punishments.

1. In rewarding the virtuous; Ps. lviii. 11. 'verily there is a reward for the righteous.' The saints shall not serve him for nought, he will reward *præces et lachrymas*; though they may be losers for him, they shall not be losers by him, Heb. vi. 10. 'God is not unrighteous to forget your work and labour of love which you have shewed to his name.' He gives a re-

ward, not that we have deſerved it, but becauſe he hath promiſed it.

2. He is juſt in puniſhing offenders. And he is juſt, 1. Becauſe he puniſheth ſinners by a law. 'Where there is no law there is no tranſgreſſion,' Rom. iv. 15. But God hath given men a law, and they break it, therefore he puniſheth them juſtly. 2. God is juſt in puniſhing the wicked; becauſe he never puniſhed them, but upon full proof and evidence. What greater evidence than for a man's own conſcience to be witneſs againſt him? There is nothing God chargeth upon a ſinner, but conſcience doth ſet ſeal to the truth of it.

Uſe 1. See here another flower of God's crown, he is juſt and righteous. He is the exampler and pattern of juſtice.

Obj. But how doth it ſeem to ſtand with God's juſtice, that the wicked ſhould proſper in the world? Prov. xii. 1. 'Wherefore doth the way of the wicked proſper' This hath been a great ſtumbling, and been ready to make many queſtion God's juſtice. Such as the higheſt in ſin, are higheſt in power. Diogenes ſeeing Harpalus a thief go on proſperouſly, ſaid, "Sure God hath caſt off the government of the world, and minded not how things went here below."

Anſ. 1. The wicked may be ſometimes inſtruments to do God's work; though they do not deſign his glory, yet they may promote it. Cyrus, (Ezra i. 7.) was inſtrumental in the building of God's temple in Jeruſalem. There is ſome kind of juſtice, that they ſhould have a temporal reward: God lets them proſper, under whoſe wing his people are ſheltered. God will not be in any man's debt, Mal. i. 10. 'who hath kindled a fire on my altar for nought?'

2. God lets men go on in ſin, and proſper, that he may leave them more inexcuſeable, Rev. ii. 21. 'I gave her ſpace to repent of her fornication.' God adjourns the ſeſſions, ſpins out his mercies towards ſinners: and if they repent not, his patience will be a witneſs againſt them, and his juſtice will be more cleared in their condemnation, Pſ. li. 4. 'That thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt.'

3. God doth not always let the wicked proſper in their ſin; ſome he doth puniſh openly, that his juſtice may be taken notice of, Pſal. ix. 16. 'The Lord is known by the judgment which he executeth:' that is, his juſtice is ſeen by ſtriking men dead in the very act of ſin. Thus he ſtruck Zimri and Cozbi in the act of uncleanneſs.

4, If God let men proſper a while in their ſin, his vial of wrath is all this while filling; his ſword is all this time whetting: and though God may forbear men a while, yet long forebearance is no forgiveneſs. The longer God is in taking his

blow, the heavier it will be at laſt: as long as there is eternity, God hath time enough to reckon with his enemies.

Juſtice may be as a lion aſleep, but at laſt this lion will awake, and roar upon the ſinner. Do not Nero and Julian and Cain now meet with God's juſtice.

Obj. But God's own people ſuffer great afflictions, they are injured and perſecuted, Pſ. lxxiii. 14. All the day long have I been plagued and chaſtened every morning. How doth this ſtand with God's juſtice?

Anſ. 1. That is a true rule of St. Auſtin, *Judicia Dei poſſunt eſſe occulta, non injuſta:* "God's ways of judgment are ſometimes ſecret, but never unjuſt." The Lord never afflicts his people without a cauſe; ſo that he cannot be unjuſt. There is ſome good in the godly, therefore the wicked afflict them; there is ſome evil in them, therefore God afflicts them. God's own children have their blemiſhes, 2 Chron. xxviii. 10. 'Are there not with you, even with you, ſins againſt the Lord?' Theſe ſpiritual diamonds have they no flaws? Do we not read of the 'ſpots of God's children?' Deut. xxxii. 10. Are not they guilty of much pride, cenſoriouſneſs, paſſion, worldlineſs? Tho' by their profeſſion, they ſeem to reſemble the birds of paradiſe, to fly above and feed upon the dew of heaven: yet, as the ſerpent, they lick the duſt. And theſe ſins of God's people do more provoke God than others, Deut. xxxii. 19. 'Becauſe of the provoking of his ſons and daughters.' The ſins of others pierce Chriſt's ſide, theſe wound his heart: therefore is not God juſt in all the evils that befal them? Amos iii. 2. 'You only have I known of all the families of the earth, therefore will I puniſh you for your iniquities.' I will puniſh you ſooner, ſurer, ſorer than others.

3. The trials and ſufferings of the godly are to refine and purify them. God's furnace is in Sion, Iſa. xxxi. 9. Is it any injuſtice in God to put his gold into the furnace to purify it? Is it any injuſtice in God, by afflicting his people, to make them partakers of his holineſs? Heb. xii. 10. What doth more proclaim God's faithfulneſs, than to take a courſe with them as may make them better? Pſ. cxix. 75. 'In faithfulneſs thou haſt corrected me.'

3. What injuſtice is it in God to inflict a leſſer puniſhment, and prevent a greater? The beſt of God's children have that in them, which is meritorious of hell: now, I pray, doth God do them any wrong, if he uſeth only the rod, where they have deſerved the ſcorpion? Is the father unjuſt, if he only corrects his child, who hath deſerved to be diſinherited? If God deals ſo favourably with his children, he only puts wormwood in their cup, whereas he might put fire and brimſtone: they are rather to admire his mercy, than complain of his injuſtice.

Obj. How can it ſtand with God's juſtice, that all men, being equally guilty by nature, God ſhould paſs by one and ſave another? Why doth not he deal with all alike?

Anſ. Rom. ix. 14. 'Is there unrighteouſneſs with God? God forbid.' Job viii. 3. 'Doth the Almighty pervert juſtice?'

1. God is not bound to give an account of his actions to his creatures. If none may ſay to a king, 'What doeſt thou?' Eccl. viii. 4. much leſs to God. It is ſufficient: God is Lord paramount, he hath a ſovereign power over his creatures, therefore can do no injuſtice, Rom. ix. 21. 'Hath not the potter power over the clay, of the ſame lump to make one veſſel to honour, and another to diſhonour?' God hath a liberty left in his own breaſt, to ſave one, and not another; and his juſtice is not at all impeached or blemiſhed. If two men owe you money, you may, without any injuſtice, remit the debt to one, and exact it of the other. If two malefactors be condemned to die, the king may pardon the one, and not the other: he is not unjuſt if he lets one ſuffer, becauſe he offended the law; nor if he ſave the other, becauſe he will make uſe of his prerogative as he is king. 2. Though ſome are ſaved and others periſh, yet there is no unrighteouſneſs in God; becauſe, whoever periſheth, his deſtruction is of himſelf, Hoſ. xiii. 9. 'O Iſrael, thou haſt deſtroyed thyſelf.' God offers grace, the ſinner refuſeth it; is God bound to give grace? If a chirurgeon comes to heal a man's wound, he will not be healed, but bolts out his chirurgeon; is the chirurgeon bound to heal him? Prov. i. 24. 'I have called, and ye refuſed.' Pſal. lxxxi. 11. 'Iſrael would none of me.' God is not bound to force his mercies upon men: if they wilfully oppoſe the offer of grace, their ſin is to be taxed as the cauſe of their periſhing, and not God's juſtice.

2. See the difference between God and a great part of the world. They are unjuſt, 1. In their courts of judicature; they pervert juſtice, Iſa. x. 1. 'They decree unrighteous decrees.' The Hebrew word for a judge's robe, ſignifies prevarication, deceit, or injuſtice: it is often truer of the judge than of the robe; the judge deſerves rather to have that name than the robe. What is a good law, without a good judge? Injuſtice lies in two things, either not to puniſh where there is a fault, or, to puniſh where there is no fault! how frequent! again, (2.) Unjuſt in their dealings. This is, 1. Either in uſing falſe weights, Hoſ. xii. 7. 'The balances of deceit are in his hand.' It is ſad, to have the Bible in one hand, and falſe weights in the other. Or, 2. In adulterating commodities, Iſa. i. 22. 'Thy wine is mixed with water;' when they mix bad grain with good, yet ſell it for pure grain. I can never believe he is good in the firſt table, who is not good in the ſecond. He can-

not be godly who is not juſt. Though God doth not bid you be omnipotent, as he is, yet be juſt, as he is.

Uſe 2. Imitate God in juſtice. Let Chriſt's golden maxim be obſerved, Mat. vii. 22. 'What you would have men to do to you, do ye even ſo to them.' You would not have them wrong you, neither do you them; rather ſuffer wrong, than do wrong, 1 Cor. vi. 7. 'Why do ye not rather take wrong?' O be exemplary for juſtice! Let juſtice be your ornament, Job xxix. 14. 'I put on righteouſneſs (viz. juſtice) as a robe and a diadem.' A robe, for its graceful beauty; and I put it on, *et enduebam juſtitiam.* A judge puts on his robe, and puts it off again at night, but Job did ſo put on juſtice, as he did not put it off till death, *ſemper veſtiti.* We muſt not lay off this robe of juſtice, till we lay down our tabernacle. If you have any thing of God in you, you will be like him. By every unjuſt action you do deny yourſelves to be Chriſtians, you ſtain the glory of your profeſſion; heathens will riſe up in judgment againſt you: the ſun might ſooner alter his courſe than he could be turned from doing juſtice.

Uſe 3. If God be juſt, there will be a day of judgment. Now things are out of courſe; ſin is rampant, ſaints are wronged, they are often caſt in a righteous cauſe, they can meet with no juſtice here, juſtice is turned into wormwood; but there is a day coming, when God will ſet things right; he will do every man juſtice; he will crown the righteous, and condemn the wicked, Acts xvii. 31. 'He hath appointed a day,' &c. If God be a juſt God, he will take vengeance. God hath given men a law to live by, they break it; there muſt be a day for the execution of offenders: a law not executed, is but like a wooden dagger, for a ſhew. At the laſt day, God's ſword ſhall be drawn out againſt offenders; then his juſtice ſhall be revealed before all the world,——'God will judge in righteouſneſs,' Acts xvii. 31. 'Shall not the Judge of all the earth do right?' Gen. xviii. 25. The wicked ſhall drink a ſea of wrath; but not ſip one drop of injuſtice. At that day ſhall all mouths be ſtopt, and God's juſtice ſhall be fully vindicated from all the cavils and clamours of unjuſt men.

Uſe 4. Comfort to the true penitent; as God is a juſt God, he will pardon him. *Homo agnoſcit, Deus ignoſcit.* 1 John i. 9. 'If we confeſs our ſins, (i. e. *confeſs and forſake*) he is juſt to forgive us our ſins.' Not only merciful but juſt? Why juſt? Becauſe he hath promiſed to forgive ſuch? Prov. xxviii. 13. If thy heart hath been broken for and from ſin, thou mayeſt not only plead God's mercy, but his juſtice for the pardoning thy ſin. Shew him his hand and ſeal, he cannot deny himſelf.

THE MERCY OF GOD.

THE next attribute is God's goodneſs or mercy: mercy is the reſult and effect of God's goodneſs, Pſ. xxxiii. 5. Pſ. cxiv. 64. So then this is the next attribute, God's goodneſs or mercy. The moſt learned of the heathens thought they gave their god Jupiter two golden characters, when they ſtyled him *Good* and *Great*; both theſe meet in God, *Goodneſs and Greatneſs*, majeſty and mercy.

God is, 1. Eſſentially good in himſelf. And 2. Relatively good to us. They are both put together, Pſ. cxix. 68. 'Thou art good, and doſt good.' This relative goodneſs is nothing elſe but his mercy, which is an innate propenſeneſs in God, to pity and ſuccour ſuch as are in miſery. Concerning God's mercy.

1ſt, I ſhall lay down theſe twelve poſitions, 1. It is the great deſign of the ſcripture to repreſent God as merciful. This is a loadſtone to draw ſinners to him, Exod. xxxiv. 6. 'The Lord merciful, gracious, long-ſuffering, abundant in goodneſs,' &c. Here are ſix expreſſions to ſet forth God's mercy, and but one to ſet forth his juſtice: who will by no means clear the guilty, Pſ. lvii. 10. 'God's mercy, is far above the heavens,' cviii. 4. God is repreſented as a King and a rainbow was about his throne, Rev. iv. 23. The rainbow was an emblem of mercy, the ſcripture doth oftner repreſent God in his white robes of mercy than with his garments rolled in blood; oftner with his golden ſceptre, than his iron rod.

Poſition 2. God is more inclinable to mercy than wrath. Mercy is his darling attribute, which he moſt delights in, Mic. vii. 18. 'Mercy pleaſeth him.' It is delightful to the mother, ſaith Chryſoſtom, to have her breaſts drawn: ſo it is to God, to have the breaſts of his mercy drawn, Iſa. xlvii. 4. 'Fury is not in me;' that is, I do not delight in it. Acts of ſeverity are rather forced from God, he doth not afflict willingly, Lam. iii. 33. The bee naturally gives honey, it ſtings only when it is provoked; God doth not puniſh till he can bear no longer, Jer. xliv. 22. 'So that the Lord could bear no longer, becauſe of the evil of your doings.' Mercy is God's right hand, that he is moſt uſed to; inflicting of puniſhment is called God's ſtrange work, Iſa. xxviii. 21. He is not uſed to it. And when the Lord would ſhave off the pride of a nation, he is ſaid to hire a razor, as if he had none of his own, Iſa. vii. 20. 'He ſhall ſhave with a razor that is hired.' 'He is ſlow to anger,' Pſal. ciii. 28. 'But ready to forgive,' Pſal. lxxxvi. 5.

Poſition 3. There is no condition, but we may ſpy mercy

in it: when the church was in captivity, ſhe cries out, 'It is of the Lord's mercies that we are not conſumed,' Lam. iii. 22. Geographers write of Syracuſe in Sicily; it is ſo ſituated, that the ſun is never out of ſight. In all afflictions we may ſee ſome ſun-ſhine of mercy. That outward and inward troubles do not come together, is mercy.

Poſition 4. Mercy ſweetens all God's other attributes: God's holineſs without mercy, and his juſtice without mercy, were terrible. When the water was bitter, and Iſrael could not drink, Moſes caſt a tree into the water, and then they were made ſweet. How bitter and dreadful were the other attributes of God, did not mercy ſweeten them! Mercy ſets God's power on work to help us; it makes his juſtice become our friend; it ſhall avenge our quarrels.

Poſition 5. God's mercy is one of the moſt orient pearls of his crown: it makes his Godhead appear amiable and lovely: When Moſes ſaid to God, 'I beſeech thee ſhew me thy glory;' the Lord anſwered him, 'I will make all my goodneſs paſs before thee, and I will ſhew thee mercy,' Exod. xxxiii. 19. God's mercy is his glory; his holineſs makes him illuſtrious; his mercy makes him propitious.

Poſition 6. Even the worſt taſte of God's mercy; ſuch as fight againſt God's mercy, taſte of it: the wicked have ſome crumbs from mercy's table; 'The Lord is good to all,' Pſal. cxlv. 5. The ſweet dew drops on the thiſtle, as well as the roſe. The dioceſe where mercy viſits is very large: Pharaoh's head was crowned though his heart was hardened.

Poſition 7. Mercy coming to us in a covenant is ſweeteſt: it was mercy that God would give Iſrael rain, and bread to the full, and peace, and victory over their enemies, Lev. xxvi. 4, 5, 6. But it was a greater mercy that God would be their God, ver. 12. To have health is a mercy, but to have Chriſt and ſalvation is a greater mercy; this is like the diamond in the ring, it caſts a more ſparkling luſtre.

Poſition 8. One act of mercy engageth God to another. Men argue thus, I have ſhewn you kindneſs already, therefore trouble me no more: but, becauſe God hath ſhewn mercy, he is more ready ſtill to ſhew mercy; his mercy in election makes him juſtify, adopt, glorify; one act of mercy engageth God to more. A parent's love to his child, makes him always giving.

Poſition 9. All the mercy in the creature is derived from God, and is but a drop of this ocean: the mercy and pity a mother hath to her child is from God; he that puts the milk in her breaſt, puts the compaſſion in her heart: therefore God is called 'The Father of mercies,' 2 Cor. i. 3. becauſe he begets all the mercies in the world. If God hath put any kindneſs

into the creature, how much kindneſs is in him who is the Father of mercy?

Poſition 10. God's mercy, as it makes the ſaints happy, ſo it ſhould make them humble. Mercy is not the fruit of our goodneſs: but the fruits of God's goodneſs. Mercy is an alms that God beſtows; they have no cauſe to be proud, that live upon the alms of God's mercy, Job x. 15. 'If I be righteous, yet will I not lift up my head:' all my righteouſneſs is the effect of God's mercy, therefore I will be humble, and will not lift up my head.

Poſition 11. It is mercy ſtays the ſpeedy execution of God's juſtice. Sinners continually provoke God, and make 'the fury come up in his face,' Ezek. xxxviii. 18. Whence is it God doth not preſently arreſt and condemn them? It is not that God cannot do it, for he is armed with omnipotence, but it is from God's mercy; mercy gets a reprieve for the ſinner, and ſtops the ſpeedy proceſs of juſtice. God would, by his goodneſs, lead ſinners to repentance.

Poſition 12. It is dreadful to have mercy witneſs againſt one: how ſad was it with Haman, when the queen herſelf accuſed him? Eſth. vii. 6. So, when this queen of mercy ſhall ſtand up againſt a perſon and accuſe him, it is only mercy that ſaves a ſinner. Now, how ſad to have mercy become an enemy? if mercy be an accuſer, who ſhall be our advocate? The ſinner never eſcapes hell, when mercy draws up the indictment.

I might ſhew you ſeveral ſpecies or kinds of mercy; preventing mercy, ſparing mercy, ſupplying mercy, guiding mercy, accepting mercy, healing mercy, quickening mercy, ſupporting mercy, forgiving mercy, correcting mercy, comforting mercy, delivering mercy, crowning mercy: but I ſhall ſpeak of the qualifications or properties of God's mercy.

1. God's mercy is free. To ſet up merit is to deſtroy mercy: nothing can deſerve mercy, becauſe we are polluted in our blood; nor force it; we may force God to puniſh us, not to love us, Hoſ. xiv. 4. 'I will love them freely.' Every link in the chain of ſalvation, is wrought and interwoven with free grace. Election is free, Eph. i. 4. 'He hath choſen us in him, according to the good pleaſure of his will.' Juſtification is free, Rom. iii. 24. 'Being juſtified freely by his grace.' Salvation is free, Titus iii. 5. 'According to his mercy he ſaved us.' Say not then, I am unworthy; for mercy is free: if God ſhould ſhew mercy only to ſuch as are worthy, he would ſhew none at all.

2. God's mercy is an overflowing mercy; it is infinite, Pſ. lxxxvi. 5. 'Plenteous in mercy,' Eph. ii. 4. 'Rich in mercy,' Pſal. li. 1. 'Multitude of mercies.' The vial of wrath doth but drop, but the fountain of mercy runs. The ſun is not ſo full of light, as God is of mercy: God hath morning mercies, Lam.

ii. 24. 'His mercies are new every morning;' and night mercies, Pſalm xlii. 8. 'In the night his ſong ſhall be with me.' God hath mercies under heaven, thoſe we taſte of; and in heaven, thoſe we hope for.

3. God's mercy is eternal, Pſal. ciii. 17. 'The mercy of the Lord is from everlaſting to everlaſting.' It is repeated twenty-ſix times in one Pſalm, 'His mercy endureth for ever:' Pſalm cxxxvi. The ſouls of the bleſſed ſhall be ever bathing themſelves in this ſweet and pleaſant ocean of God's mercy. God's anger to his children laſts but a while, Pſalm ciii. 9. 'But his mercy laſts for ever.' As long as he is God he will be ſhewing mercy; as his mercy is overflowing, ſo ever flowing.

Uſe 1. *Of Information.* It ſhews us how we are to look upon God in prayer, not in his judge's robes, but clothed with a rainbow, full of mercy and clemency; add wings to prayer, When Jeſus Chriſt aſcended up to heaven, that which made him go up thither with joy was, 'I go to my Father;' ſo that which ſhould make our hearts aſcend with joy in prayer, is, 'We are going to the Father of mercy, who ſits upon the throne of grace;' go with confidence in this mercy; as when one goes to a fire, it is not doubtingly, perhaps it will warm ye, perhaps not.

Uſe 2. Believe in his mercy, Pſalm lii. 8. 'I will truſt in the mercy of God for ever.' God's mercy is a fountain opened, let down the bucket of faith, and you may drink of this fountain of ſalvation. What greater encouragement to believe than God's mercy? God counts it his glory to be ſcattering pardons; he is deſirous that ſinners ſhould touch the golden ſceptre of his mercy and live. And this willingneſs to ſhew mercy appears two ways:

1. By his entreating of ſinners to come and lay hold on his mercy, Rev. xxii. 17. 'Whoſoever will, come, and take the water of life freely.' Mercy woos ſinners, it even kneels down to them. It were ſtrange for a prince to intreat a condemned man to accept a pardon. God ſaith, Poor ſinner, ſuffer me to ove thee, be willing to let me ſave thee.

2. By his joyfulneſs when ſinners do lay hold on his mercy. What is God the better whether we receive his mercy, or not? What is the fountain profited, that others drink of it? Yet, ſuch is God's goodneſs, that he rejoiceth at the ſalvation of ſinners, and is glad, when his mercy is accepted of. When the prodigal ſon came home, how glad was the father? and he makes a feaſt, to expreſs his joy: this was but a type or emblem, to ſhew how God rejoiceth when a poor ſinner comes in, and lays hold of his mercy. What an encouragement is here to believe in God? He is a God of pardons, Neh. ix. 17. Mercy pleaſeth him, Mic. vii. 18. Nothing doth prejudice us but unbelief. Unbelief ſtops the current of God's mercy from

running; it ſhuts up God's bowels, cloſeth the orifice of Chriſt's wounds, that no healing virtue will come out, Mat. xiii. 58. 'He could do no mighty works there, becauſe of their unbelief.' Why doſt thou not believe in God's mercy? Is it thy ſins diſcourage? God's mercy can pardon great ſins, nay, becauſe they are great, Pſal. xxv. 11. The ſea covers great rocks as well as leſſer ſands; ſome that had an hand in crucifying Chriſt, found mercy. As far as the heavens are above the earth, ſo far is God's mercy above our ſins, Iſa. lv. 9. What will tempt us to believe, if not the mercy of God.

Uſe 3. *Of caution.* Take heed of abuſing this mercy of God. Suck not poiſon out of the ſweet flower of God's mercy: do not think, that becauſe God is merciful, you may go on in ſin; this is to make mercy become your enemy. None might touch the ark but the prieſts, who by their office were more holy; none may touch this ark of God's mercy, but ſuch as are reſolved to be holy. To ſin becauſe mercy abounds, is the devil's logic. He that ſins becauſe of mercy, is like one that wounds his head, becauſe he hath a plaiſter: he that ſins becauſe of God's mercy, ſhall have judgment without mercy. Mercy abuſed turns to fury, Deut. xxix. 19, 20. 'If he bleſs himſelf, ſaying, I ſhall have peace though I walk after the imaginations of my heart, to add drunkenneſs to thirſt, the Lord will not ſpare him, but the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man.' Nothing ſweeter than mercy, when it is improved; nothing fiercer, when it is abuſed; nothing colder than lead, when it is taken out of the mine: nothing more ſcalding than lead, when it is heated. Nothing blunter than iron, nothing ſharper, when it is whetted, Pſal. ciii. 17. 'The mercy of the Lord is upon them that fear him.' Mercy is not for them that ſin and fear not, but for them that fear and ſin not. God's mercy is an holy mercy; where it pardons, it heals.

Q. *What ſhall we do to be intereſted in God's mercy?*

Anſ. 1. Be ſenſible of your wants. See how you ſtand in need of mercy, pardoning, ſaving mercy. See yourſelf orphans; Hoſ. xiv. 3. 'In thee the fatherleſs findeth mercy.' God beſtows the alms of mercy only on ſuch as are indigent. Be emptied of all opinion of ſelf-worthineſs. God pours the golden oil of mercy into empty veſſels.

2. Go to God for mercy, Pſal. li. i. 'Have mercy upon me, O God!' Put me not off with common mercy that reprobates may have; give me not only alcorns, but pearls; give me not only mercy to feed and clothe me, but mercy to ſave me; give me the cream of thy mercies: Lord! let me have mercy and loving-kindneſs, Pſal. ciii. 4. 'Who crowned thee with loving-kindneſs and tender mercies. Give me ſuch mercy as ſpeaks thy electing love to my ſoul. O pray for mercy! God hath

treaſures of mercy; prayer is the key that opens theſe treaſures; and in prayer, be ſure to carry Chriſt in your arms; all the mercy comes through Chriſt; 1 Sam. vii. 9. Samuel took a ſucking lamb; carry the Lamb Chriſt in your arms, go in his name, preſent his merits: ſay, Lord! here is Chriſt's blood, which is the price of my pardon: Lord, ſhew me mercy, becauſe Chriſt hath purchaſed it. Though God may refuſe us when we come for mercy in our own name, yet not when we come in Chriſt's name: plead Chriſt's ſatisfaction, and this is ſuch an argument as God cannot deny.

Uſe 4. It exhorts ſuch as have found mercy, to three things: 1. To be upon *Gerizzim*, the mount of bleſſing and praiſing. They have not only heard the King of heaven is merciful, but they have found it ſo: the honey-comb of God's mercy hath dropt upon them; when in wants, mercy ſupplied them; when they were nigh unto death, mercy raiſed them from the ſick-bed; when covered with guilt, mercy pardoned them, Pſal. ciii. 1. 'Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name.' O how ſhould the veſſels of mercy run over with praiſe! 1 Tim. i. 13. 'Who was before a perſecutor, and injurious: but I obtained mercy.' I was bemiracled with mercy; as the ſea overflows and breaks down the banks, ſo the mercy of God did break down the banks of my ſin, and mercy did ſweetly flow into my ſoul. You that have been monuments of God's mercy, ſhould be trumpets of praiſe; you that have taſted the Lord is gracious, tell others what experiences you have had of God's mercy, that you may encourage them to ſeek to him for mercy, Pſal. lxvi. 16. 'I will tell you what God hath done for my ſoul;' when I found my heart dead, God's Spirit did come upon me mightily, and the blowing of that wind made the withering flowers of my grace revive. O tell others of God's goodneſs, that you may ſet others a bleſſing him, and that you may make God's praiſes live when you are dead.

2. To love God. Mercy ſhould be the attractive of love; Pſal. xviii. 1. 'I will love thee, O Lord, my ſtrength.' The Hebrew word for love, ſignifies love out of the inward bowels. God's juſtice may make us fear him, his mercy may make us love him. If mercy will not produce love, what will? We are to love God for giving us our food, much more for giving us grace; for ſparing mercy, much more for ſaving mercy. Sure that heart is made of marble, which the mercy of God will not diſſolve in love. "I would hate my own ſoul, (ſaith St. Auguſtine) if I did not find it loving God."

3. To imitate God in ſhewing mercy. God is the Father of mercy; ſhew yourſelves to be his children, by being like him. St. Ambroſe ſaith, The ſum and definition of religion is, Be rich in works of mercy, be helpful to the bodies and ſouls of

others. Scatter your golden ſeeds; let the lamp of your profeſſion be filled with the oil of charity. Be merciful in giving and forgiving. 'Be ye merciful as your heavenly Father is merciful.'

OF THE TRUTH OF GOD.

The next attribute is God's truth; Deut. xxxii. 4. 'A God of truth, and without iniquity; juſt and right is he,' Pſal. lvii. 10. 'For thy mercy is great unto the heavens, and thy truth unto the clouds.' A God of truth, Pſal. lxxxvi. 15.—'Plenteous in truth.' God is the truth. He is true, 1. In a phyſical ſenſe; true in his being: he hath a real ſubſiſtence, and gives a being to others. 2. He is true in a moral ſenſe; he is true *ſine errore*, without errors; *et ſine fallacia*, without deceit. God is *Prima veritas*, the pattern and prototype of truth. There is nothing true but what is in God, or comes from God. I ſhall now ſpeak of God's truth, as it is taken from his veracity in making good his promiſes, 1 Kings viii. 56. 'There hath not failed one word of all his good promiſe:' the promiſe is God's bond, God's truth is the ſeal ſet to his bond. This is the thing to be explicated and diſcuſſed, God's truth in fulfilling his promiſes.

There are two things to be obſerved in the promiſes of God to comfort us: 1. The power of God, whereby he is able to fulfil the promiſe. God hath promiſed to ſubdue our corruption, Mic. vii. 19. 'He will ſubdue our iniquities.' O! ſaith a believer, my corruption is ſo ſtrong, that ſure I ſhall never get the maſtery of it: Thus Abraham looked at God's power, Rom. iv. 21. 'Being fully perſuaded that what God had promiſed he was able to perform.' He believed, that that God, who could make a world, could make dry breaſts give ſuck. This is faith's ſupport, there is nothing too hard for God. He that could bring water out of a rock, is able to bring to paſs his promiſes.

2. The truth of God in the promiſes: God's truth is the ſeal ſet to the promiſe, Tit. i. 2. 'In hope of eternal life, which God that cannot lie hath promiſed.' *Eternal life*, there is the ſweetneſs of the promiſe: *God which cannot lie*, there is the certainty of it. *Mercy* makes the promiſe, *truth* fulfils it. God's providences are uncertain, but his promiſes are the 'ſure mercies of David,' Acts xiii. 24. 'God is not a man that he ſhould repent,' 1 Sam. xv. 29. The word of a prince cannot always be taken, but God's promiſe is inviolable. God's truth is one of the richeſt jewels of his crown, and he hath pawned this jewel in a promiſe, 2 Sam. xxiii. 5. 'Altho' my houſe be

not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things, and ſure.' [Although my *houſe be not ſo*] that is, though I fail much of that exact purity the Lord requires, yet he hath made with me an everlaſting *covenant*, that he will pardon, adopt, and glorify me; and this covenant is ordered in all things and *ſure:* 'The elements ſhall melt with fervent heat;' but this covenant abides firm and inviolable, being ſealed with the truth of God: nay, God hath added to his word, his oath, Heb. vi. 17. wherein God pawns his being, life, righteouſneſs to make good the promiſe. If, as oft as we break our vows with God, he ſhould break promiſe with us, it would be very ſad; but his truth is engaged in his promiſe, therefore it is like the law of the Medes and Perſians, which cannot be altered. "We are not (ſaith Chryſoſtom) to believe our ſenſes ſo much, as we are to believe the promiſes, &c." Our ſenſes may fail us, but the promiſe cannot, being built upon the truth of God; God will not deceive the faith of his people, nay, he cannot; 'God, who cannot lie, hath promiſed:' he can as well part with his Deity, as his verity. God is ſaid to be 'abundant in truth,' Exod. xxxiv. 6. What is that? *viz.* If God hath made a promiſe of mercy to his people, he will be ſo far from coming ſhort of his word, that he will be better than his word; God often doth more than he hath ſaid, never leſs. He is abundant in truth.

1. The Lord may ſometimes delay a promiſe, but he will not deny: he may delay a promiſe: God's promiſe may lie a good while as ſeed under ground, but at laſt it will ſpring up into a crop. God promiſed to deliver Iſrael from the iron furnace, but this promiſe was above four hundred years in travail before it brought forth. Simeon had a promiſe that he ſhould not depart hence, 'till he had ſeen the Lord's Chriſt.' Luke ii. 26. but it was a long time firſt, but a little before his death, that he did ſee Chriſt. But though God delay the promiſe, he will not deny. Having given his bond, in due time the money will be paid in.

2. God may change his promiſe, but he will not break his promiſe. Sometimes God doth change a temporal promiſe into a ſpiritual, Pſal. lxxxv. 12. 'The Lord ſhall give that which is good:' perhaps this may not be fulfilled in a temporal ſenſe, but a ſpiritual. God may let a Chriſtian be cut ſhort in temporals, but God makes it up in ſpirituals. If he doth not increaſe the baſket and the ſtore, he gives increaſe of faith, and inward peace: here he changeth his promiſe, but he doth not break it, he gives that which is better. If a man promiſeth to pay me in farthings, and he pays me in a better coin, in gold, he doth not break his promiſe; Pſal. lxxxix. 33. 'I will not ſuffer my faithfulneſs to fail;' In the Hebrew it is, to lie.

Obj. 1. *But how doth this consist with the truth of God? He saith, He will have* all *to be* saved, 1 Tim. ii. 4. *yet some perish.*

Ans. St. Austin understands it, not of every individual person, but some of all sorts shall be saved: as in the ark, God saved all the living creatures; not every bird or fish were saved, for many perished in the flood; but all, that is, some of every kind were saved; so God will have all to be saved, that is, some of all nations.

Obj. *It is said, Christ died for all*; 'he is the Lamb of God, that takes away the sins of the world,' John i. 29. *how doth this consist with God's truth, when some are* vessels of wrath, Rom. ix. 22.

Ans. 1. We must distinguish of *world*. The world is taken either in a limited sense, for the world of the elect; or in a larger sense, for both elect and reprobates. 'Christ takes away the sins of the world,' that is, the world of the elect.

2. We must distinguish of Christ's dying for the world. Christ died sufficiently for all, not effectually. There is the value of Christ's blood and the virtue: Christ's blood hath value enough to redeem the whole world, but the virtue of it is applied only to such as believe: Christ's blood is meritorious for all, not efficacious. All are not saved, because some put away salvation from them, Acts xiii. 46. and vilify Christ's blood, counting it an unholy thing, Heb. x. 29.

Use 1. Here is a great pillar for our faith, the truth of God. Were not he a God of truth, how could we believe in him? our faith were fancy; but he is Truth itself, and not a word which he hath spoken shall fall to the ground. 'Truth is the object of trust.' The truth of God is an unmoveable rock, we may venture our salvation here, Isa. lix. 15. 'Truth faileth:' truth on earth doth, but not truth in heaven. God can as well cease to be God, as cease to be true. Hath God said, he 'will do good to the soul that seeks him,' Lam. iii. 25. He will 'give rest to the weary?' Mat. xi. 28. Here is a safe anchorhold, he will not alter the thing which is gone forth of his lips. The public faith of heaven is engaged for believers: can we have better security? The whole earth hangs upon the word of God's power, and shall not our faith hang upon the word of God's truth? where can we rest our faith but upon God's faithfulness? There is nothing else we can believe in, but the truth of God: we cannot trust in an arm of flesh, we cannot trust in our own hearts: this is to build upon the quick-sands; but the truth of God is a golden pillar for faith to stay upon: God cannot deny himself, 2 Tim. ii. 14. 'If we believe not, yet he abideth faithful, he cannot deny himself.' Not to believe God's veracity, is to affront God, 1 John v. 10. 'He that believeth not, hath

made God a liar.' A perſon of honour cannot be more affronted or provoked, than when he is not believed. He that denies God's truth, makes the promiſe no better than a forged deed; and can there be a greater affront offered to God?

Uſe 2. *Of terror to the wicked.* God is a God of truth, and he is true in his threatenings? the threatenings are a flying roll againſt ſinners. God hath threatened to 'wound the hairy ſcalp of every one that goes on ſtill in his treſpaſſes,' Pſal. lxviii. 21. He hath threatened to judge adulterers, Heb. xiii. 3. To be avenged upon the malicious, Pſal. x. 14. 'Thou beholdeſt miſchief and ſpite, to requite it with thine own hand:' To 'rain fire and brimſtone upon the ſinner,' Pſal. xi. 6. And God is as true in his threatenings as his promiſes: God hath oft, to ſhew his truth, executed his threatenings, and let his thunderbolts of judgment fall upon ſinners in this life: he ſtruck Herod in the act of his pride; he hath puniſhed blaſphemers: Olympius, an Arian biſhop, reproached and blaſphemed the bleſſed Trinity; immediately lightning fell down from heaven upon him, and conſumed him. God is as true in his threatenings as in his promiſes: let us fear the threatening, that we may not feel it.

Uſe 3. Is God a God of truth? let us be like God in truth. 1. We muſt be true in our words. Pythagoras being aſked what made men like God? anſwered, "When they ſpeak truth." It is the note of a man that ſhall go to heaven, Pſ. xv. 2. 'He ſpeaketh the truth from his heart.' Truth in words is oppoſed, (1.) To lying, Eph. iv. 25, 'Putting away lying, ſpeak every one truth to his neighbour.' Lying is when one ſpeaks that for a truth, which he knows to be falſe. A liar is moſt oppoſite to the God of truth. There is (as Auſtin ſaith) two ſorts of lies, 1. *An officious lie*, when a man tells a lie for his profit; as, when a tradeſman ſaith his commodity coſt him ſo much, when perhaps it did not coſt him half ſo much: he that will lie in his trade, ſhall lie in hell. (2.) *A jeſting lie*; when a man tells a lie in ſport, to make others merry, he goes laughing to hell. When you tell a lie, you make yourſelves like the devil, John viii. 44. 'The devil is a liar, and the father of it.' He deceived our firſt parents by a lie. Some are ſo wicked, that they will not only ſpeak an untruth but will ſwear to it; nay, they will wiſh a curſe upon themſelves, if that untruth be not true. As I have read of a woman, one Anne Avaries, 1575. who being in a ſhop, wiſhed that ſhe might ſink, if ſhe had not paid for the wares ſhe took; ſhe fell down ſpeechleſs immediately, and died in the place. A liar is not fit to live in a commonwealth. Lying takes away all ſociety and converſe with men; how can you converſe with him, whom you cannot believe what he ſaith? Lying ſhuts men out of heaven, Rev. xxii. 25. 'Without are

dogs, and whoſoever loveth and maketh a lie.' And it is a great ſin to tell a lie, ſo it is a worſe ſin to teach a lie, Iſa. ix. 15. 'The prophet that teacheth lies.' He who broacheth error, teacheth lies; he ſpreads the plague; he not only damns himſelf, but helps to damn others. (2.) Truth in words is oppoſed to diſſembling. The heart and tongue ſhould go together, as the dial goes exactly with the ſun. To ſpeak fair to one's face, and not to mean what one ſpeaks, is no better than a lie: Pſ. lv. 21. 'his words were ſmoother than oil, but war was in his heart.' Some have an art at this, they can flatter and hate. Hierom, ſpeaking of the Arians, ſaith, "they pretended friendſhip, they kiſſed my hands, but plotted miſchief againſt me." Pſ. xxix. 5. 'A man that flattereth his neighbour, ſpreadeth a net for his feet.' *Impia ſub dulci melle venena latent*—"Falſehood in friendſhip is a lie." Counterfeiting of friendſhip is worſe than counterfeiting of money. This is contrary to God, who is a God of truth.

2. We muſt be true in our profeſſion of religion. Let practice go along with profeſſion; Eph. iv. 24. 'Righteouſneſs and true holineſs.' Hypocriſy in religion is a lie: the hypocrite is like a face in a glaſs, there is the ſhew of a face, but no true face: ſo he makes ſhew of holineſs, but hath no truth of it; it is but the face in the glaſs. Ephraim pretended to be that which he was not; and what ſaith God of him? Hoſ. xi. 12. 'Ephraim compaſſeth me about with lies:' By a lie in our words we deny the truth; by a lie in our profeſſion we diſgrace it. Not to be what we profeſs to God, is telling a lie; and the ſcripture makes it little better than blaſphemy, Rev. ii. 9. 'I know the blaſphemy of them that ſay they are Jews, and are not.' O! I beſeech you, labour in this to be like God, he is a God of truth: he can as well part with his Deity as his Verity: be, I ſay, like God, be true in your words, be true in your profeſſion; God's children are children that will not lie, Iſa. lxiii. 9. When God ſees 'truth in the inward parts,' and 'lips which is no guile,' now he ſees his own image in you: this draws God's heart towards you; likeneſs draws love.

BUT ONE GOD.

Qu. V. The fifth queſtion is, *Are there more Gods than one?*

Anſ. There is but one only, the living and true God.

That there is a God, hath been proved; and thoſe that will not believe the verity of his eſſence, ſhall feel the ſeverity of his wrath, Deut. vi. 4. 'Hear, O Iſrael, the Lord our God

is one Lord.' He is the 'only God,' Deut. iv. 30. 'Know therefore this day, and conſider it in thy heart, that the Lord he is God in heaven above, and upon the earth beneath there is none elſe.' Iſa. xlv. 21. A juſt God and a Saviour; 'there is none beſide me.' There are many titular gods: kings repreſent God: their regal ſceptre is an emblem of his power and authority. Judges are called gods, Pſ. lxxxii. 6. 'I have ſaid, ye are gods,' viz. ſet in God's place to do juſtice; but dying gods, ver. 6. 'Ye ſhall die like men.' 1 Cor. viii. 5, 6. 'They be that are called gods; but to us there is but one God.'

Argument 1. There is but one Firſt Cauſe that hath its Being of itſelf, and on which all other beings depend. As in the heavens, the *primum mobile* moves all the other orbs, ſo God gives life and motion to every thing exiſtent. There can be but one God, becauſe there is but one Firſt Cauſe.

2. There is but one infinite Being, therefore there is but one God. There cannot be two infinites, Jer. xxiii. 24. 'Do not I fill heaven and earth,' ſaith the Lord? If there be one infinite, filling all places at once, how can there be any room for another infinite to ſubſiſt?

2. There is but one Omnipotent Power. If there be two Omnipotents, then we muſt always ſuppoſe a conteſt between theſe two: that which one would do, the other power being equal, would oppoſe, and ſo all things would be brought into confuſion. If a ſhip ſhould have two pilots of equal power, one would be ever croſſing the other: when one would ſail, the other would caſt anchor: here were a confuſion and the ſhip muſt needs periſh. The order and harmony in the world, the conſtant and uniform government of all things, is a clear argument that there is but one Omnipotent, one God that rules all, Iſa. xliv. 6. 'I am the firſt, and I am the laſt, and beſide me there is no God.'

Uſe 1. *Of information.* If there be but one God, then it excludes all other gods. Some have feigned that there were two gods; ſo the Valentinians: others, that there were many gods: ſo the Polytheites. The Perſians worſhipped the ſun; the Egyptians the lion and Elephant; the Grecians worſhipped Jupiter; theſe, I may ſay, 'err, not knowing the ſcriptures,' Mat. xxii. 29. Their faith is a fable. 'God hath given them up to ſtrong deluſions, to believe a lie, that they may be damned,' 2 Theſſ. ii. 11.

2. If there be but one God, then there can be but one true religion in the world, Eph. iv. 5. 'One Lord, one faith.' If there were many gods, then there might be many religions, every god would be worſhipped in his way; but if there be but one God, there is but one religion; one Lord, one faith. Some ſay, we may be ſaved in any religion: it is abſurd to imagine,

that God who is *One in eſſence*, ſhould appoint ſeveral religions in which he will be worſhipped. It is as dangerous to ſet up a falſe religion, as to ſet up a falſe god. There are many ways to hell: men go thither which way their fancy leads them; but there is but one direct road to heaven, viz. faith and holineſs. There is no way to be ſaved but this: as there is but one God, ſo there is but one true religion.

3. If there be but one God, then you have but One that you need chiefly to ſtudy to pleaſe, and that is God. If there were divers gods, we ſhould be hard put to it how to pleaſe them all; one would command one thing, another the quite contrary: and to pleaſe two contrary maſters, is impoſſible: but there is but one God, therefore you have but One to pleaſe. As in a kingdom there is but one king, therefore every one ſeeks to ingratiate himſelf into his favour, Prov. xix. 6. ſo there is but one true God; therefore here lies our main work to pleaſe him. Be ſure to pleaſe God, whoever elſe you diſpleaſe. This was Enoch's wiſdom, Heb. xi. 5. he had this teſtimony before he died, that 'he pleaſed God.'

Qu. *What doth this pleaſing God imply?*

Anſ. 1. We pleaſe God when we comport with his will. 'It was Chriſt's meat and drink to do his Father's will,' John iv. 34. and ſo he pleaſed him, Mat. iii. 17. 'A voice came from heaven, ſaying, this is my beloved Son, in whom I am well pleaſed.' It is the will of God that we ſhould be holy, 1 Theſſ. iv. 11. Now, when we are beſpangled with holineſs, our lives are walking bibles; this is according to God's will and it pleaſeth him.

2. We pleaſe God, when we do the work that he ſets us about, John xvii. 4. 'I have finiſhed the work which thou gaveſt me to do,' viz. my mediatory work. Many finiſh their lives but do not finiſh their work. Our work God hath cut out for us, is to obſerve the firſt and ſecond table. In the firſt, is ſet down our duty towards God; in the ſecond our duty towards man. Such as make morality the chief and ſole part of religion, ſet the ſecond table above the firſt; nay, they take away the firſt table: for, if prudence, juſtice, temperance, be enough to ſave, then what needs the firſt table? and ſo our worſhip towards God ſhall be quite left out; but thoſe two tables, which God hath joined together, let no man put aſunder.

3. We pleaſe God, when we dedicate our heart to give him the beſt of every thing. Abel gave God the fat of the offering, Gen. iv. 4. Domitian would not have his image carved in wood or iron, but in gold. Then we pleaſe God when we ſerve him with love, fervency, alacrity; we give him golden ſervices: herein lies our wiſdom and piety, to praiſe God. There is but

one God, therefore there is but One whom we have chiefly to pleaſe, namely, God.

4. If there be but one God, then we muſt pray to none but God. The Papiſts pray to ſaints and angels: 1. To ſaints: a Popiſh writer ſaith, "when we pray to the ſaints departed, they being touched with compaſſion, ſay the like to God for us, as the diſciples did to Chriſt for the Canaanitiſh woman." Mat. xv. 23 'Send her away, for ſhe cryeth after us.' The ſaints above know not our wants, Iſa. lxiii. 16. 'Abraham is ignorant of us;' or, if they did, we have no warrant to pray to them. Prayer is a part of divine worſhip, which muſt be given only to God. 2. They pray to angels: angel worſhip is forbidden, Col. ii. 18, 19. and that we may not pray to angels, is clear from Rom. x. 14. 'How ſhall they call upon him in whom they have not believed?' We may not pray to any but whom we may believe in; but we may not believe in any angel, therefore, we may not pray to him. There is but one God. and it is a ſin to invoke any but only God.

5. If there be but one God, who is 'above all,' Eph. iv. 6. then he muſt be loved all. 1. We muſt love him with a love of appretiation; ſet the higheſt eſtimate on him, who is the only fountain of being and bliſs. 2. We muſt love him with a love of complacency: *amor eſt complacentia amantis is amato*, Aquin. Our love to other things muſt be more indifferent; ſome drops of love may run beſide to the creature, but the full ſtream muſt run towards God: the creature may have the milk of our love, but we muſt keep the cream of our love for God: God who is above all, muſt be loved above all, Pſal. lxxiii. 25. 'There is none on earth whom I deſire in compariſon of thee.'

Uſe 2. *Of caution.* If there be but one God, then let us take heed of ſetting up more gods than one; Pſal. xvi. 4. 'Their ſorrows ſhall be multiplied, that haſten after another god; their drink-offerings of blood will I not offer, nor take up their names into my lips.' God is a jealous God, and he will not endure that we ſhould have other gods: it is eaſy to commit idolatry with the creature: 1. Some made a God of pleaſure, 2 Tim. iii. 4. 'Lovers of pleaſure, more than lovers of God.' Whatever we love more than God, we make a god. 2. Others make money their god: the covetous man worſhips the image of gold, therefore he is called an idolater, Eph. v. 5. That which a man truſts to, he makes his god: but he makes the wedge of gold his hope: he makes money his creator, redeemer and comforter: it is his creator; if he hath money, then he thinks he is made: it is his redeemer; if he be in danger, he truſts in his money to redeem him out: it is his comforter; if at any time he be ſad, the golden harp drives away the evil ſpirit: ſo that money is his god. God made man of the duſt of the earth; and man

makes a god of the duſt of the earth. 3. Another makes a god of his child, ſets his child in God's room, and ſo provokes God to take it away. If you lean too hard upon a glaſs, it will break; many break their children by leaning to hard upon them. 4. Others make a god of their belly, Phil. iii. 19. 'Whoſe god is their belly.' Clemens Alexandrinus writes of a fiſh that hath its heart in its belly; an emblem of Epicures, their heart is in their belly, they mind nothing but indulging the ſenſual appetite; they do *ſacrificara lari*; their belly is their god, and to this they pour drink-offerings; thus men make many gods. The apoſtle names the wicked man's trinity, 1 John ii. 16. 'The luſt of the fleſh, the luſt of the eye, and the pride of life:' the luſt of the fleſh, pleaſure; the luſt of the eye, money; pride of life, honour: O take heed of this! whatever you deify beſides God, will prove a bramble, and fire will come out of this brâmble, and devour you, Judg. ix. 15.

Uſe 3. *Of reproof.* If the Lord Jehovah be the only true God, then it reproves thoſe who renounce the true God; I mean, ſuch as ſeek to familiar ſpirits: this is too much practiſed among them that call themſelves Chriſtians. It is a ſin condemned by the law of God, Deut. xviii. 11. 'There ſhall not be found among you any that conſults with familiar ſpirits.' How ordinary is this? If people have loſt any of their goods, they ſend to wizards to know how they may come by their goods again. What is this but conſulting with the devil? and ſo you renounce God and your baptiſm. What, becauſe you have loſt your goods, will you loſe your ſouls too? 2 Kings i. 6. 'Thus ſaith the Lord, is it not becauſe there is not a God in Iſrael, that thou ſendeſt to enquire of Beelzebub?' So, is it not becauſe you think there is not a God in heaven, that ye aſk counſel of the devil? If any here be guilty, be deeply humbled, ye have renounced the true God; better be without the goods ye have loſt, than have the devil help you to them again.

Uſe 4. *Of exhortation.* If there be but one God; as God is one, ſo let them that ſerve him be one. This is that Chriſt prayed ſo heartily for, John xvii. 21. 'That they all may be one,' Chriſtians ſhould be one, 1. In judgment; the apoſtle exhorts to be all of one mind, 1 Cor. i. 10. How ſad is it to ſee religion wearing a coat of divers colours; to ſee Chriſtians of ſo many opinions, and going ſo many different ways? It is Satan hath ſown theſe tares of diviſion, Mat. xiii. 39. He firſt divided men from God, and now divides one man from another. 2. One in affection. They ſhould have one heart, Acts iv. 32. 'The multitude of them that believed were of one heart, and of one ſoul.' As in muſic, though there be ſeveral ſtrings of a viol, yet all make one ſweet harmony: ſo, though there are ſeveral Chriſtians, yet there ſhould be one ſweet harmony of af-

fection among them. There is but one God, and they that ſerve him ſhould be one. There is nothing would render the true religion more lovely, or make more proſelytes to it, than to ſee the profeſſors of it tied together with the heart-ſtrings of love, Pſ. cxxxiii. 1. 'Behold how good and how pleaſant a thing it is, to ſee brethren live together in unity!' It is as the ſweet dew on Hermon, and the fragrant ointment poured on Aaron's head. If God be one, let all that profeſs him be of one mind, and one heart; this fulfils Chriſt's prayer 'that they all may be of one.'

2. If there be but one God, let us labour to clear the title, that this God is ours, Pſ. xlviii. 14. 'This God is our God.' What comfort can it be to hear that there is a God, and that he is the only God, unleſs he be our God? What is Deity without property? O let us labour to clear the title. Beg the Holy Spirit: the Spirit works by faith; by faith we are one with Chriſt, and through Chriſt we come to have God for our God, and ſo all his glorious fulneſs is made over to us by a deed of gift.

Uſe 5. What cauſe have we to be thankful, that we have the knowledge of the only true God? How many are brought up in blindneſs? Some worſhip Mahomet; divers of the Indians worſhip the devil; they light a candle to him, that he ſhould not hurt them. Such as know not the true God, muſt needs tumble into hell in the dark. O be thankful that we are born in ſuch a climate where the light of the goſpel hath ſhined! to have the knowledge of the true God, is more than if we had mines of gold, rocks of diamonds, iſlands of ſpices; eſpecially if God hath ſavingly revealed himſelf to us; if he hath given us eyes to ſee the light; if we ſo know God, as to be known of him, as to love him, and believe in him, Matth. xi. 25. we can never be enough thankful to God, that he hath hid the knowledge of himſelf from the wiſe and prudent of the world, and hath revealed it unto us.

OF THE TRINITY.

Q. IV. *HOW many perſons are there in the Godhead?*

Anſ. Three perſons, yet but one God.

1 John v. 7. 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are but one.'

God is but one, yet there are three diſtinct perſons ſubſiſting in one Godhead. This is a ſacred myſtery, which the light within could never have diſcovered. As the two natures in

Chriſt, yet but one perſon, is a wonder, ſo three perſons, yet but one Godhead. I am in a great deep, the Father God, the Son God, the Holy Ghoſt God; yet not three Gods, but one God. The three perſons in the bleſſed Trinity are diſtinguiſhed, but not divided; three ſubſtances, but one eſſence. This is a divine riddle, where one makes three, and three make but one. Our narrow thoughts can no more comprehend the Trinity in Unity, than a little nut-ſhell will hold all the water in the ſea. Let me ſhadow it out by this ſimilitude: in the body of the ſun, there is the ſubſtance of the ſun, the beams, and the heat; the beams are begotten of the ſun, the heat proceeds both from the ſun and the beams; but theſe three, though different are not divided; they all three make but one ſun: ſo in the bleſſed Trinity, the Son is begotten of the Father, the Holy Ghoſt proceeds from both; yet though they are three diſtinct perſons, yet but one God. Firſt, let me ſpeak of the Unity in Trinity; then of the Trinity in Unity.

1ſt, Of the Unity in Trinity. The Unity of the perſons in the Godhead conſiſts in two things:

1. The identity of eſſence. In the Trinity there is an oneneſs in eſſence: the three perſons are of the ſame divine nature and ſubſtance; ſo that *in Deo non eſt magis et minus*, there are no degrees in the Godhead; one perſon is not God more than another.

2. The Unity of the perſons in the Godhead, conſiſts in the mutual in-being of them, or their being in one together. The three perſons are ſo united, that one perſon is in another, and with another, John xvii. 21. 'Thou, Father, art in me, and I in thee.'

2dly, Let me ſpeak of the Trinity in Unity. 1. The firſt perſon in the Trinity is God the Father: he is called the firſt perſon, in reſpect of *order*, not *dignity*; for God the Father hath no eſſential perfection which the other perſons have not; he is not more wiſe, more holy, more powerful, than the other perſons are, a priority, not a ſuperiority.

2. The ſecond perſon in the Trinity is Jeſus Chriſt, who is begotten of the Father before all time, Prov. viii. 23, 24, 25. 'I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were ſettled; before the hills, was I brought forth.' Which ſcripture declares the eternal generation of the Son of God. This ſecond perſon in the Trinity, who is Jehovah, is become our Jeſus. The ſcripture calls him the branch of David, Jer. xxiii. 5. and I may call him the flower of the virgin, having aſſumed our nature. 'By him all that believe are juſtified,' Acts xiii. 39.

3. The third perſon in the Trinity, is the Holy Ghoſt, who proceeds from the Father and the Son: his work is to illuminate the mind; and inkindle ſacred motions. The eſſence of the Spirit is in heaven, and every where; but the influence of it is in the hearts of believers: This is that bleſſed Spirit, who gives us the holy unction, 1 John ii. 20. Though Chriſt merits grace for us, it is the Holy Ghoſt works it in us: Though Chriſt makes the purchaſe, it is the Holy Ghoſt makes the aſſurance, and ſeals us up to the day of redemption. Thus I have ſpoken of all the three perſons: the Trinity of perſons may be proved out of Mat. iii. 16. 'Jeſus, when he was baptized, went up ſtraightway out of the water, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him; and lo, a voice from heaven, ſaying, This is my beloved Son.' Here are three names given to the three perſons. He who ſpake with a voice from heaven, was God the Father; he who was baptized in Jordan, was God the Son; he who deſcended in the likeneſs of a dove, was God the Holy Ghoſt. Thus I have ſhewn you the unity of eſſence, and the Trinity of perſons.

Uſe 1. It confutes the Jews and the Turks, who believe only the firſt perſon in the Godhead: this cuts aſunder the ſinews of our comfort. Take away the diſtinction of the perſons in the Trinity, and you overthrow man's redemption, for God the Father being offended with man for ſin, how ſhall he be pacified without a mediator? This Mediator is Chriſt, he makes our peace! And Chriſt having died, and ſhed his blood, how ſhall this blood be applied, but by the Holy Ghoſt? Therefore, if there be not three perſons in the Godhead, man's ſalvation cannot be wrought out: if there be no ſecond perſon in the Trinity, then there is no redeemer: if no third perſon, then there is no comforter. And ſo the plank is taken away by which we ſhould get to heaven.

2. It confutes the execrable opinion of the Socinians, who deny the divinity of the Lord Jeſus; they make him only to be a creature of an higher rank. As the Papiſts blot out the ſecond commandment, ſo the Socinians would the ſecond part of the Trinity. If to oppoſe Chriſt's members be ſuch a ſin, what is it to oppoſe Chriſt himſelf? (1.) Jeſus Chriſt is co-equal with God the Father, Phil. ii. 6. 'He thought it no robbery to be equal with God.' (2.) He is co-eternal with God the Father, Prov. viii. 23. 'I was from the beginning;' for elſe there was a time when God was without a Son, and ſo he ſhould be no Father; nay, elſe there was a time when God was without his glory,' for Chriſt is 'the brightneſs of his Father's glory,' Heb. i. 3. (3.) He is co-eſſential with God the Father. The Godhead ſubſiſts in Chriſt, Col. ii. 9. 'In whom dwells all the fulneſs of the Godhead bodily.' It is ſaid, not only Chriſt was

with God before the beginning, but he was God, John i. 1. and 1 Tim. iii. 19. 'God manifeſt in the fleſh.' The title of Lord, ſo often given to Chriſt, in the New Teſtament, doth anſwer to the title of Jehovah in the Old Teſtament, Deut. vi. 5. Mat. xxii. 37. ſo that Chriſt hath a co-eternity, and con-ſubſtantiality with his Father, John x. 30. 'I and my Father are one.' It were blaſphemy for any angel to ſpeak thus! Yet further, to prove Chriſt's Godhead, conſider 1ſt, The glorious incommunicable attributes belonging to God the Father, are aſcribed to Chriſt, 1. Is God the Father omnipotent? So is Jeſus Chriſt. He is the Almighty, Rev. i. 8. he creates, Col. i. 16. 2. Is God the Father infinitely immenſe, filling all places? Jer. xxiii. 24. ſo is Jeſus Chriſt. While Chriſt was on the earth by his bodily preſence, he was at the ſame time in the boſom of the Father, John iii. 13. in regard of his divine preſence. 2dly, The ſame *jura regalia*, or prerogatives royal, which belongs to God the Father, belong alſo to Chriſt: (1.) Doth God the Father ſeal pardons, this is a flower of Chriſt's crown, Mat. ix. 2. 'Thy ſins be forgiven thee:' Nor doth Chriſt only remit ſin *organice*, as miniſters do, by virtue of a power delegated to them from God: but Chriſt doth it by his own power and authority. (2.) Is God the Father the adequate object of faith? Is he to be believed in? So is his Son, John xiv. 1. (3.) Doth adoration belong to God the Father? So it doth to the Son, Heb. i. 6. 'Let all the angels of God worſhip him.' How ſacrilegious therefore is the Socinian, who would rob Chriſt of the beſt flower of his crown, his Godhead? They that deny Chriſt to be God, muſt greatly wreſt, or elſe deny the ſcripture to be the word of God.

2. It confutes the Arians, who deny the Holy Ghoſt to be God. The eternal Godhead ſubſiſts in the Holy Ghoſt, John xvi. 13. 'He ſhall guide you into all truth.' Chriſt ſpeaks not there of an attribute, but of a perſon: and that the Godhead ſubſiſts in the perſon of the Holy Ghoſt, appears thus: the Spirit, who gives diverſity of gifts, is ſaid to be the ſame Lord, and the ſame God, 1 Cor. xii. 5, 6. The black and unpardonable ſin is ſaid, in a ſpecial manner, to be committed againſt the Godhead ſubſiſting in the Holy Ghoſt, Matth. xii. 32. The mighty power of God is made manifeſt by the Holy Ghoſt; he changeth the hearts of men. The devil would have Chriſt prove himſelf to be God, by turning ſtones into bread: but thus the Holy Ghoſt ſhews his Godhead, by turning ſtones into fleſh, Ezek. xxxvi. 26. 'I will take away the ſtony heart: and give you a heart of fleſh.' Yet further, the power and Godhead of the Holy Ghoſt appeared in the effecting the glorious conception of our Lord Jeſus Chriſt; the very ſhadow of the Holy Ghoſt made a virgin conceive, Luke i. 35. The Holy

Ghoſt works miracles, which tranſcend the ſphere of nature; as raiſing the dead, Rom. viii. 11. To him belongs divine worſhip, our ſouls and bodies are the temples of the Holy Ghoſt. 1 Cor. vi. 19. in which temples he is to be worſhipped, ver. 20. We are baptized in the name of the Holy Ghoſt; therefore either we muſt believe his Godhead, or renounce our baptiſm in his name. Methinks, it were enough for ſuch men, as have not ſo much as heard whether there be an Holy Ghoſt, Acts xix. 2. to deny his Deity; but that any who go for Chriſtians, ſhould deny this article of their creed, ſeems to me very ſtrange. They who would wittingly and willingly blot out the third perſon, ſhall have their names blotted out of the book of life.

Uſe 2. Of exhortation. 1ſt, Believe this doctrine, the Trinity of perſons in the unity of eſſence. The Trinity is purely an object of faith: the plumb-line of reaſon is too ſhort to fathom this myſtery: but where reaſon cannot wade, their faith muſt ſwim. There are ſome truths in religion may be demonſtrated by reaſon; as that there is a God: But the Trinity of perſons in the unity of eſſence is wholly ſupernatural, and muſt be believed by faith. This ſacred doctrine, though it be not againſt reaſon, yet it is above reaſon. Thoſe illuminated philoſophers, that could find out the cauſes of things, and diſcourſe of the magnitude and influence of the ſtars, the nature of minerals, could never, by their deepeſt ſearch, find out the myſtery of the Trinity: This is of divine revelation, and muſt be adored with humble believing. We can be no good Chriſtians, without the firm belief of the Trinity. How can we pray to God the Father, but in the name of Chriſt, and through the help of the Spirit? Believe the glorious Trinity. How are the Quakers to be abhorred, who go under the name of Chriſtians, yet undervalue and renounce Jeſus Chriſt. I have read of ſome of the Quakers, who ſpeak thus; "We deny the perſon of him whom you call Chriſt, and affirm, That they who expect to be ſaved by that Chriſt without works, will be damned in that faith?" Could the devil himſelf ſpeak worſe blaſphemy? They would pull up all religion by the roots, and take away that corner-ſtone, on which the hope of our ſalvation is built.

2dly, If there be one God ſubſiſting in three perſons, then let us give, (1.) Equal reverence to all the perſons in the Trinity. There is not more or leſs in the Trinity; the Father is not more God than the Son and Holy Ghoſt. There is an order in the Godhead, but no degrees; one perſon hath not a majority or ſupereminency above another, therefore we muſt give equal worſhip to all the Perſons, John v. 23. 'That all men ſhould honour the Son, even as they honour the Father.' Adore unity in Trinity.

(4.) Obey all the Perſons in the bleſſed Trinity; for all of

them are God. 1. Obey God the Father; his words, either perceptive or minatory, muſt be obſerved. Chriſt himſelf, as man, obeyed God the Father, John iv. 34. much more then muſt we, Deut. xxvii. 10.

2. Obey God the Son, Pſal. ii. 12. 'Kiſs the Son, leſt he be angry?' Kiſs him with a kiſs of obedience: Chriſt's commands are not grievous, 1 John v. 3. Nothing he commands, but is for our intereſt and benefit: O then kiſs the Son! Why do the elders throw down their crowns at the feet of Chriſt, and fall down before the Lamb? Rev. iv. 10, 11. but to teſtify their ſubjection, and to profeſs their readineſs to ſerve and obey him.

3. Obey God the Holy Ghoſt. Our ſouls are breathed into us by the glorious Spirit, Job xxxiii. 4. 'The Spirit of God hath made me.' Our ſouls are adorned by the bleſſed Spirit; every grace is a divine ſparkle lighted in the ſoul by the Holy Ghoſt. Nay more, the Spirit of God ſanctified Chriſt's human nature: he united it with the divine, and fitted the man Chriſt to be our Mediator. Well then doth this third perſon in the Trinity, the Holy Ghoſt, deſerve to be obeyed; he is God, and this tribute of homage and obedience is to be paid him by us.

OF THE CREATION.

Q. VII. *WHAT are the decrees of God?*

Anſ. The decrees of God are his eternal purpoſe, according to the counſel of his will, whereby, for his own glory, he hath fore-ordained whatſoever ſhall come to paſs.

I ſhould now come to ſpeak concerning the decrees of God, but I have already ſpoken ſomething to this under the attribute of God's immutability. God is unchangeable in his eſſence, and he is unchangeable in his decrees; his counſel ſhall ſtand: he hath decreed the iſſue of all things, and carries them on to their period by his providence; and therefore I ſhall proceed to the execution of his decrees.

Q. VIII. The next queſtion is, *What is the work of creation?*

Anſ. It is God's making all things of nothing, by the word of his power, &c.

Gen. i. 1. *In the beginning God created the heaven and the earth.*

The creation is glorious to behold, it is a pleaſant and fruitful ſtudy. Some think that Iſaac, when he went abroad into the fields to meditate, it was in the book of the creatures. The

creation is the heathen man's bible, the plowman's primer, the traveller's perſpective-glaſs, through which he receives the ſpecies and repreſentation of thoſe infinite excellencies which are in God. The creation is a large volume, in which God's works are bound up; and this volume hath three great leaves in it, heaven, earth and ſea.

The author of the creation is God, ſo it is in the text, 'God created.' The world was created in time, and could not be from eternity, as Ariſtotle thought. The world muſt have a maker, it could not make itſelf. If one ſhould go into a far country, and ſee ſtately edifices there, he would never imagine that theſe could build themſelves, but that there had been ſome artificer, there to raiſe ſuch goodly ſtructures, ſo this great fabric of the world could not create itſelf, it muſt have ſome builder and maker, and that is God; 'In the beginning God created.' To imagine that the work of the creation was not framed by the Lord Jehovah, is as if we ſhould conceive a curious landſcape to be drawn without the hand of a limner, Acts xvii. 24. 'God that made the world and all things therein.'

In the work of creation there are two things to be conſidered: I. The making. II. The adorning of it.

I. The making of the world. Here conſider, 1. God made the world without any pre-exiſtent matter. This is the difference between generation and creation. In generation there is *materia habilis et diſpoſita*, ſome matter to work upon: but in creation there is no pre-exiſtent matter. God brought all this glorious fabric of the world out of the womb of nothing. We ſee our beginning, it was of nothing. Some brag of their birth and anceſtry; you ſee how little cauſe they have to boaſt, they came of nothing.

2. God made the world with a word. When Solomon was to build a temple, he needed many workmen, and they all had tools to work with, but God wrought without tools, Pſal. xxxiii. 6. 'By the word of the Lord were the heavens made.' The diſciples wondered that Chriſt could with a word calm the ſea, Matth. viii. 26, 27. But it was more with a word to make the ſea.

3. God made all things at firſt very good, Gen. i. 31. no defect nor deformity. The creation came out of God's hands a curious piece; it was a fair copy, without any blot, written with God's own fingers, Pſal. viii. 3. So perfect was God's work.

II. The adorning of the world, firſt, God made this great lump and maſs, *Rudis indigeſtaque moles*, and then beautified it, and put it into a dreſs. He divided the ſea and the earth, he decked the earth with flowers, the trees with fruit: But what is beauty when it is maſked over? Therefore, that we might

behold this glory, God made the light. The heavens were beſpangled with the ſun, moon, and ſtars, that ſo the world's beauty might be beheld and admired. God, in the creation, began with things leſs noble and excellent, vegetables, and ſenſitives; and then the rational creatures, angels and men. Man was the moſt exquiſite piece in the creation: He is a microcoſm, or little world. Man was made with deliberation and counſel, Gen. i. 26. 'Let us make man.' It is the manner of artificers to be more than ordinary accurate, when they are about their maſter-pieces. Man was to be a maſter-piece of this viſible world, therefore God did conſult about the making of ſo rare a piece. A ſolemn counſel of the ſacred perſons in the Trinity was called, 'Let us make man, and let us make him in our own image.' On the king's coin his image or effigies is ſtampt; ſo God ſtampt his image on man, and made him partake of many divine qualities.

I ſhall ſpeak, 1. Of the parts of man's body: (1.) The Head, the moſt excellent architectonical part, it is the fountain of ſpirits, and the ſeat of reaſon. In nature the head is the beſt piece, but in grace the heart excels. (2.) The Eye, it is the beauty of the face; it ſhines and ſparkles like a leſſer ſun in the body. The eye occaſions much ſin, and therefore well may it have tears in it. (3.) The Ear, which is the conduit-pipe through which knowledge is conveyed. Better loſe our ſeeing than our hearing; for 'faith cometh by hearing,' Rom. x. 17. To have an ear open to God, is the beſt jewel on the ear. (4.) The Tongue. David calls the tongue his glory, Pſal. xvi. 9. becauſe it is an inſtrument to ſet forth the glory of God: the ſoul at firſt was a viol in tune to praiſe God, and the tongue did make the muſic. God hath given us two ears, but one tongue, to ſhew that we ſhould be ſwift to hear, but ſlow to ſpeak. God hath ſet a double fence before the tongue, the teeth and the lips, to teach us to be wary that we offend not with our tongue. (5.) The Heart, this is a noble part, and ſeat of life.

2. The Soul of man: This is the man of the man. Man, in regard of his ſoul, partakes with the angels; nay, as Plato ſaith, The underſtanding, will, and conſcience are a glaſs that reſemble the Trinity. The ſoul is the diamond in the ring, the ſoul is a veſſel of honour; God himſelf is ſerved in this veſſel. It is a ſparkle of celeſtial brightneſs, ſaith Damaſcene. If David did ſo admire the rare contexture and workmanſhip of his body, Pſal. cxxxix. 14, 15. 'I am wonderfully made, I was curiouſly wrought in the loweſt parts of the earth.' If the cabinet be ſo curiouſly wrought, what is the jewel? How richly is the ſoul embroidered? thus you ſee how glorious a work the creation is, and man eſpecially, who is the epitome of the world.

Qu. *But why did God make the world?*

Anſ. 1. *Negatively*: Not for himſelf: he did not need it, being infinite. He was happy before the world was, in reflecting upon his own ſublime excellencies and perfections. 2. God did not make the world to be a place of manſion for us, we are not to abide here for ever. Heaven is the manſion-houſe, John xiv. 2. The world is only a paſſage-room to eternity; the world is to us as the wilderneſs was to Iſrael, not to reſt in, but to travel thro' to the glorious Canaan. The world is a tiring-room to dreſs our ſouls in, not a place where we are to ſtay for ever. The apoſtle tells us of the world's funerals, 2 Pet. iii. 10. 'The elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.'

2. *Poſitively.* God made the world to demonſtrate his own glory. The world is a looking-glaſs, in which we may ſee the power and goodneſs of God ſhine forth; 'The heavens declare the glory of God,' Pſ. xix. 1. The world is like a curious piece of arras or tapeſtry, in which we may ſee the ſkill and wiſdom of him that made it.

Uſe 1. Did God create the world? This convinceth us of the truth of his Godhead: to create is proper to a deity, Acts xvii. 24. This convinced Plato of a Deity, when he ſaw all the world could not make a fly. Thus God proves himſelf to be the true God, and diſtinguiſheth himſelf from idols, Jer. x. 11. It is written in Chaldee, 'Thus ſhall ye ſay to them, The gods that have not made the heavens and the earth, even they ſhall periſh.' Who but God can create? The creation is enough to convince the heathen that there is a God. There are two books out of which God will judge and condemn the heathen, viz. the book of Conſcience, Rom. iii. 5. 'Who have the law written in their heart:' and the book of the Creation, Rom. ii. 20. 'The inviſible things of him are clearly ſeen by the things that are made, even his eternal power and Godhead.' The world is full of emblems and hieroglyphics; every ſtar in the ſky, every bird that flies in the air, is a witneſs againſt the heathen. A creature could not make itſelf.

2. Here is a mighty ſupport for faith, God creates. He that made all things with a word, what cannot he do? He can create ſtrength in weakneſs; he can create a ſupply of our wants. What a fooliſh queſtion was that, Pſ. lxxviii. 19. 'Can he prepare a table in the wilderneſs?' Cannot he that made the world do much more? Pſ. cxxiv. 8. 'Our help ſtandeth in the name of the Lord, who made heaven and earth.' Reſt on this God for help, who made heaven and earth. The work of creation, as it is a monument of God's power, ſo it is a ſtay to faith. Is thy heart hard? he can with a word create ſoftneſs. Is it unclean, he can create purity? Pſal. li. 10. 'Create in me a clean heart, O God.' Is the church of God low,

he can create Jeruſalem a praiſe, Iſa. lxv. 18. No ſuch golden pillar for faith to ſtay upon, as a creating power.

3. Did God make this world full of beauty and glory, every thing very good? then, what an evil thing is ſin, that hath put out of frame the whole creation? Sin hath much eclipſed the beauty, ſoured the ſweetneſs, and marred the harmony of the world. How bitter is that gall, a drop whereof can embitter a whole ſea? Sin hath brought vanity and vexation into the world, yea, a curſe. 'God curſed the ground for man's ſake,' Gen. iii. There were ſeveral fruits of the curſe.

1. 'In ſorrow thou ſhalt eat it,' verſe 17. By that word Sorrow, is to be underſtood all the troubles and cares of this life. 2. 'In the ſweat of thy face ſhalt thou eat bread,' ver. 19. In innocency Adam did till the ground, (he muſt not live idly) but it was rather a delight than a labour; that tilling was without toiling. The eating in ſorrow, and the ſweat of the brow, came in after ſin. 3. 'Thorns and Thiſtles ſhall the ground bring forth,' verſe 18.

Q. *Whether in innocency did not the earth bear thorns, becauſe it is threatened as a puniſhment?*

Anſ. It is likely it did bear thorns; for, when God had done creating, he made no new ſpecies or kinds of things: but the meaning is, Now, after ſin the earth ſhall bring forth more plenty of thorns, and now thoſe thorns ſhould be hurtful, and choke the corn, which hurtful quality was not in them before. Ever ſince the fall, all the comforts of this life have a thorn and a thiſtle in them. 4. The fourth fruit of the curſe was the driving man out of paradiſe, ver. 24. 'So he drove out the man.' God at firſt brought Adam into paradiſe, as into an houſe ready furniſhed, or as a king into his throne, Gen. i. 28. 'Have dominion over every living thing that moveth;' now God's driving Adam out of paradiſe, ſignified his dethroning and baniſhing him, that he might look after an heavenly and a better paradiſe. 5. A fifth fruit of the curſe was death, ver. 19. 'To duſt thou ſhalt return.' Death was not natural to Adam, it came in after ſin. Joſephus is of opinion, man ſhould have died tho' he had a longer term of years added to his life; but out of queſtion death grew out of the root of ſin; the apoſtle ſaith, Rom. v. 12. 'By ſin came death.' See then how curſed a thing ſin is, that hath brought ſo many curſes upon the creation. If we will not hate ſin for its deformity, let us hate it for the curſe it brings.

4. Did God make this glorious world? Did he make every thing good? Was there in the creature ſo much beauty and ſweetneſs? Oh! then what ſweetneſs is there in God? *Quicquid efficit tale illu eſt magis tale*; the cauſe is always more noble than the effect. Think with yourſelves, is there ſo much ex-

cellency in houſe and lands? then how much more is there in God that made theſe? Is there beauty in a roſe? what beauty then is there in Chriſt, the roſe of Sharon? doth oil make the face ſhine? Pſ. civ. 15. How will the light of God's countenance make it ſhine? Doth wine cheer the heart? O what virtue is there in the true vine! how doth the blood of this grape cheer the heart? Is the fruit of the garden ſweet? how delicious are the fruits of the Spirit? Is a gold mine ſo precious? how how precious is he who founded this mine? What is Chriſt, in whom are hid all treaſures? Col. ii. 3. We ſhould aſcend from the creature to the Creator. If there be any comfort here below, how much more is there in God, who made all theſe things? How unreaſonable is it, that we ſhould delight in the world, and not much more in him that made it? How ſhould our hearts be ſet on God, and how ſhould we long to be with God, who hath infinitely more ſweetneſs in him than any creature?

Uſe 2. Of exhortation. 1. Did God create the world? Let us wiſely obſerve thoſe works of creation? God hath given us not only the book of the ſcriptures to read in, but the book of the creation: look up to the heavens, they ſhew much of God's glory; the ſun gilds the world with its bright beams: behold the ſtars, their regular motion in their orbs, their magnitude, their light, their influence. We may ſee God's glory blazing in the ſun, twinkling in the ſtars. Look into the ſea, and ſee the wonders of God in the deep, Pſal. cvii. 24. Look into the air, there the birds make melody, and ſing forth the praiſes of their Creator. Look into the earth, there we may wonder at the nature of minerals, the power of the loadſtone, the virtue of herbs; ſee the earth decked as a bride with flowers; all theſe are the glorious effects of God's power. God hath wrought the creation as with curious needle-work, that we may obſerve his wiſdom and goodneſs, and give him the praiſe due to him, Pſal. civ. 24. 'O Lord, how manifold are thy works! in wiſdom haſt thou made them all.'

2. Did God create all things? Let us obey our Maker. We are his *Jure Creationis*; we owe ourſelves to him: If another gives us our maintenance, we think ourſelves bound to ſerve him; much more ſhould we ſerve and obey God who gives us our life, Acts xvii. 28. 'In him we live and move.' God hath made every thing for man's ſervice, the corn for nouriſhment, the beaſts for uſefulneſs, the birds for muſic, that man ſhould be for God's ſervice. The rivers come from the ſea, and they run into the ſea again. All we have is from God; let us honour our Creator, and live to him that made us.

3. Did God make our bodies out of the duſt, and that duſt out of nothing? Let this keep down pride. When God would

humble Adam he uſeth this expreſſion, 'Out of the duſt waſt thou taken,' Gen. iii. 16. Why art thou proud O duſt and aſhes? Thou art made out of coarſe metal; *Cum fis humi, limus, cur non humilimus?* Ber. David ſaith, 'I was curiouſly wrought,' Pſ. cxxxix. Thy being curiouſly wrought, may make thee thankful; but being made of the duſt, may keep thee humble. If thou haſt beauty, it is but well-coloured earth. Thy body is but air and duſt mingled together, and this duſt will drop into the duſt. When the Lord had ſaid of the judges, they were gods, Pſal. lxxxii. 6. Leſt they ſhould grow proud, he tells them, they were dying gods, ver. 7. 'Ye ſhall die like men.'

4. Did God create our ſouls after his image, but we loſt it? let us never leave it till we are reſtored to God's image again. We have now got the devil's image in pride, malice, envy, let us get God's image reſtored, which conſiſts in knowledge and righteouſneſs, Col. iii. 10. Grace is our beſt beauty, it makes us like God and angels: as the ſun is to the world, ſo is holineſs to the ſoul. Let us go to God to repair his image in us: Lord! thou haſt once made me, make me anew, ſin hath defaced thy image in me, O draw it again by the pencil of the Holy Ghoſt.

THE PROVIDENCE OF GOD.

Q. XI. *WHAT are God's works of providence?*

Anſ. God's works of providence are his moſt holy, wiſe, and powerful preſerving and governing all his creatures, and all their actions.

The work of God's providence, John v. 27. 'My Father worketh hitherto, and I work.' The great God hath reſted from the works of creation, he doth not create any new ſpecies of things, Gen. i. 7. He reſted from all his works: and therefore this ſcripture muſt needs be meant of God's works of providence, 'My Father worketh, and I work.' Pſal. ciii. 19. 'His kingdom ruleth over all;' *i. e.* His providential kingdom. Now, for the clearing of this point, I ſhall,

1. Shew you that there is a providence. 2. What that providence is. 3. Lay down ſome maxims or propoſitions concerning the providence of God.

1ſt, That there is a providence: there is no ſuch a thing as blind fate, but there is a providence that guides and governs in the world, Prov. xvi. 33. 'This lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord.'

2dly, What this providence is? I anſwer, Providence is God's ordering all iſſues and events of things, after the counſel of his

will, to his own glory: 1. I call providence God's ordering of things, to diſtinguiſh it from his decrees: God's decree ordains things that ſhall fall out, God's providence ordereth them.

1. I call providence the ordering of things after the counſel of his own will.

3. God ordereth all events of things after the counſel of his will, to his own glory; the glory of God being the ultimate end of all God's actings, and the centre where all the lines of providence do meet. The providence of God is *Regina mundi*, the queen and governeſs of the world: it is the eye that ſees, and the hand that turns all the wheels in the univerſe. God is not like an artificer that builds a houſe, and then leaves it, and is gone; but like a pilot, that does with a great deal of care, ſteer on the ſhip of the whole creation.

3*dly*, Poſitions about God's providence.

1. God's providence reaches to all places, perſons and occurrences: 1. To all places, Jer. xxiii. 23. 'Am I a God at hand, and not a God afar off?' The dioceſe where providence viſits is very large; it reaches to heaven, earth, and ſea, Pſal. cvii. 23, 24. 'They that go down to the ſea, ſee the wonders of God in the deep.' Now that the ſea, which is higher than the earth, ſhould not drown the earth, is a wonder of providence: and the prophet Jonah, he ſaw the wonders of God in the deep, when the very fiſh which did devour him and ſwallow him, did bring him ſafe to ſhore. 2. God's providence reaches to all perſons, eſpecially the perſons of the godly, they are in a ſpecial manner taken notice of; God takes care of every ſaint in particular, as if he had none elſe to take care for, 1 Pet. v. 7. 'He careth for you,' *i. e.* Elect in a ſpecial manner. Pſal. xxxiii. 18, 19. 'The eye of the Lord is upon them that fear him; to preſerve them from death, and to keep them alive in famine.' God, by his providential care, ſhields off dangers from his people, he ſets a life-guard of angels about them, Pſal. xxxiv. 7. God's providence keeps the very bones of the ſaints, Pſal. xxxiv. 10. In bottles their tears, Pſal. lvi. 8. It ſtrengthens the ſaints in their weakneſſes, Heb. xi. 34. It ſupplies all their wants out of its alm-baſket, Pſal. xxiii. 5. Thus providence doth wonderfully ſupply the wants of the elect. When the Proteſtants in Rochelle were beſieged by the French king, God, by his providence, ſent in a great number of ſmall fiſhes that fed them, ſuch as were never ſeen before in that haven. So the raven, that unnatural creature (that will hardly feed its own young, yet) providentially brought ſuſtenance to the prophet Elijah, 1 Kings xvii. 6. The virgin Mary, though by bearing and bringing forth the Meſſiah, ſhe helped to make the world rich, yet ſhe herſelf was very poor; and now, being warned of the angel to go into Egypt, Matth. ii. 13. the virgin had ſcarce

enough to bear her charges thither: see now how God provides for her before-hand; he, by his providence, sends the wise men from the east, and they bring costly gifts, gold, myrrh, and frankincense, and present these to Christ: and now the virgin had enough to defray her charges into Egypt. God's children sometimes scarce know how they are fed, and yet providence feeds them, Psal. xxxvii. 3. 'Verily thou shalt be fed.' If God will give his people a kingdom when they die, he will not deny them daily bread while they live. 3. God's providence reaches to all affairs and occurrences in the world; there is nothing that stirs in the world, but God hath, by his providence, the over-ruling of it. The raising of a man to honour, Psal. lxxv. 7. 'He puts down one, and raises up another.' Success and victory in battle is the result of providence: Saul had the victory, but God wrought the salvation, 1 Sam. xi. 13. That among all virgins that were brought before the king, that Esther should find favour in the eyes of the king, was not without God's special providence; for, by this means, the Lord saved the Jews alive that were destinated to destruction. Providence reaches to the least of things, to the birds and pismires; providence feeds the young raven, when the dam forsakes it, and will give it no food, Psal. cxlvii. 9. Providence reaches to the very hairs of our head, Mat. x. 30. 'The hairs of your head are all numbered;' and surely if providence reaches to our hairs, then much more to our souls. And thus you have seen, that God's providence reaches to all places, to all persons, to all occurrences and affairs. Now there are two objections against this doctrine.

Obj. 1. *But some may say, There are many things done in the world which are excentrical, they are very disorderly and irregular; and surely God's providence doth not reach these things.*

Ans. Yes, these things that seem to us irregular, God makes use of to his own glory. For instance: suppose you were in a smith's shop, and there should see several sorts of tools, some crooked, some bowed, others hooked, would you condemn all these things for nought, because they do not look handsome? the smith makes use of them all for the doing of his work. Thus it is with the providences of God, they seem to us to be very crooked and strange, yet they all carry on God's work. I shall clear this to you in two particular cases:

1st, God's people are low; why, this seems to be very much out of order, that these that are best, should be in the lowest condition: but there is much wisdom to be seen in this providence, as appears thus; 1. Perhaps the hearts of the godly were lifted up with riches, or with success: now God comes with an humbling providence to afflict them and fleece them; better is the loss that makes them humble, than the success that makes them

proud. Again, 2. If the godly were not ſometimes afflicted, and ſuffered an eclipſe in their outward comforts, how could their graces be ſeen, their faith and patience? If it were always ſunſhine, we ſhould ſee no ſtars; if we ſhould have always proſperity, it would be hard to ſee the actings of men's faith. Thus you ſee God's providences are wiſe and regular, though to us they ſeem very ſtrange and crooked.

2dly, Here's another caſe, the wicked flouriſh; this ſeems to be very much out of order; ay, but God, in his providence, ſees good ſometimes that the worſt of men ſhould be exalted; they may do ſome work to God, though againſt their will, Iſa. x. 7. God will be in no man's debt. God makes uſe of the wicked ſometimes to protect and ſhield his church: he makes uſe of them to refine and purify his people, Hab. i. 12. 'Thou haſt ordained them for correction.' As if the prophet had ſaid, thou haſt ordained the wicked to correct thy children. And indeed, as Auſtin ſaith well, "We are beholden to wicked men, who againſt their wills do us good." As the corn is beholden to the flail to threſh off its huſks, or as the iron is beholden to the file to brighten it, ſo the godly are beholden to the wicked, though it be againſt their will, to brighten and refine their graces. Now, then if the wicked do God's own work, though againſt their will, God will not let them be loſers by it; he will raiſe them in the world, exalt them, and wring out the waters of a full cup to them. Thus you ſee theſe providences are wiſe and regular, which to us ſeem ſtrange and crooked.

Object. 2. *But, may ſome ſay, If God hath a hand in ordering all things that fall out, why then he hath a hand in the ſins of men.*

I anſwer, no, by no means, he hath no hand in any man's ſin. God cannot go contrary to his own nature, he cannot do any unholy action, no more than the ſun can be ſaid to be darkened. Here you muſt take heed of two things; as you muſt take heed of making God ignorant of men's ſins, ſo you muſt take heed of making God to have a hand in men's ſins: Is it a thing likely, that God is the author of ſin, that is an avenger of it? Is it a likely thing that God ſhould make a law againſt ſin, and then have a hand in breaking his own law: is that likely? and therefore to anſwer the objection, God in his providence doth permit men's ſins, Acts xiv. 16. 'He ſuffered all nations to walk in their own ways.' God permitted their ſin, and he would never permit their ſin, if he could not bring good out of it; as the apothecary can make a treakle of poiſon. Had not ſin been at all permitted, God's juſtice in puniſhing ſin, and his mercy in pardoning ſin, had never been ſo well known. The Lord is pleaſed to permit it, but he had no hand in ſin.

Object. *But is it not ſaid, that God hardened Pharaoh's heart? Here's more than God's bare permitting of ſin.*

Anſ. God doth not infuſe evil into men, only he withdraws the influence of his graces, and then the heart hardens of itſelf; even as the light being withdrawn, darkneſs preſently follows in the air: but it were abſurd to ſay, that therefore the light darkens the air; and therefore you will obſerve, that Pharaoh is ſaid to harden his own heart, Exod. viii. 15. God is the cauſe of no man's ſin; it is true God hath a hand in the action where ſin is, but no hand in the ſin of the action. He that plays upon a jarring inſtrument, but the jarring is from itſelf: ſo it is here, the actions of men, ſo far as they are natural, are from God; but ſo far as they are ſinful, they are from men themſelves, and God has no hand at all in them. And ſo much for the firſt poſition, that God's providence reaches to all places, to all perſons, and to all occurrences.

2. A ſecond poſition is this, there are providences that are caſual and accidental to us that are pre-determined by the Lord: the falling of a tyle upon one's head, the breaking out of a fire to us, is caſual, but it is ordered by a providence of God. You have a clear inſtance of this, 1 Kings xxii. 34. 'A certain man drew a bow at a venture, and ſmote the King of Iſrael between the joints of the harneſs.' This accident was caſual as to the man that drew the bow; but it was divinely ordered by the providence of God; God's providence directed the arrow to hit the mark. Things that ſeem to fall out caſual, and by chance, they are the iſſues of God's decrees, and the interpretation of his will.

3. God's providence is greatly to be obſerved, but we are not to make it the rule of our actions, Pſal. cvii. 43. 'Whoſo is wiſe will obſerve theſe things.' It is good to obſerve providence, but we muſt not make it our rule to walk by; providence is a Chriſtian's diurnal, but not his bible. Sometimes a bad cauſe prevails and gets ground; it is not to be liked becauſe it doth prevail: we muſt not think the better of what is ſinful, becauſe it is ſucceſsful; here is no rule for our actions to be directed by.

4. Divine providence is irreſiſtible, there is no ſtanding in the way of God's providence to hinder it: when God's time was come for Joſeph's releaſe, the priſon could hold him no longer. 'The king ſent and looſed him,' Pſal. cv. 20. When God would indulge the Jews with liberty in their religion, Cyrus by a providence, puts forth a proclamation to encourage the Jews to go and build their temple at Jeruſalem, and worſhip God, Ezra i. 2, 3. If God will ſhield and protect Jeremiah's perſon in captivity, the very king of Babylon ſhall nurſe up the prophet, give charge concerning him that he want nothing, Jer. xxxix. 11, 12.

5. God is to be truſted when his providences ſeem to run contrary to his promiſes. God promiſed David to give him the crown, to make him king; but providence runs contrary to his promiſe: David was purſued by Saul, was in danger of his life; but all this while it was David's duty to truſt God. Pray obſerve, the Lord doth oftentimes by croſs providence, bring to paſs his promiſe. God promiſed Paul the lives of all that were with him in the ſhip; but now the providence of God ſeems to run quite contrary to his promiſe, the winds blew, the ſhip ſplits and breaks in pieces; and thus God fulfilled his promiſe; upon the broken pieces of the ſhip, they all came ſafe to ſhore. Truſt God when providences ſeem to run quite contrary to promiſes.

6. The providences of God are chequer-work, they are intermingled; in the life to come, there ſhall be no more mixture; in hell there is nothing but bitter; in heaven there is nothing but ſweet; but in this life the providences of God are mixed, there is ſomething of the ſweet in them, and ſomething of the bitter. Providences are juſt like Iſrael's pillar of cloud, that conducted them in their march; it was dark on one ſide, and light on the other; ſo the providences of God are a dark part and a light part. In the ark there was laid up the rod and manna, ſo are God's providences to his children; there is ſomething of the rod, and ſomething of the manna; ſo that we may ſay with David, 'I will ſing of mercy and judgment.' Joſeph was in priſon, there was the dark ſide of the cloud; but God was with Joſeph, there was the light ſide of the cloud. Aſher's ſhoes were of braſs, but his feet were dipt in oil, Deut. xxxiii. 24. So affliction is the ſhoe of braſs that pinches; ay, but there is mercy mingled with the affliction, there's the foot dipt in oil.

7. The very ſame action, as it comes from God's providence, may be good, which, as it comes from men, may be evil. For inſtance, Joſeph being ſold into Egypt, as he was ſold by his brethren, it was evil, very wicked, for it was the fruit of their envy; but as it was an act of God's providence, ſo it was good, for by this means Jacob and all his family were preſerved alive in Egypt. Another inſtance is in Shimei's curſing David: now, as Shimei curſed David, it was wicked and ſinful, for it was the fruit of his malice; but as his curſing was ordered by God's providence, ſo it was an act of God's juſtice to puniſh David, and to humble him for his adultery and murder. The crucifying of Chriſt, as it came from the Jews, is an act of hatred and malice to Chriſt: ſo Judas' betraying him was an act of covetouſneſs; but as it was an act of God's providence, ſo there was good in it, for, ſee it was an act of God's love in giving Chriſt to die for the world. Thus I have cleared to you

the doctrine of God's providence, in these several positions: let me now speak something by way of application.

Use 1. By way of exhortation in these particulars. (1.) Admire God's providence: the providence of God keeps the whole creation upon the wheels, or else it would soon be dissolved, and the very axle-tree would break in pieces: if God's providence should be withdrawn but for a while, creatures would be dissolved, and run into their first nothing. Without this wise providence of God, there would be anxiety and confusion in the whole world, just like an army when it is routed and scattered. The providence of God infuses comfort and virtue into every thing we enjoy; our clothes would not warm us, our food would not nourish us, without the special providence of God. And doth not all this deserve your admiration of providence?

(2.) Learn quietly to submit to divine providence; do not murmur at things that are ordered by divine wisdom. We may no more find fault with the works of providence, than we may with the works of creation: It is a sin as well to quarrel with God's providence, as to deny God's providence. If men do not act as we would have them, they shall act as God would have them. His providence is his master-wheel that turns these lesser wheels, and God will bring his glory out of all at last: Psal. xxxix. 9. 'I was dumb, and opened not my mouth, because thou, Lord, didst it.' It may be, we think sometimes we could order things better if we had the government of the world in our hands: but, alas! should we be left to our own choice, we should choose those things that are hurtful for us. David did earnestly desire the life of his child, which was the fruit of his sin; now, had the child lived, it had been a perpetual monument of his shame. Let us be content God should rule the world, learn to acquiesce in his will, and submit to his providence: doth any affliction befal you? Remember God sees it is that which is fit for you, or it should not come; your clothes cannot be so fit for you, as your crosses. God's providence may sometimes be secret, but it is always wise; though we may not be silent under God's dishonour, yet we should learn to be silent under his displeasure.

(3.) You that are Christians, believe that all God's providences shall conspire for the good at last. The providences of God are sometimes dark, and our eyes dim, and we can hardly tell what to make of them: but when we cannot unriddle providence, believe it shall work together for the good of the elect, Rom. viii. 28. The wheels in a watch seem to move cross one to another, but they help forward the motion of the watch, and make the larum strike: so the providences of God seem to be cross wheels; but, for all that, they shall carry on the good of the elect. The pricking of a vein is in itself evil and hurtful;

but as it prevents a fever, and tends to the health of the patient, ſo it is good: ſo affliction in itſelf is not joyous, but grievous: but the Lord turns this to the good of his ſaints. Poverty ſhall ſtarve their ſins, afflictions ſhall prepare them for a kingdom. Therefore, Chriſtians, believe, that God loves us, that he will make the moſt croſs providences to promote his glory and our good.

(4.) Let this be an antidote againſt immoderate fear; for nothing comes to paſs but what is ordained by God's decree, and ordered by his providence. We ſometimes fear what the iſſue of things will be; men grow high in their actings: let us not make things worſe by our fear. Men are limited in their power, and ſhall not go one hair's-breadth further than God's providence will permit: he might let Sennacherib's army march towards Jeruſalem, but he ſhall not ſhoot one arrow againſt it, Iſa. xxxviii. 36. 'Then the angel of the Lord went forth, and ſmote in the camp of the Aſſyrians an hundred and fourſcore and five thouſand.' When Iſrael was compaſſed in between Pharaoh and the red-ſea, no queſtion, ſome of their hearts did begin to tremble, and they looked upon themſelves as dead men; but providence ſo ordered it, that the ſea was a ſafe paſſage to Iſrael, and a ſepulchre to Pharaoh and all his hoſt.

Uſe 2. Comfort in reſpect of the church of God: God's providence reacheth in a more ſpecial manner to his church, Iſa. xxvii. 2. 'Sing ye unto her, a vineyard of red wine.' God waters this vineyard with his bleſſings, and watcheth over it by his providence, 'I the Lord, keep it night and day.' Such as think totally to ruin the church, muſt do it in a time when it is neither day nor night; for the Lord keeps it by his providence night and day. What a miraculous conduct of providence had Iſrael! God led them by a pillar of fire, gave them manna from heaven, ſet the rock abroach. God by his providence preſerves his church in the midſt of enemies; which is as to ſee a ſpark kept alive in the ocean, or a flock of ſheep among wolves. God ſaves his church ſtrangely: 1. By giving unexpected mercies to his church, when ſhe looked for nothing but ruin, Pſal. cxxvi. 1. 'When the Lord turned the captivity of Sion, we were like them that dreamed.' How ſtrangely did God raiſe up queen Eſther to preſerve alive the Jews, when Haman had got a bloody warrant ſigned for their execution? 2. Strangely, by ſaving in that very way in which we think he will deſtroy: God works ſometimes by contraries. He raiſeth his church, by bringing it low. The blood of the martyrs hath watered the church, and made it more fruitful, Exod. i. 12. The more they afflicted them, the more they multiplied: the church is like that plant Gregory Nazianzen ſpeaks of, it lives by dying, and grows by cutting. 3. Strangely, in that he makes the enemy to do his work: when the people of Ammon and Moab, and

mount Sier came againſt Judah, God ſet the enemy one againſt another, 2 Chron. xx. 23. 'The children of Ammon and Moab ſtood up againſt them of mount Sier to ſlay them; and when they had made an end of the inhabitants of Sier, every one helped to deſtroy another.' In the powder-treaſon he made the traitors to be their own betrayers: God can do his work by the enemy's hand. God made the Egyptians ſend away the people of Iſrael laden with jewels, Exod. xii. 36. The church is the apple of God's eye, and the eye-lid of his providence doth daily cover and defend it.

b. Let the merciful providence of God cauſe thankfulneſs: we are kept alive by a wonderful working providence. Providence makes our clothes warm us, our meat nouriſh us. We are fed every day out of the alms-baſket of God's providence, That we are in health; that we have an eſtate; it is not our diligence, but God's providence, Deut. viii. 18. 'Thou ſhalt remember the Lord thy God, for he it is that gives thee power to get wealth.' Eſpecially if we go a ſtep higher, we may ſee cauſe of thankfulneſs: that we ſhould be born and bred in a goſpel climate; that we ſhould live in ſuch a place where the Sun of righteouſneſs ſhines; this is a ſignal providence: why might we not have been born in ſuch places where Paganiſm prevails? That Chriſt ſhould make himſelf known to us, and touch our hearts with his Spirit, when he paſſeth by others: whence is this, but from the miraculous providence of God, which is the effect of his free grace?

Uſe 3. See here, that which may make us long for that time when the great myſtery of God's providence ſhall be fully unfolded to us. Now we ſcarce know what to make of God's providence, therefore are ready to cenſure what we do not underſtand; but in heaven we ſhall ſee how all God's providences (ſickneſs, loſſes, ſufferings) carried on our ſalvation. Here we ſee but ſome dark pieces of God's providence, and it is impoſſible to judge of God's works by pieces; but when we come to heaven, and ſee the full body and pourtaiture of God's providence drawn out into its lively colours, it will be a glorious ſight to behold: then we ſhall ſee how all God's providences helped to fulfil his promiſes. Never a providence but we ſhall ſee had either a wonder or a mercy in it.

THE COVENANT OF WORKS.

Q. XII. I. Proceed to the next queſtion, *What ſpecial providence did God exerciſe towards man in the eſtate wherein he was created?*

Anſ. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge, upon pain of death.

For this, conſult with Gen. ii. 16, 17. 'And the Lord commanded the man, ſaying, Of every tree of the garden thou mayſt freely eat; but of the tree of the knowledge of good and evil, thou ſhalt not eat; for in the day thou eateſt of it, thou ſhalt ſurely die.' The ſubject then of our next diſcourſe is, *the covenant of works.* This covenant was made with Adam and all mankind; for Adam was a public perſon, and the repreſentative of the world.

Q. *For what reaſon did God make a covenant with Adam and his poſterity in innocency?*

Anſ. 1. To ſhew his ſovereignty over us; we were his creatures, and as God was the great monarch of heaven and earth, God might impoſe upon us terms of a covenant. 2. God made a covenant with Adam, to bind him faſt to God: as God bound himſelf to Adam, ſo Adam was bound to God by the covenant.

Q. *What was the covenant?*

Anſ. God commanded Adam not to eat of the tree of knowledge; God gave Adam leave to eat of all the other trees of the garden. God did not envy him any happineſs; only meddle not with this tree of knowledge, becauſe God would try Adam's obedience. As king Pharaoh made Joſeph chief ruler of his kingdom, and gave him a ring off his finger, and a chain of gold, only he muſt not 'touch his throne;' Gen. xli. 40. In like manner God dealt with Adam, he gave him a ſparkling jewel, knowledge; and arrayed him with a fine veſture, put upon him the garment of original righteouſneſs: only, faith God, touch not the tree of knowledge, for that is aſpiring after omniſciency. Adam had power to have kept this law; Adam had the copy of God's law written in his heart. This covenant of works had a promiſe annexed to it, and a threatening. 1. The promiſe, 'Do this and live.' In caſe man had ſtood, it is probable he had not died, but had been tranſlated to a better paradiſe. 2. The threatening, 'Thou ſhalt die the death;' Heb. 'In dying thou ſhalt die;' that is, thou ſhalt die both a natural death, and an eternal, unleſs ſome other expedient be found out for thy reſtoration.

Q. *But why did God give Adam this law, ſeeing God did foreſee that Adam would tranſgreſs it?*

Anſ. 1. It was Adam's fault that he did not keep the law; God gave him a ſtock of grace to trade with, but he of himſelf broke. 2. Though God foreſaw Adam would tranſgreſs, yet that was not a ſufficient reaſon that Adam ſhould have no law given him: for, by the ſame reaſon, God ſhould not have given his written word to men, to be a rule of faith and manners, be-

cauſe he foreſaw that ſome would not believe, and others would be profane. Shall not laws be made in the land, becauſe ſome break them? 3. God, though he foreſaw Adam would break the law, he knew how to turn it to a greater good, in ſending Chriſt. The firſt covenant being broken, he knew how to eſtabliſh a ſecond, and a better. Well, concerning the firſt covenant, conſider theſe four things.

1. The form of the firſt covenant, in innocence, was working; 'do this and live.' Working was the ground and condition of our juſtification, Gal. iii. 12. Not but that working is required in the covenant of grace: we are bid to work out our ſalvation, and be rich in good works. But works in the covenant of grace are not required under the ſame notion, as in the firſt covenant with Adam. Works are not required to the juſtification of our perſons, but as a teſtification of our love to God; not as a cauſe of our ſalvation, but as an evidence of our adoption. Works are required in the covenant of grace, not ſo much in our own ſtrength, as in the ſtrength of another: 'It is God which worketh in you,' Phil. ii. 13. As the ſcrivener guides the child's hand, and helps him to form his letters, ſo that is not ſo much the child's writing, as ſo much our working as the Spirit's co-working.

2. The covenant of works was very ſtrict. God required of Adam and all mankind, 1. Perfect obedience. Adam muſt do all things written in the 'Book of the law,' Gal. iii. 10. and not fail, either in the matter or manner. Adam was to live up to the whole breadth of the moral law, and go exactly according to it, as a well made dial goes with the ſun; a ſinful thought had forfeited the covenant. 2. Perſonal obedience: Adam muſt not do his work by a proxy, or have any ſurety bound for him; no, it muſt be done in his own perſon. 3. Perpetual obedience: he muſt continue in all things written in the 'book of the law,' Gal. iii. 10. Thus it was very ſtrict. There was no mercy in caſe of failure.

3. The covenant of works was not built upon a very firm baſis: therefore it muſt needs leave men full of fears and doubts. The covenant of works reſted upon the ſtrength of men's inherent righteouſneſs; which though in innocency was perfect, yet was ſubject to a change. Adam was created holy, but mutable: he had a power to ſtand, but not a power not to fall. Adam had a ſtock of original righteouſneſs to begin the world with, but he was not ſure he would not break. Adam was his own pilot, and could ſteer right in the time of innocency; but he was not ſo ſecured, but that he might daſh againſt the rock of a temptation, and he and his poſterity ſuffer ſhipwreck, ſo that the covenant of works muſt needs leave jealouſies and doubt-

ings in Adam's heart, he having no ſecurity given him, that he ſhould not fall from that glorious ſtate.

4. The covenant of works being broken by ſin; man's condition was very deplorable and deſperate. He was left in himſelf helpleſs; there was no place for repentance; the juſtice of God being offended, ſets all the other attributes againſt mankind. When Adam loſt his righteouſneſs, he loſt his anchor of hope, and his crown: there was no way for man's relief, unleſs God would find out ſuch a way, that neither man nor angel could deviſe.

Uſe 1. See the condeſcenſion of God, who was pleaſed to ſtoop ſo low, as to make a covenant with us. For the God of glory to make a covenant with duſt and aſhes; for God to bind himſelf to us, to give his life in caſe of obedience: entering into a covenant was a ſign of God's friendſhip with us, and a royal act of his favour.

2. See what a glorious condition man was in, when God entered into a covenant with him. 1. He was placed in the garden of God, which for the pleaſure of it was called paradiſe, Gen. ii. 8. He had his choice of all the trees (one only excepted) he had all kinds of precious ſtones, pure metals, rich cedars; he was a king upon the throne, and all the creation did obeiſance to him, as in Joſeph's dream, all his brethren's ſheaves did bow to his ſheaf. Man, in innocency, had all kinds of pleaſure that might raviſh his ſenſes with delight, and be as baits to allure him to ſerve and worſhip his Maker. 2. Beſides, he was full of holineſs; paradiſe was not more adorned with fruit, than Adam's ſoul was with grace. He was the coin on which God had ſtamped his lively image; light ſparkleth in his underſtanding, he was like an earthly angel; his will and affections were full of order, tuning harmonioufly to the will of God. Adam was a perfect pattern of ſanctity. 3. Adam had intimacy of communion with God, and converſed with him, as a favourite with his prince. Adam knew God's mind, and had his heart: he not only enjoyed the light of the ſun in paradiſe, but the light of God's countenance. This condition was Adam in, when God entered into a covenant with him: but this did not long continue: 'man being in honour abideth not,' Pſal. xlix. *ult.* lodged not for a night; his teeth watered at the apple, and ever ſince it hath made our eyes water.

3. Learn, from Adam's fall, how unable we are to ſtand in our own ſtrength. If Adam, in the ſtate of integrity, did not ſtand, how unable are we now, when the lock of our original righteouſneſs is cut? If purified nature did not ſtand, how then ſhall corrupt nature? We need more ſtrength to uphold us than our own.

4. See in what a ſad condition all unbelievers and unpenitent

perſons are; ſo long as they continue in their ſins, they continue under the curſe of the firſt covenant. Faith intitles us to the mercy of the ſecond covenant: but, while men are under the power of their ſins, they are under the curſe of the firſt covenant; and if they die in this condition, they are damned to eternity.

5. See the wonderful goodneſs of God, who was pleaſed, when we had forfeited the firſt covenant, to enter into a new covenant with us. Well may it be called *fœdus gratiæ*, a covenant of grace; it is beſpangled with promiſes, as the heaven with ſtars. When the angels thoſe glorious ſpirits fell, God did not enter into a new covenant with them to be their God, but let thoſe golden veſſels lie broken; but hath entered into a ſecond covenant with us, better than the firſt, Heb. viii. 6. It is better, becauſe it is ſurer: it is made in Chriſt, and cannot be reverſed; Chriſt hath engaged his ſtrength to keep every believer. In the firſt covenant we had a *poſſe ſtare*, a power of ſtanding: in the ſecond we had a *non poſſe cadere*, an impoſſibility of falling finally, 1 Pet. i. 5.

6. Whoſoever they are that look for righteouſneſs and ſalvation by the power of their free-will, or the inherent goodneſs of their nature, or by virtue of their merit, as the Socinians and Papiſts, theſe are all under the covenant of works: they do not ſubmit to the righteouſneſs of faith, therefore they are bound to keep the whole law, and in caſe of failure they are condemned. The covenant of grace, is like a court of chancery, to relieve the ſinner, and help him who is caſt by the firſt covenant: it ſaith, Believe in the Lord Jeſus and be ſaved; but ſuch as will ſtand upon their own inherent righteouſneſs, free-will and merit they fall under the firſt covenant of works, and are in a periſhing eſtate.

Uſe 2. Let us labour by faith to get into the ſecond covenant of grace, and then the curſe of the firſt covenant is taken away by Chriſt. If we once get to be heirs of the covenant of grace, we are in a better ſtate than before. Adam ſtood on his own legs, therefore fell; we ſtand in the ſtrength of Chriſt: under the firſt covenant, the juſtice of God, as an avenger of blood, purſues you; but if you get into the ſecond covenant, you are got into the city of refuge, you are ſafe, and the juſtice of God is pacified towards you.

CONCERNING SIN.

Q. XIV. *WHAT is ſin?*

Anſ. Sin is any want of conformity unto, or tranſgreſſion of the law of God.

1 John iii. 4. 'Sin is a tranſgreſſion of the law.' Of ſin in general.

1. Sin is a violation or tranſgreſſion: the Latin word, *tranſgredior*, to tranſgreſs, ſignifies to go beyond one's bounds: the moral law is to keep us within the bounds of our duty; ſin is a going beyond our bounds.

2. The law of God; it is not the law of an inferior prince that is broken, but of Jehovah, who gives laws as well to angels as men; it is a law that is juſt, and holy, and good, Rom. vii. 12. It is juſt, there is nothing in it unequal; holy, nothing in it impure: good, nothing in it prejudicial. So that there is no reaſon to break this law, no more than for a beaſt that is in a fat paſture, to break over the hedge, to leap into a barren heath or quagmire.

I ſhall ſhew what an heinous and execrable thing ſin is. It is *malorum colluvies*, the complication of all evil; it is the ſpirits of miſchief diſtilled: the ſcripture calls it 'the accurſed thing,' Joſh. vii. 13. it is compared to the venom of ſerpents, the ſtench of ſepulchres. The apoſtle uſeth this expreſſion of ſin, 'Out of meaſure ſinful,' Rom. vii. 13. or, as it is in the Greek, 'Hyperbolically ſinful.' The devil would paint over ſin with the vermillion colour of pleaſure and profit, that he may make it look fair: but I ſhall pull off the paint from ſin, that you may ſee the ugly face of it. We are apt to have ſlight thoughts of ſin, and ſay to it, as Lot of Zoar, Gen. xix. 20. 'Is it not a little one?' But that you may ſee how great an evil ſin is, conſider theſe four things:

1. The original of ſin, from whence it comes: it fetcheth its pedigree from hell; ſin is of the devil, 1 John iii. 8. 'He that committeth ſin is of the devil.' Satan was the firſt actor of ſin, and the firſt tempter to ſin: Sin is the devil's firſt-born.

II. Sin is evil in the nature of it.

1. It is a defiling thing. Sin is not only a defection, but a pollution. It is to the ſoul as ruſt is to gold, as a ſtain is to beauty. It makes the ſoul red with guilt, and black with filth. Sin in ſcripture is 'compared to a menſtrous cloth,' Iſa. xxx. 22. to a 'plague-ſore,' 1 Kings viii. 38. Joſhua's filthy garments, in which he ſtood before the angel, Zech. iii. 3. were nothing but a type and hieroglyphic of ſin. Sin hath blotted

God's image, and ſtained the orient brightneſs of the ſoul. Sin makes God lothe a ſinner, Zech. xi. 8. and when a ſinner ſees his ſin, he lothes himſelf, Ezek. xx. 43. Sin drops poiſon on our holy things, it infects our prayers. The high prieſt was to make atonement for ſin on the altar, Exod. xxix. 36. to typify that our holieſt ſervices need Chriſt to make an atonement for them. Duties of religion in themſelves are good, but ſin corrupts them, as the pureſt water is polluted, running through muddy ground. The leper under the law, if he had touched the altar, the altar had not cleanſed him, but he had defiled the altar. The apoſtle calls ſin, 'Filthineſs of fleſh and ſpirit,' 2 Cor. vii. 1. Sin ſtamps the devil's image on a man: malice is the devil's eye, hypocriſy his cloven foot. It turns a man into a devil, John vi. 70. 'Have not I choſen twelve, and one of you is a devil.'

2. Sin is a grieving of God's Spirit, Eph. iv. 30. 'Grieve not the Holy Spirit of God.' To grieve, is more than to anger.

Q. *How can the Spirit be ſaid to be grieved? For, ſeeing he is God, he cannot be ſubject to any paſſion.*

Anſ. This is ſpoken metaphorically: Sin is ſaid to grieve the Spirit, becauſe it is an injury offered to the Spirit, and he takes it unkindly, and, as it were, lays it to heart. And, is it not much thus to grieve the Spirit? The Holy Ghoſt deſcended in the likeneſs of a dove; ſin makes this bleſſed dove mourn. Were it only an angel, we ſhould not grieve him, much leſs the Spirit of God: Is it not ſad to grieve our comforter.

3. Sin is an act of contumacy againſt God; a walking antipodes to heaven, Lev. xxvi. 27. 'If ye will walk contrary to me.' A ſinner tramples upon God's law, croſſeth his will, doth all he can to affront, yea, to ſpite God. The Hebrew word for ſin, *Paſhang*, ſignifies rebellion: there is the heart of a rebel in every ſin, Jer. xliv. 16. 'We will do whatſoever proceedeth out of our mouth, to burn incenſe to the queen of heaven.' Sin ſtrikes at the very Deity; *Peccatum eſt deicidum:* Sin would not only unthrone God, but un-god him. If the ſinner could help it, God would no longer be God.

4. Sin is an act of diſingenuity and unkindneſs: God feeds the ſinner, keeps off evils from him, bemiracles him with mercy; but the ſinner not only forgets God's mercies, but abuſeth them: he is the worſe for mercy; like Abſalom, who, as ſoon as David had kiſſed him, and taken him into favour, plotted treaſon againſt him, 2 Sam. xv. 10. Like the mule, who kicks the dam after ſhe hath given it milk, *vas pertujum*, 2 Sam. xvi. 17. Is this thy kindneſs to thy friend? God may upbraid the ſinner: I have given thee (may God ſay) thy health, ſtrength, and eſtate; thou requiteſt me evil for good, thou woundeſt me with my

own mercies; is this thy kindneſs to thy friend? Did I give thee life to ſin? Did I give thee wages to ſerve the devil?

5. Sin is a diſeaſe, Iſa. i. 5. 'The whole head is ſick;' ſome are ſick of pride, others of luſt, others of envy. Sin hath diſtempered the intellectual part, it is a leproſy in the head, it hath poiſoned the vitals, Tit. ii. 16. 'Their conſcience is defiled.' It is with a ſinner as with a ſick patient, his palate is diſtempered, the ſweeteſt things taſte bitter to him. The word which is 'ſweeter than the honey-comb,' Iſa. v. 20. taſtes bitter to him, they put ſweet for bitter. This is a diſeaſe, and nothing can cure this diſeaſe but the blood of the phyſician.

6. Sin is an irrational thing; it makes a man act not only wickedly, but fooliſhly. It is abſurd and irrational to prefer the leſſer before the greater, the pleaſures of life, before the rivers of pleaſures at God's right-hand for evermore. Is it not irrational to loſe heaven, for the ſatisfying, or indulging of luſt? As Lyſimachus, who, for a draught of water, loſt a kingdom. Is it not irrational to gratify an enemy? In ſin we do ſo. When luſt or raſh anger burns in the ſoul, Satan warms himſelf at this fire. Men's ſins feaſt the devil.

7. Sin is a painful thing; it coſts men much labour in purſuing their ſins. How do men tire themſelves in doing the devil's drudgery? Jer. ix. 5. 'They weary themſelves to commit iniquity.' What pains did Judas take to bring about his treaſon? He goes to the high-prieſt, and then after to the band of ſoldiers, and then back again to the garden. St. Chryſoſtom ſaith, "Virtue is eaſier than vice." It is more pains to ſome to follow their ſins, than to others to worſhip their God. While the ſinner travels with his ſin, in ſorrow he brings forth; it is called 'ſerving divers luſts,' Tit. iii. 2. Not enjoy, but ſerve; Why ſo? becauſe not only of the ſlavery in ſin, but the hard labour; it is 'ſerving divers luſts.' Many a man goes to hell in the ſweat of his brows.

8. Sin is the only thing God hath an antipathy againſt: God doth not hate a man becauſe he is poor, or deſpiſed in the world; you do not hate your friend becauſe he is ſick, but that which draws forth the keenneſs of God's hatred, is ſin, Jer. xliv. 4. 'O do not this abominable thing which I hate.' And ſure, if the ſinner dies under God's hatred, he cannot be admitted into the celeſtial manſions: will God let him live with him whom he hates? God will never lay a viper in his boſom. The feathers of the eagle will not mix with the feathers of the other fowls; God will not mix and incorporate with a ſinner. Till ſin be removed, there is no coming where God is.

III. See the evil of ſin, in the price paid for it; it coſt the blood of God to expiate it. 'O man (ſaith St. Auſtine) conſider the greatneſs of thy ſin, by the greatneſs of the price paid

for ſin,' All the princes on earth, or angels in heaven, could not ſatisfy for ſin; only Chriſt. Nay, Chriſt's active obedience was not enough to make atonement for ſin, but he muſt ſuffer upon the croſs; for, 'without blood is no remiſſion,' Heb. ix. 22. O what an accurſed thing is ſin, that Chriſt ſhould die for it! The evil of ſin, is not ſo much ſeen in that one thouſand are damned for it, as that Chriſt died for it.

IV. Sin is evil in the effects of it.

2. Sin hath degraded us of our honour. Reuben by inceſt loſt his dignity; and though he were the firſt-born, he could not excel, Gen. xlix. 4. God made us in our own image, a little lower than the angels; but ſin hath debaſed us. Before Adam ſinned, he was like an herald that hath his coat of arms upon him: all reverence him, becauſe he carries the king's coat of arms; but let this coat be pulled off, and he is deſpiſed, no man regards him. Sin hath done this, it hath plucked off our coat of innocency, and now it hath debaſed us, and turned our glory into ſhame, Dan. xi. 21. 'And there ſhall ſtand up a vile perſon.' This was ſpoken of Antiochus Epiphanes, who was a king, and his name ſignifies illuſtrious; yet ſin had degraded him, he was a vile perſon.

2. Sin diſquiets the peace of the ſoul; whatever defiles, diſturbs; as poiſon tortures the bowels, corrupts the blood, ſo ſin doth the ſoul, Iſa. lvii. 21. Sin breeds a trembling at the heart; it creates fears, and there is 'torment in fear,' 1 John iv. 18. Sin makes ſad convulſions in the conſcience. Judas was ſo terrified with guilt and horror, that he hangs himſelf to quiet his conſcience. And is not he like to be well cured, that throws himſelf into hell for eaſe?

3. Sin produceth all temporal evil, Lam. i. 8. Jeruſalem hath grievouſly ſinned, therefore ſhe is removed. It is the Trojan-horſe, it hath ſword and famine, and peſtilence in the belly of it. Sin is a coal, that not only blacks, but burns. Sin creates all our troubles; it puts gravel into our bread, wormwood in our cup. Sin rots the name, conſumes the eſtate, buries relations. Sin ſhoots the flying roll of Gods curſes into a family and kingdom, Zech. v. 4. It is reported of Phocas, having built a wall of mighty ſtrength about his city, there was a voice heard, 'Sin is within the city, and that will throw down the wall.'

4. Sin unrepented of brings final damnation. The canker that breeds in the roſe is the cauſe of its periſhing; and corruptions that breeds in men's ſouls are the cauſe of their damning. Sin, without repentance, brings the 'ſecond death,' Rev. xx. 14. that is *mors ſine morta*, Bern. "a death always dying." Sin's pleaſure will turn to ſorrow at laſt; like the book the prophet did eat, Ezek. iii. 3. ſweet in the mouth, but bitter in the

belly. Sin brings the wrath of God, and what buckets or engines can quench that fire; Mark ix. 44. 'Where the worm never dies, and the fire is not quenched.'

Use 1. See how deadly an evil sin is, how strange is it that any one should love it? Psalm iv. 3. 'How long will ye love vanity?' Hos. iii. 1. 'Who look to other gods and love flagons of wine.' Sin is a dish men cannot forbear, though it make them sick; who would pour rose-water into a kennel? What pity is it so sweet an affection as love should be poured upon so filthy a thing as sin? Sin brings a sting in the conscience, a curse in the estate; yet men love it. A sinner is the greatest self-denier; for his sin he will deny himself a part in heaven.

Use 2. Do any thing rather than sin. O hate sin! there is more evil in the least sin, than in the greatest bodily evils that can befal us. The Ermyn rather chooseth to die, than defile her beautiful skin. There is more evil in a drop of sin, than in a sea of affliction: affliction is but like a rent in a coat, sin a prick at the heart. In affliction there is *aliquie honi*, some good; in this lion there is some honey to be found, Psal. cxix. 71. 'It is good for me that I was afflicted.' *Utile est anima si in hac area mundi flagellis trituretur corpus*, Aug. "Affliction is God's flail to thresh off our husks; not to consume, but refine." There is no good in sin, it is the spirit and quintessence of evil. Sin is worse than hell; for the pains of hell only are a burden to the creature; but sin is a burden to God, Amos ii. 13. 'I am pressed under your iniquities, as a cart is pressed under the sheaves.'

Use ult. Is sin so great an evil? Then how thankful should ye be to God, if he hath taken away your sin? Zech. iii. 3. 'I have caused thy iniquity to pass from thee.' If you had a disease on your body, plague or dropsy, how thankful would you be to have it taken away? Much more to have sin taken away. God takes away the guilt of sin by pardoning grace, and the power of sin by mortifying grace. O be thankful that this sickness is 'not unto death;' that God hath changed your nature, and by grafting you into Christ, made you partake of the sweetness of that olive; that sin, though it live, doth not reign, but the elder serves the younger, the elder of sin serves the younger of grace.

ADAM'S SIN.

Q. XV. *WHAT was the sin whereby our first parents fell from the estate wherein they were created?*

Ans. The sin was their eating the forbidden fruit,

Gen. iii. 6. 'She took of the fruit thereof, and did eat, and gave alſo to her huſband.

Here is implied, 1. That our firſt parents fell from their eſtate of innocency. 2. The ſin by which they fell, eating the forbidden fruit.

(1.) Our firſt parents fell from their glorious ſtate of innocency, Eccl. vii. 29. 'God made man upright, but they have ſought out many inventions.' Adam was perfectly holy, he had rectitude of mind, and liberty of will to good; but his head ached till he had invented his own and our death, he ſought out many inventions, 1. Adam's fall was voluntary; he had a *poſſe non peccare*, a power not to fall. Free-will was a ſufficient ſhield to repel temptation: The devil could not have forced him, unleſs he had given his conſent: Satan was only a ſuiter to woo, not a king to compel: but Adam gave away his own power and ſuffered himſelf to be decoyed into ſin: like a young gallant, who at one throw, loſeth a fair lordſhip. Adam had a fair lordſhip, he was lord of the world, Gen. i. 28. 'Have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth.' But he loſt all at one throw. As ſoon as he had ſinned, he forfeited paradiſe. 2. Adam's fall was ſudden, he did not long continue in his royal majeſty.

Q. *How long did Adam continue in paradiſe before he fell?*

Anſ. Toſtatus ſaith, he fell the next day, Pererius ſaith, he fell the eight day after his creation. But the moſt probable and received opinion is, That Adam fell the very ſame day in which he was created: ſo Irenæus, Cyril, Epiphanius, and many others. The reaſons which incline me to believe ſo, are,

1. It is ſaid, Satan was a murderer 'from the beginning,' John viii. 44. Now, whom did he murder? Not the bleſſed angels, he could not reach them; nor the curſed angels, for they had before deſtroyed themſelves. How then was Satan a murderer from the beginning? as ſoon as Satan fell, he began to tempt mankind to ſin; this was a murdering temptation. By which it appears Adam did not ſtay long in paradiſe; ſoon after his creation the devil ſet upon him; and murdered him by his temptation.

2. Argument to prove that Adam fell the ſame day he was created: Adam had not yet eaten of the tree of life, Gen. iii. 22, 23. 'And now leſt he put forth his hand, and take alſo of the tree of life, and eat; the Lord ſent him forth of the garden.' This tree of life being one of the choiceſt fruits in the garden, and being placed in the midſt of paradiſe, it is very like Adam would have eaten of this tree of life one of the firſt, had not the ſerpent beguiled him with the tree of knowledge. So that hence I conclude, Adam fell the very day of his cre-

ation, becauſe he had not yet taſted the tree of life, that tree that was moſt in his eye, and had ſuch delicious fruit growing upon it.

3. Argument from Pſal. xlix. 12. 'Man being in honour, abideth not.' The Rabbins read it thus 'Adam being in honour, lodged not one night.'' The Hebrew word for *abide*, ſignifies, "To ſtay or lodge all night.' Adam then, it ſeems, did not take up one night's lodging in Paradiſe.

1. *Inference.* From Adam's ſudden fall, he fell the ſame day in which he was created, learn, 1. The weakneſs of human nature: Adam in a ſtate of integrity, quickly made a defection from God, he ſoon loſt the robe of innocency, and the glory of Paradiſe. And, was our nature thus weak when it was at the beſt? What is it now when it is at the worſt? If Adam did not ſtand when he was perfectly righteous, how unable are we to ſtand, when ſin hath cut the lock of our original righteouſneſs? If purified nature did not ſtand, how then ſhall corrupt nature? If Adam, in a few hours, ſinned himſelf out of Paradiſe, how quickly would we ſin ourſelves into hell, if we were not kept by a greater power than our own! but God puts underneath his everlaſting arms, Deut. xxxii. 17.

2. From Adam's ſudden fall, he fell the ſame day; learn how ſad it is for a man to be left to himſelf. 1. Adam being left to himſelf, fell: O then, what will become of us, how ſoon fall, if God leave us to ourſelves? A man without God's grace left to himſelf, is like a ſhip in a ſtorm, without pilot or anchor, and is ready to daſh upon every rock. Make this prayer to God, "Lord do not leave me to myſelf: If Adam fell ſo ſoon who had ſtrength, how ſoon ſhall I fall who have no ſtrength?" O urge God with his hand and ſeal, 2 Cor. xii. 9. 'My ſtrength ſhall be made perfect in weakneſs.'

(2.) The ſin by which our firſt parents fell was, 'eating the forbidden fruit;' where conſider two things; 1. The occaſion of it. 2. The ſin itſelf.

1. The occaſion of it; the ſerpent's temptation; the devil did creep into the ſerpent, and ſpake in the ſerpent, as the angel in Balaam's aſs; where conſider, 1. The ſubtilty of Satan's temptation; his wiles are worſe than his darts. Satan's ſubtilty in tempting; 1. He deals all along as an impoſtor, he uſhered in his tentation by a lie, Gen. iii. 4. 'Ye ſhall not ſurely die.' 2d. Lie, That God did envy our firſt parents their happineſs, ver. 5. 'God knows, that in the day ye eat, your eyes ſhall be opened;' q. d. It is God's envying your felicity, that he forbids you this tree. 3d. Lie, That they ſhould be thereby made like unto God, ver. 5. 'Ye ſhall be as gods.' Here was his ſubtilty in tempting: The devil was firſt a liar, then a murderer.

(2.) In that he ſet upon our firſt parents ſo quickly, before they were confirmed in their obedience; the angels in heaven are fully confirmed in holineſs; they are called ſtars of the morning, Job xxxviii. 7. and they are fixed ſtars. But our firſt parents were not confirmed in their obedience, they were not fixed in their orb of holineſs: though they had a poſſibility of ſtanding, they had not an impoſſibility of falling; they were holy, but mutable; here was Satan's ſubtilty, in tempting our firſt parents before they were confirmed in their obedience.

(3.) His ſubtilty in tempting was, That he ſet upon Eve firſt; 1. becauſe he thought ſhe was leſs able to reſiſt. Satan did break over the hedge, where it was weakeſt; he knew he could more eaſily inſinuate and wind himſelf into her by a temptation. An expert ſoldier, when he is to ſtorm or enter a caſtle, obſerves warily where there is a breach, or how he may enter with more facility; ſo did Satan the weaker veſſel. 2. He tempted Eve firſt, becauſe he knew, if once he would prevail with her, ſhe would eaſily draw her huſband. Thus the devil handed over a temptation to Job by his wife, Job ii. 9. 'Curſe God and die.' Agrippina poiſoned the emperor Commodus with wine in a perfumed cup; the cup being perfumed and given him by his wife, it was the leſs ſuſpected. Satan knew a temptation coming to Adam from his wife, would be more prevailing, and would be leſs ſuſpected: O bitter! ſometimes relations prove temptations: a wife may be a ſnare, when ſhe diſſuades her huſband from doing his duty, or enticeth him to evil. 'Ahab ſold himſelf to work wickedneſs, whom his wife Jezebel ſtirred up,' 1 Kings xxi. 25. She blew the coals and made his ſin flame out the more. Satan's ſubtilty was in tempting Adam by his wife, he thought ſhe would draw him to ſin.

(4.) Satan's ſubtilty in tempting, was in aſſaulting Eve's faith: he would perſuade her that God had not ſpoken truth, 'Ye ſhall not ſurely die,' Gen. iii. 4. This was Satan's maſter-piece, to weaken her faith: when he had ſhaken that, and had wrought her once to diſtruſt; then 'ſhe yielded,' ſhe preſently put forth her hand to evil.

2*dly*, Satan's cruelty in tempting: as ſoon as Adam was inveſted in all his glory, the devil cruelly, as it were on the day of Adam's coronation, would dethrone him, and bring both him and all his poſterity under a curſe: we ſee how little love Satan hath to mankind; he hath an implacable antipathy againſt us, and antipathies can never be reconciled. So much for the occaſion of Adam's ſin, tempted by the ſerpent.

II. The ſin itſelf, 'Eating the forbidden fruit.' This was very heinous, and that appears three ways; 1. In reſpect of the perſon that committed it. 2. The aggravation of the ſin. 3. The dreadfulneſs of the effect.

1ſt, Very heinous in reſpect of the perſon that committed it:

Adam had excellent and noble endowments; he was illuminated with knowledge, embelliſhed with holineſs; he knew his duty, and it was as eaſy to him to obey God's command, as to know it; he might have choſen whether he would ſin or no, yet he wilfully did eat of the tree which he was forbidden.

2dly, The aggravation of Adam's ſin.

Q. *Wherein did it appear to be ſo great? 'Twas but* raptus pomi; *was this ſuch a great matter to pluck an apple?*

Anſ. Beſides that, it was againſt an infinite God; it was *malum complexum*, a voluminous ſin, there were many ſins twiſted together in it; as Cicero ſaith of parricide, "He who is guilty of it, *Plurima commitit peccata in uno*, he commits many ſins in one;" ſo there were many ſins in this one ſin of Adam. A big bellied ſin, a chain with many links. Ten ſins in it.

1. Incredulity. Our firſt parents did not believe what God had ſpoken was truth. God ſaid, They ſhall die the death, in the day they ate of that tree. They believed not that they ſhould die; they could not be perſuaded that ſuch fair fruit had death at the door. Thus, by unbelief they made God a liar; nay, which was worſe they believed the devil rather than God.

2. Unthankfulneſs, which is the epitome of all ſin. Adam's ſin was committed in the midſt of Paradiſe: God had enriched him with a variety of mercies: he had ſtamped his own image upon him; he had made him lord of the world, gave him of all the trees of the garden to eat (one only excepted) and now to take of that tree! This was high ingratitude; this was like the dye to the wool, which made it crimſon. When Adam's eyes were opened, and he ſaw what he had done, well he might be aſhamed, and hide himſelf: to ſin in the midſt of Paradiſe, how could he look God in the face without bluſhing.

3. In Adam's ſin was diſcontent: had he not been diſcontented, he would never have ſought to have altered his condition. Adam, one would think, had enough, he differed but little from the angels, he had the robe of innocence to clothe him, and the glory of paradiſe to crown him; yet he was not content, he would have more; he would be above the ordinary rank of creatures. How wide was Adam's heart, that a whole world could not fill it!

4. Pride, in that he would be like God: this worm, that was but newly crept out of the duſt, now aſpires after a Deity; 'Ye ſhall be as gods,' ſaith Satan, and Adam hoped to have been ſo indeed; he ſuppoſed the tree of knowledge would have anointed his eyes, and made him omniſcient. But, by climbing too high, he got a fall.

5. Diſobedience: God ſaid, 'Thou ſhalt not eat of the

tree,' he would eat of it, though it coſt him his life. Diſobedience is a ſin againſt equity: it is equal we ſhould ſerve him from whom we have our ſubſiſtence; God gave Adam his allowance, therefore it was but equal he ſhould give God his allegiance: therefore diſobedience was againſt equity. How could God endure to ſee his laws trampled on before his face? This made God place a flaming ſword at the end of the garden.

6. Curioſity: to meddle with that which was out of his ſphere, and did not belong to him. God ſmote the men of Beth-ſhemeſh but for looking into the ark, 1 Sam. vi. 19. Adam would be prying into God's ſecrets, and taſting what was forbidden.

7. Wantonneſs: though Adam had a choice of all the other trees, yet his palate grew wanton, and he muſt have this tree. Like Iſrael, God ſent them manna, angels' food, ay, but they had an hankering after quails; it was not enough God did ſupply their wants, unleſs he ſhould ſatisfy their luſts. Adam had not only for neceſſity, but for delight; yet his wanton palate luſted after forbidden fruit.

8. Sacrilege: the tree of knowledge was none of Adam's, yet he took of it, and did ſacrilegiouſly rob God of his due. It was counted a great crime in Harpalus to rob the temple, and ſteal the ſilver veſſels; ſo in Adam to ſteal fruit from that tree, which God hath peculiarly encloſed for himſelf. Sacrilege is double theft.

9. Murder: Adam was a public perſon, and all his poſterity were involved and wrapped up in him; and he ſinning, did at once deſtroy all his poſterity, if free grace did not interpoſe. If Abel's blood did cry ſo loud in God's ears, Gen. iv. 10. 'The voice of thy brother's blood crieth unto me from the ground;' then how loud did the blood of all Adam's poſterity cry againſt him for vengeance?

10. Preſumption: Adam preſumed of God's mercy; he bleſſed himſelf, ſaying, he ſhould have peace: he thought, though he did tranſgreſs, he ſhould not die; God would ſooner reverſe his degree, than puniſh him. High preſumption, what an heinous ſin then was Adam's breach of covenant.

Uſe. One ſin may have many ſins in it. We are apt to have ſlight thoughts of ſin, it is but a little one. How many ſins were in Adam's ſin? O take heed of any ſin! as in one volume there may be many works bound up, ſo there may be many ſins in one ſin.

3dly. The dreadfulneſs of the effect: it hath corrupted man's nature. How rank is that poiſon a drop whereof could poiſon a whole ſea? And how deadly is that ſin of Adam, that could poiſon all mankind, and bring a curſe upon them, till it be taken away by him, who was made a curſe for us.

ORIGINAL SIN.

Q. XVI. *DID all mankind fall in Adam's firſt tranſgreſſion.*

Anſ. The covenant being made with Adam, not only for himſelf, but for his poſterity, all mankind deſcending from him, by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion.

Rom. v. xii. 'By one man ſin entered into the world, and death by ſin,' &c.

Adam being a repreſentative perſon, he ſtanding, we ſtood; and he falling, we fell. We ſinned in Adam; ſo it is in the text, 'In whom all have ſinned.'

Adam was the head of mankind, and he being guilty, we are guilty, as the children of a traitor have their blood ſtained: *Omnes unus ille Adam fuerunt*, Aug. "All of us (ſaith Auſtin) ſinned in Adam, becauſe we were part of Adam."

Obj. *If, when Adam fell, all mankind fell with him; why then, when one angel fell, did not all fall?*

Anſ. The caſe is not the ſame. The angels had no relation to one another; they are called morning-ſtars; the ſtars have no dependence one upon another: but it is otherwiſe with us, we are in Adam's loins; as a child is a branch of the parent, we were part of Adam; therefore, he ſinning, we ſinned.

Q. *How is Adam's ſin made ours?*

Anſ. 1. By imputation. The Pelagians of old held, that Adam's tranſgreſſion is hurtful to poſterity by imitation only, not by imputation. But the text confutes that 'in whom all have ſinned.'

2. Adam's ſin is ours by propagation. Not only is the guilt of Adam's ſin imputed to us, but the pravity and corruption of his nature is derived to us, as poiſon is carried from the fountain to the ciſtern. This is that which we call original ſin, Pſ. li. 5. 'In ſin did my mother conceive me.' Adam's leproſy cleaves to us, as Naaman's leproſy did cleave to Gehazi, 2 Kings v. 27. This original concupiſcence is called,

1. The 'old man,' Eph. iv. 22. It is ſaid to be the old man, not that it is weak, as old men are, but for its long ſtanding, and of its deformity. In old age the fair bloſſoms of beauty fall; ſo original ſin is the old man, becauſe it hath withered our beauty, and made us deformed in God's eye.

2. Original concupiſcence is called the law of ſin, Rom. vii. 25. Original ſin hath *vim coactivem*, the power of a law: a law binds the ſubject to allegiance. Men muſt needs do what ſin will have them, when they have both the love of ſin to draw

them, and the law of sin to force them. In original sin there is something privative, and something positive.

(1.) Something privative. *Carentia Justitiæ debitæ*, we have lost that excellent quintessential frame of soul which once we had. Sin hath cut the lock of original purity, where our strength lay.

(2.) Something positive. Original sin hath contaminated and defiled our virgin nature. It was death among the Romans to poison the springs. Original sin hath poisoned the spring of our nature, it hath turned beauty into leprosy; it hath turned the azure brightness of our souls into a midnight darkness.

Original sin hath become co-natural to us. A man by nature cannot but sin; though there were no devil to tempt, no bad examples to imitate, yet there is such an innate principle in him, that he cannot forbear sinning, 2 Pet. ii. 14. *A peccato cessare nesciunt*, who cannot cease to sin, as an horse that is lame cannot go without halting.—In the original sin is,

1. An aversion from good: man hath a desire to be happy, yet opposeth that which should promote his happiness; he hath a disgust of holiness, he hates to be reformed. Since we fell from God, we have no mind to return to him.

2. A propension to evil. If, as the Palagians say, there is so much goodness in us since the fall, then why is there not as much natural proneness to good, as there is to evil? Our own experience tells us, that the natural bias of the soul hath a tendency to that which is bad. The very heathens by the light of nature saw this; Hierocles the philosopher said, "it is grafted in us by nature to sin:" men roll sin as honey under their tongue—'They drink iniquity as water,' Job xv. 16. Like an hydropsical person, that thirsts for drink, and is not satisfied: so they have a kind of drought on them, they thirst for sin. They sin, Eph. iv. 19. though they are tired out in committing sin, yet they sin, Jer. ix. 5. 'They weary themselves to commit iniquity;' as a man that follows his game while he is weary, yet he delights in it, and cannot leave off. Though God hath set so many flaming swords in the way to stop men in their sin, yet they go on in sin; which all shews what a strong appetite they have to the forbidden fruit.

That we may further see the nature of original sin, consider (1.) The universality of it; it hath, as a poison diffused itself into all the parts and powers of our soul, Isa. i. 5. 'The whole head is sick, and the whole heart is faint.' Like a sick patient, that hath no part sound, his liver swelled, his feet gangrened, his lungs perished; such infected, gangrened souls have we, till Christ (who hath made a medicine of his blood) do cure us.

1. Original sin hath depraved the intellectual part. As in the creation, 'darkness was upon the face of the deep,' Gen.

i. 2. So the underſtanding; darkneſs is upon the face of this deep. As there is ſalt in every drop of ſea, bitterneſs in every branch of wormwood, ſo there is ſin in every faculty, the mind is darkened, we know little of God. Ever ſince Adam did eat of the tree of knowledge, and his eyes were opened, we loſt our eye-ſight. Beſides ignorance in the mind, there is error and miſtake; we do not judge rightly of things, we put bitter for ſweet, and ſweet for bitter, Iſa. 20. Beſides this, there is much pride, ſuperciliouſneſs and prejudice, many fleſhly reaſonings, Jer. iv. 14. 'How long ſhall vain thoughts lodge in thee?'

2. Original ſin hath defiled the heart: the heart is *mortiferum junius*, deadly wicked, Jer. xvii. 9. it is a leſſer hell. In the heart are legions of luſts, obdurateneſs, infidelity, hypocriſy, ſinful eſtuations; it boils as the ſea with paſſion and revenge. Madneſs is in their heart while they live, Eccl. ix. 3. The heart is *Officina diaboli*, the devil's ſhop or work-houſe, where all miſchief is framed.

3. The Will. Contumacy is the ſeat of rebellion: The ſinner croſſeth God's will, to fulfil his own, Jer. xliv. 17. 'We will burn incenſe to the queen of heaven.' There is a rooted enmity in the will againſt holineſs; it is like an iron ſinew, it refuſeth to bend to God. Where is then the freedom of the will? when it is ſo full not only of indiſpoſition, but oppoſition to what is ſpiritual.

4. The affections. Theſe, as the ſtrings of a viol, are out of tune. Theſe are the leſſer wheels, which are ſtrongly carried by the will, the maſter-wheel. Our affections are miſplaced; ſet on wrong objects. Our love is ſet on ſin, our joy on the creature. Our affections are naturally as a ſick man's appetite, he deſires things which are noxious and hurtful for him; he calls for wine in a fever: So we have impure luſtings, inſtead of holy longings.

(2.) The adherency of original ſin. It cleaves to us, as blackneſs to the ſkin of the Ethiopian, we cannot get rid of it. Paul ſhook off the viper on his hand, but we cannot ſhake off this inbred corruption: It may be compared to a wild fig-tree growing on a wall, though the roots of it are pulled up, yet there are ſome ſtrings of it in the joints of the ſtone-work, which will not be eradicated, but will ſprout forth till the wall be pulled in pieces. Original concupiſcence comes not as a lodger, for a night, but is an indweller, Rom. vii. 17. 'Sin which dwelleth in me.'

It is a *malus genius*, an evil ſpirit, that haunts us whereſoever we go, Joſh. vii. 12. 'The Canaanite would dwell in the land.'

(3.) Original ſin retards and hinders us in the exerciſes of God's worſhip. Whence is all that dulneſs and deadneſs in re-

ligion? It is the fruit of original ſin: It is this rocks us aſleep in duty, Rom. vii. 19. 'The good that I would, I do not.' Sin is compared to a weight, Heb. xiii. 1. A man that hath weights tied to his legs, cannot run ſo faſt; It is like that fiſh Pliny ſpeaks of, a ſea-lamprey, that cleaves to the keel of a ſhip, and hinders its progreſs when it is under ſail.

(4.) Original ſin, though it lies latent in the ſoul, and be as a ſpring which runs under ground, yet oft it breaks forth unexpectedly. Chriſtian, thou canſt not believe that evil which is in thy heart, and which will break forth ſuddenly, if God leave thee, 2 Kings viii. 13, 15. 'Is thy ſervant a dog, that he ſhould do this great thing?' Hazael could not believe he had ſuch a root of bitterneſs in his heart, that he ſhould rip up the women with child: 'Is thy ſervant a dog?' Yes, and worſe than a dog, when that original corruption within was ſtirred up. If one had come to Peter, and ſaid, Peter, within a few hours thou wilt deny Chriſt; he would have ſaid, 'Is thy ſervant a dog?' But alas! Peter did not know his own heart, nor how far that corruption within would prevail upon him. The ſea may be calm, and look clear; but when the wind blows, how doth it rage and foam? ſo though now thy heart ſeems good, yet, when temptation blows, how may original ſin diſcover itſelf, making the foam with luſt and paſſion. Who would have thought to have found adultery in David, and drunkenneſs in Noah, and curſing in Job? If God leave a man to himſelf, how ſuddenly and ſcandalouſly may original ſin break forth in the holieſt men alive?

(5.) Original ſin doth mix and incorporate itſelf with our duties and graces.

1. With our duties. As the hand which is paralytical or palſy, cannot move without ſhaking, as wanting ſome inward ſtrength; ſo we cannot do an holy action without ſinning, as wanting a principle of original righteouſneſs. As the leper, whatever he touched became unclean: if he touched the altar, the altar did not ſanctify him, but he polluted the altar; ſuch a leproſy is original ſin, it defiles our prayers and tears; we cannot write without blotting. Though I do not ſay, that the holy duties and good works of the regenerate are ſins, for that were to reproach the Spirit of Chriſt, by which they are wrought; yet this I ſay, that the beſt works of the godly have ſin cleaving to them; only Chriſt's blood makes atonement for our holy things.

2. With our graces. There is ſome unbelief mixed with faith, lukewarmneſs with zeal, pride with humility. As bad lungs cauſe an aſthma, or ſhortneſs of breath, ſo original corruption, having infected our heart, our graces breathe now very faintly.

(6.) Original ſin is a vigorous active principle within us; it doth not lie ſtill, but is ever exciting and ſtirring us up to evil; it is an inmate, very unquiet; Rom. vii. 15. 'What I hate, that do I.' How came Paul to do ſo? Original ſin did irritate and ſtir him up to it. Original ſin is like quick-ſilver, always in motion; when we are aſleep, ſin is awake in the fancy. Original ſin ſets the head a plotting evil, and the hands a working it: it hath in it *principium motus*, not *quietis*; it is like the pulſe ever-beating.

(7.) Original ſin is the cauſe of all actual; it is *fomes peccati*, it is the womb in which all actual ſins are conceived. Hence come murders, adulteries, rapines; it is the Trojan horſe, out of which a whole army of impieties come. Though actual ſins may be more ſcandalous, yet original ſin is more heinous; the cauſe is more than the effect.

(8.) It is not perfectly cured in this life. Grace, though it doth ſubdue ſin, yet doth not wholly remove it. Though we are like Chriſt, having the firſt fruits of the Spirit, yet we are unlike him, having the remainders of the fleſh. There are two nations in the womb. Original ſin is like that tree, Dan. iv. 23. though the branches of it were hewn down, and the main body of it, yet the ſtumps and root of the tree were left: Though the Spirit be ſtill weakening and hewing down ſin in the godly, yet the ſtump of original ſin is ſtill left: It is a ſea that will not, in this life, be dried up.

Q. *But why doth God leave original corruption in us after regeneration? He could quite free us from it, if he pleaſed.*

Anſ. He doth it, to ſhew the power of his grace in the weakeſt believer. Grace ſhall prevail againſt a torrent of corruption. Whence is this? the corruption is ours, but the grace is God's.

2. God leaves original corruption, to make us long after heaven; when there ſhall be no ſin to defile, no devil to tempt. When Elias was taken up to heaven, his mantle dropped off; ſo, when the angels ſhall carry us up to heaven, this mantle of ſin ſhall drop off: We ſhall never more complain of an aching head, or an unbelieving heart.

Uſe. 1. If original ſin be propogated to us, and will be inherent in us while we live here, then it confutes the Libertines and Quakers, who ſay they are without ſin; they hold perfection; they ſhew much pride and ignorance; but we ſee the ſeeds of original ſin remain in the beſt, Eccl. vii. 20. 'There is not a juſt man lives, and ſins not.' And St. Paul complained of a 'body of death,' Rom. vii. 24. Grace, though it doth purify nature, it doth not perfect it.

Object. *But doth not the apoſtle ſay of believers, that their*

'*old man is crucified*,' Rom. vi. 6. *and they are* '*dead to ſin?*' Rom. vii. 11.

Anſ. They are dead, 1. Spiritually. They are dead as to the *reatus*, the guilt of it; and as to the *regnum*, the power of it; the love of ſin is crucified.

2. They are dead to ſin legally. As a man that is ſentenced to death is dead in law, ſo they are legally dead to ſin; there is a ſentence of death gone out againſt ſin, it ſhall die and drop into the grave: But at the preſent, ſin hath its life lengthened out; nothing but the death of the body can quite free us from the body of death.

Uſe 2. Let us lay to heart original ſin, and be deeply humbled for it; it cleaves to us as a diſeaſe, it is an active principle in us, ſtirring us up to evil. Original ſin is worſe than all actual ſin; the fountain is more than the ſtream. Some think, as long as they are civil, they are well enough; ay, but thy nature is poiſoned: A river may have fair ſtreams, but vermin at bottom. Thou carrieſt an hell about thee, thou canſt do nothing but thou defileſt it; thy heart, like muddy ground, defiles the pureſt water that runs through it. Nay, though thou art regenerate, there is much of the old man in the new man. O how ſhould original ſin humble us! This is one reaſon God hath left original ſin in us, becauſe he would have it as a thorn in our ſide to humble us. As the biſhop of Alexandria, after the people had embraced Chriſtianity, deſtroyed all their idols but one, that the ſight of that idol might make them lothe themſelves for their former idolatry; ſo God leaves original ſin to pull down the plumes of pride. Under our ſilver wings of grace are black feet.

2. Let the ſenſe of this make us daily look up to heaven for help; beg Chriſt's blood to waſh away the guilt of ſin, and his Spirit to mortify the power of it; beg further degrees of grace; *gratiam Chriſti eo obnoxious ambiamus.* Though grace cannot make ſin not to be, yet not to reign; though grace cannot expel ſin, it can repel it: And for our comfort, where grace makes a combat with ſin, death ſhall make a conqueſt.

3. Let original ſin make us walk with continual jealouſy and watchfulneſs over our hearts. The ſin of our nature is like a ſleeping lion, the leaſt thing that awakens it makes it rage. The ſin of our nature, though it ſeems quiet, and lies as fire hid under the embers, yet if it be a little ſtirred and blown up by a temptation, how quickly may it flame forth into ſcandalous evils? Therefore we had need always to walk watchfully, Mark xiii. 37. 'I ſay to you all, Watch.' A wandering heart needs a watchful eye.

MAN'S MISERY BY THE FALL.

Q. XIX. *WHAT is the misery of that estate whereinto man fell?*

Ans. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Eph. ii. 3. 'And were by nature children of wrath.' Adam left an unhappy portion to his posterity, *Sin* and *Misery*. We have already considered the first of these, original sin, now the misery of that estate; in the first, we have seen mankind offending, in the second, we shall see him suffering. The misery ensuing original sin is two-fold.

Privative. By this first hereditary sin we have lost communion with God. Adam was God's familiar, his favourite; but sin hath put us all out of favour: when we lost God's image, we lost his acquaintance. God's banishing Adam out of paradise, hieroglyphically, it shewed how sin hath banished us out of God's love and favour.

II. *Positive*. In four things. 1. Under the power of Satan. 2. Heirs of God's wrath. 3. Subject to all miseries in this life. 4. Obnoxious to hell and damnation.

1st. The first misery is, By nature we are 'under the power of Satan,' who is called, 'The prince of the power of the air,' Eph. ii. 2. Before the fall man was a free denison, now a slave; before a king on the throne, now in fetters. And who is man enslaved to? To one that is an hater of him. This was an aggravation of Israel's servitude, Psal. cvi. 41. 'They that hated them ruled over them.' By sin we are enslaved to Satan, who is an hater of mankind, and writes all his laws in blood. Sinners before conversion are under Satan's command, as the ass at the command of the driver, he doth all the devil's drudgery. No sooner Satan tempts, but he obeys: as the ship is at the command of the pilot, he steers it which way he will, so is the sinner at the command of Satan, he may steer him which way he will; and he never steers the ship but into hell's mouth. The devil rules all the powers and faculties of a sinner.

1. He rules the understanding: he blinds men with ignorance, and then rules them; as the Philistines first put out Samson's eyes, and then bound him. Satan can do what he will with an ignorant man: he doth not see the error of his way, therefore the devil can lead him into any sin; you may lead a blind man any whither: *Omne peccatum fundutur in ignorantia.*

2. Satan rules the will: though he cannot force the will, yet

he can, by temptation, draw it, John viii. 44. 'The luſts of your father ye will do.' He hath got your hearts, and him ye will obey, Jer. xliv. 17. 'We will burn incenſe to the queen of heaven.' When the devil ſpurs a ſinner by a temptation, he will over hedge and ditch, break all God's laws, that he may obey Satan: Where then is free-will? When Satan hath ſuch power over the will, 'his luſts ye will do.' There's not any member of the body but is at the devil's ſervice: the head to plot ſin, the hands to work it, the feet to run the devil's errand. *Grave jugum ſervitutis*, Cicero. Slavery is hateful to a noble ſpirit. Satan is the worſt tyrant; the cruelty of Canibal, or Nero, is nothing to his. Other tyrants do but rule over the bodies, he over the conſcience: other tyrants have ſome pity on their ſlaves, though they work in the galley, they give them meat, let them have hours for reſt; but Satan is a mercileſs tyrant, he lets them have no reſt. What pains did Judas take? The devil would let him have no reſt till he had betrayed Chriſt, and afterwards imbrued his hands in his own blood.

Uſe 1. See here our miſery by original ſin, enſlaved to Satan, Eph. ii. 2. Satan is ſaid to work effectually in the children of diſobedience. What a ſad plague is this for a ſinner to be at the will of the devil? Juſt like a ſlave, if the Turks bid him dig in the mines, hew in the quarries, tug at the oar, the ſlave muſt do it, he dares not refuſe. If the devil bids a man lie or cozen, he doth not refuſe; and, which is worſe, men are enſlaved, and they willingly obey this tyrant: other ſlaves are forced againſt their will: 'Iſrael ſighed by reaſon of their bondage,' Exod. ii. 23. But ſinners are willing to be ſlaves, they will not take their freedom; they kiſs their fetters.

Uſe 2. Let us labour to get out of this deplorable condition ſin hath plunged us into; get from under the power of Satan: if any of your children were ſlaves, you would give great ſums of money to purchaſe their freedom: your ſouls are enſlaved, and will you not labour to be ſet free? Improve the goſpel; the goſpel proclaims a jubilee to captives: ſin binds men, the goſpel looſeth them, Paul's preaching was 'to turn men from the power of Satan to God.' Acts xxvi. 18. The goſpel-ſtar leads you to Chriſt; and if you get Chriſt, than you are made free, though not from the being of ſin, yet from Satan's tyranny, John viii. 36. 'If the Son make you free, ye ſhall be free indeed.' You hope to be kings to reign in heaven, and will you let Satan reign in you now? never think to be kings when you die, and ſlaves while you live: the crown of glory is for conquerors, not captives. Oh! get out of Satan's juriſdiction; get your fetters of ſin filed off by repentance.

2d, *Miſery*. [*We are heirs of God's wrath.*] In the text, *and were by nature the children of wrath.* Tertullian's expoſition

here is wrong, *children of wrath*, he underſtands ſubjective, that is, ſubject to wrath and paſſion; offending often in the irraſcible faculty of a wrathful ſpirit. But, by *children of wrath*, the apoſtle paſſively means *heirs of wrath*, expoſed to God's diſpleaſure. God was once a friend, but ſin broke the knot of friendſhip; now God's ſmile is turned into a frown; we are now bound over to the ſeſſions, and become children of wrath; 'And who knows the power of God's wrath?' Pſ. xc. 11. 'The wrath of a king is as the roaring of a lion,' Prov. xix. 12. How did Haman's heart tremble, when the king roſe up from the banquet in wrath? Eſth. vii. 7. But God's wrath is infinite, all other is but as a ſpark to a flame; wrath in God is not a paſſion, as in us; but it is an act of God's holy will, whereby he abhors ſin, and decrees to puniſh it. This wrath is very diſmal; it is this wrath of God that imbitters afflictions in this life; when ſickneſs comes attended with God's wrath, it puts conſcience into an agony. The mingling of the fire with the hail made it ſo terrible, Exod. ix. 24. So mingling God's wrath with affliction, makes it torturing; it is the nail in the yoke. God's wrath, but when in a threatening (as a ſhower hanging in the cloud) made Eli's ears to tingle; what is it then, when this wrath is executed? It is terrible when the king rates and chides a traitor; but it is more dreadful when he cauſeth him to be ſet upon the rack, or to be broke upon the wheel: 'Who knows the power of God's wrath?' While we are children of wrath, 1. We have nothing to do with any of the promiſes; they are as the tree of life, bearing ſeveral ſorts of fruit, but no right to pluck one leaf, Eph. ii. 3. 'Children of wrath.' ver. 12. 'Strangers to the covenant of promiſe.' The promiſes are as a fountain ſealed. While we are in the ſtate of nature, we ſee nothing but the flaming ſword; and, as the apoſtle ſaith, Heb. x. 27. 'There remains nothing but a fearful looking for a fiery indignation.' 2. While children of wrath we are 'heirs to all God's curſes,' Gal. iii. 10. How can the ſinner eat and drink in that condition? Like Damaris' banquet, he ſat at meat, and there was a ſword hanging over his head by a ſmall thread; one would think he could have little ſtomach to eat; ſo the ſword of God's wrath and curſe hangs every moment over a ſinners head. We read of a flying roll written with curſes, Zech. v. 3. There is a roll written with curſes goes out againſt every perſon that lives and dies in ſin: God's curſe blaſts wherever it comes. A curſe on the ſinner's name, a curſe on his ſoul, a curſe on his eſtate, poſterity, a curſe on the ordinances. Sad, if all a man did eat ſhould turn to poiſon: the ſinner eats and drinks his own damnation at God's table. Thus it is before converſion. As the love of God

makes every bitter thing ſweet, ſo the curſe of God makes every ſweet thing bitter.

Uſe. See our miſery by the fall, *Heirs of wrath:* and is this eſtate to be reſted in? If a man be fallen under the king's diſpleaſure, will he not labour to re-ingratiate himſelf into his favour! O let us flee from the wrath of God! And whither ſhould we fly but to Jeſus Chriſt? there's none elſe to ſhield off the wrath of God from us, 1 Theſſ. i. 10. 'Jeſus hath delivered us from the wrath to come.'

3. Subject to all outward miſeries: all the troubles incident to man's life are the bitter fruits of original ſin. The ſin of Adam hath 'ſubjected the creature to vanity,' Rom. viii. 20. Is it not a part of the creature's vanity, that all the comforts here below will not fill the heart, any more than the mariner's breath can fill the ſails of a ſhip; Job xx. 22. 'In the midſt of his ſufficiency he ſhall be in ſtraits.' There is ſtill ſomething wanting, and a man would have more: the heart is always hydropical; it thirſts and is not ſatisfied. Solomon put all the creatures into a lembic; and when he came to extract the ſpirit and quinteſſence, there was nothing but froth, 'all was vanity,' Eccl. i. 2. Nay, it is vexing vanity; not only emptineſs, but bitterneſs. Our life is labour and ſorrow; we come into the world with a cry, go out with a groan, Pſal. xc. 10. Some have ſaid, that they would not be to live the life they have lived over again, becauſe their life hath had more water in it than wine; more water of tears, than wine of joy: *Quid eſt diu vevere niſi diu torqueri*, Aug. 'Man is born to trouble,' Job v. 7. Every one is not born heir to land, but he is born heir to trouble; as well ſeperate weight from lead. We do not finiſh our troubles in this life, but change them. Trouble is the vermin bred out of the putrid matter of ſin. Whence are all our fears, but from ſin? 1 John iv. 18. 'There is torment in fear.' Fear is the ague of the ſoul, ſets it a ſhaking; ſome fear want, others alarms, others fear loſs of relations; If we rejoice, it is with trembling. Whence are all our diſappointments of hopes but from ſin? Where we look for comfort, there a croſs: where we expect honey, there we taſte wormwood. Whence is it that the earth is filled with violence, that the wicked oppreſſeth the man which is more righteous than he? Hab. i. 13. Whence is it that ſo much fraudulency in dealing, ſo much falſeneſs in friendſhip, ſuch croſſes in relations? Whence is it children prove undutiful? They that ſhould be as the ſtaff of the parent's age, are a ſword to pierce their hearts: whence is it ſervants are unfaithful to their maſters? The apoſtle ſpeaks of ſome who have entertained angels in their houſes, Heb. xiii. 2. But how oft, inſtead of entertaining angels in their houſes, do ſome entertain devils? Whence are all the mutinies and diviſions in a kingdom? 2 Chron.

xv. 5. 'In thoſe days there was no peace to them that went out, nor to him that came in.' All this is but the four corn in that apple our firſt parents ate, viz. fruit of original ſin. Beſides all the deformities and diſeaſes of the body, fevers, convulſions, catarrhs, *Macies et nova febrium terris incubuit cohors*—Theſe are from ſin. There had never been a ſtone in the kidneys, if it had not been firſt a ſtone in the heart. Yea, the death of the body, is the fruit and reſult of original ſin, Rom. v. 12. 'Sin entered into the world, and death by ſin.' Adam was made immortal, conditionally, if he had not ſinned; ſin digged Adam's grave. Death is terrible to nature: Lewis king of France forbade all that came into his court, to mention the name of death in his ears. The Socinians ſay, that Death comes only from the infirmneſs of the conſtitution. But the apoſtle ſaith, Sin uſhered in death into the world: by ſin came death. Certainly, had not Adam ate of the tree of knowledge, he had not died, Gen. ii. 17. 'In the day thou eateſt, thou ſhalt ſurely die,' implying, if Adam had not eaten, he ſhould not have died. O then ſee the miſery enſuing upon original ſin! Sin diſſolves the harmony and good temperature of the body, it pulls this frame in pieces.

4. Original ſin without repentance expoſeth to hell and damnation. This is the ſecond death, Rev. xx. 14. Two things in it;

(1.) *Pœna damni*, Puniſhment of loſs: The ſoul is baniſhed from the beatifical preſence of God, in whoſe preſence is fulneſs of joy.

(2.) *Pœna ſenſus*, Puniſhment of ſenſe: The ſinner feels the ſcalding vials of God's wrath; It is penetrating, abiding, John iii. 36. Reſerved, 2 Pet. ii. 17. If, when God's anger be kindled but a little, and a ſpark or two of it flies into a man's conſcience here in this life, it be ſo terrible; what then will it be when God ſtirs up all his anger? In hell there is the worm and the fire, Mark ix. 44. Hell is the very accent and emphaſis of miſery: there's judgment without mercy. O what flames of wrath, what ſeas of vengeance, what rivers of brimſtone, are poured out here upon the damned! Bellarmine is of opinion, That one glimpſe of hell-fire were enough to make the moſt flagitious ſinner to turn Chriſtian? nay, live like an hermit, a moſt ſtrict mortified life. What is all other fire to this, but painted fire? *Ejus adeſſe intolerabile ejus abeſſe impoſſibile*: to bear it will be intolerable, to avoid it will be impoſſible; and theſe hell-torments are for ever, have no period put to them, Rev. ix. 6. 'They ſhall ſeek death, and ſhall not find it.' Origen fancied a fiery ſtream in which the ſouls of ſinful men were to be purged after this life, and then to paſs into heaven; but it is for ever. The breath of the Lord kindles that fire; and

where ſhall we find engines or buckets to quench it? Rev. xiv. 11. 'And the ſmoke of their torment aſcendeth up for ever and ever, and they have no reſt night nor day.' Thank original ſin for all.

Uſe 1. What ſad thoughts ſhould we have of this primitive original ſin, that hath created ſo many miſeries? What honey can be got out of this lion? What grapes can we gather off this thorn? It ſets heaven and earth againſt us: while we chuſe this bramble to rule, fire comes out of the bramble to devour us.

2. How are all believers bound to Jeſus Chriſt, who hath freed them from that miſery to which ſin hath expoſed them? Eph. i. 7. 'In whom we have redemption through his blood.' Sin hath brought trouble and a curſe into the world: Chriſt hath ſanctified the trouble, and removed the curſe. Nay, he hath not only freed believers from miſery, but purchaſed for them a crown of glory and immortality, 1 Pet. v. 4. 'When the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.'

OF THE COVENANT OF GRACE.

Q. XX. *DID God leave all mankind to periſh in this eſtate of ſin and miſery?*

Anſ. No, he entered into a covenant of grace to deliver the elect out of that eſtate, and bring them into a ſtate of grace by a Redeemer.

Iſa. lv. 3. 'I will make an everlaſting covenant with you.' Man being by his fall, plunged into a labyrinth of miſery, and having no way left to recover himſelf, God was pleaſed to enter into a new covenant with him, and ſo reſtore him to life by a Redeemer.

The great propoſition I ſhall go upon is, that there is a new covenant ratified between God and the elect.

Q. *What is the new covenant?*

Anſ. It is a ſolemn compact and agreement made between God and fallen man, wherein the Lord undertakes to be our God, and to make us his people.

Q. *What names are given to the covenant?*

Anſ. 1. It is called a covenant of peace, Ezek. xxxvii. 26. becauſe it ſeals up reconciliation between God and humble ſinners. Before this covenant there was nothing but enmity: God did not love us; a creature that offends cannot be loved by a holy God: and we did not love him; a God that condemns, cannot be loved by a guilty creature; ſo that there was war on both ſides. But God hath found out a way in the new

covenant to reconcile differing parties, ſo that it is fitly called a covenant of peace.

2. It is called a covenant of grace, and well it may: For, 1. It was with grace, that, when we had forfeited the firſt covenant, after we had caſt away ourſelves. The covenant of grace is *tabula poſt naufragium*, as a plank after ſhipwreck. O the free grace of God, that he ſhould parly with ſinners, and ſet his wiſdom and mercy a-work to bring rebels into the bond of the covenant.

(2.) It is a covenant of grace, becauſe it is a royal charter, all made up of terms of grace; that 'God will caſt our ſins behind his back:' that 'he will love us freely,' Hoſ. xiv. 4. That 'he will give us a will to accept of the mercy of the covenant, and ſtrength to perform the conditions of the covenant,' Ezek. xxxvii. 26. All this is pure grace.

Q. *Why would God make a covenant with us?*

Anſ. It is out of indulgence, favour, and reſpect to us. A tyrant will not enter into a covenant with ſlaves, he will not ſhew them ſuch reſpect. God's entering into covenant with us, to be our God, is a dignity he puts upon us. A covenant is *inſigne honoris*, a note of diſtinction between God's people and heathens, Ezek. xvi. 22. 'I will eſtabliſh my covenant with thee.' When the Lord told Abraham that he would enter into covenant with him, 'Abraham fell upon his face,' Gen. xvii. 2. as being amazed that the God of glory ſhould beſtow ſuch a favour upon him.

2. God makes a covenant with us, to tie us faſt to him; it is called in Ezekiel, the 'bond of the covenant.' God knows we have ſlippery hearts, therefore he will have a covenant to bind us: it is a horrid impiety to go away from God after covenant. If one of the veſtal nuns, who had vowed herſelf to religion, was deflowered, the Romans cauſed her to be burnt alive. It is perjury to depart from God after ſolemn covenant.

Q. *How doth the covenant of grace differ from the firſt covenant made with Adam?*

Anſ. 1. *Difference.* The terms of the firſt covenant were more ſtrict and ſevere. For, 1. The leaſt failing would have made the covenant with Adam null and void, but many failings do not null the covenant of grace: I grant, the leaſt ſin is a treſpaſs upon the covenant, but it doth not make it null and void. There may be many failings in the conjugal relation, but every failing doth not break the marriage-bond. It would be ſad, if, as oft as we break covenant with God he ſhould break covenant with us; but God will not take advantage of every failing, but in 'anger remember mercy.'

2. The firſt covenant being broken, allowed the ſinner no remedy, all doors of hope were ſhut; but the new covenant

allows the ſinner a remedy: it leaves room for repentance, it provides a mediator, Heb. xii. 24. 'Jeſus the mediator of the new covenant.'

2d *Differ.* The firſt covenant did run all upon 'working,' the ſecond upon 'believing,' Rom. iv. 5.

Q. *But are not works required in the covenant of grace?*

Anſ. Yes; Tit. iii. 8. 'This is a faithful ſaying, that they which believe in God, be careful to maintain good works.' But the covenant of grace doth not require works in the ſame manner as the covenant of works did. In the firſt covenant, works were required as the condition of life; in the ſecond, they are required only as the ſigns of a man that is alive. In the firſt covenant, works were required as grounds of ſalvation; in the new covenant, they are required as evidences of our love to God. In the firſt, they were required to the juſtification of our perſons; in the new, to the teſtification of our grace.

Q. *What is the condition of the covenant of grace?*

Anſ. The main condition is faith.

Q. *But why is faith more the condition of the new covenant than any other grace?*

Anſ. To exclude all glorying in the creature; faith is an humble grace. If repentance or works were the condition of the covenant, a man would ſay, It is my righteouſneſs hath ſaved me: but if it be of faith, where is boaſting? Faith fetcheth all from Chriſt, and gives all the glory to Chriſt; it is a moſt humble grace. Hence it is God hath ſingled out this grace to be the condition of the covenant.

And if faith be the condition of the covenant of grace, it excludes deſperate preſumptuous ſinners from the covenant. They ſay there is a covenant of grace, and they ſhall be ſaved: but did you ever know a bond without a condition? The condition of the covenant is faith, and if thou haſt no faith, thou haſt no more to do with the covenant than a foreigner or a country farmer with the city charter.

Uſe 1: *Of information.* See the amazing goodneſs of God, to enter into covenant with us: he never entered into covenant with the angels when they fell. It was much condeſcenſion in God to enter into covenant with us in a ſtate of innocency, but it was more to enter in a ſtate of enmity. In this covenant of grace, we may ſee the cream of God's love, and the working of his bowels to ſinners. This is a marriage covenant, Jer. iii. 14. 'I am married to you, ſaith the Lord.' In the new covenant, God makes himſelf over to us, and what can he give more? And he makes over his promiſes to us, and what better bond can we have?

Uſe 2. *Of trial.* Whether we are in covenant with God. There are three characters.

1. God's covenant-people are an humble people, 1 Pet. v. 5. 'Be ye clothed with humility.' God's people eſteem of others better than themſelves; they ſhrink into nothing in their own thoughts, Phil. ii. 3. David cries out, 'I am a worm, and no man,' Pſal. xxii. 6. though a ſaint, though a king, yet a worm. When Moſes' face ſhined, he covered it with a veil: God's people, when they ſhine moſt in grace, are covered with 'the veil of humility.' Pride excludes from the covenant; 'God reſiſteth the proud,' 1 Pet. i. 3. and ſure ſuch are not in covenant with God, whom he reſiſts.

2. A people in covenant with God, are a willing people; though they cannot ſerve God perfectly, they ſerve him willingly. They do not grudge God a little time ſpent in his worſhip; they do not heſitate or murmur at ſufferings; they will go through a ſea and a wilderneſs, if God call; Pſal. cx. 3. 'Thy people ſhall be a willing people:' Heb. 'a people of willingneſs.' This ſpontanity and willingneſs, is from the attractive power of God's Spirit: the Spirit doth not *impellere*, force, but *trahere*, ſweetly draw the will; and this willingneſs in religion, makes all our ſervices accepted. God doth ſometimes accept of willingneſs without the work, but never the work without willingneſs.

3. God's covenant-people are a conſecrated people, they have holineſs to the Lord written upon them, Deut. vii. 6. 'Thou art a holy people to the Lord thy God.' God's covenant-people are ſeparated from the world, and ſanctified by the Spirit. The prieſts under the law were not only to waſh in the great laver, but were arrayed with glorious apparel, Exod. xxviii. 2. This was typical, to ſhew God's people are not only waſhed from groſs ſins, but adorned with holineſs of heart; they bear not only God's name, but image. Tamerlane refuſed a pot of gold, when he ſaw it had not his father's ſtamp upon it but the Roman ſtamp. Holineſs is God's ſtamp, if he doth not ſee this ſtamp upon us, he will not own us for his covenant-people.

Uſe 3. *Of Exhortation.* To ſuch as are out of covenant, labour to get into covenant, and have God for your God. How glad would the old world have been of an ark? How induſtrious ſhould we be to get within the ark of the covenant? Conſider, 1. The miſery of ſuch as live and die out of the covenant with God. (1.) Such have none to go to in an hour of diſtreſs. When conſcience accuſeth, when ſickneſs approacheth, (which is but an harbinger to beſpeak a lodging for death) then what will you do? Whither will you flee? Will you look to Chriſt for help? He is a mediator only for ſuch as are in covenant. O how will you be filled with horror and deſpair! and be as Saul, 1 Sam. xxviii. 15. 'The Philiſtines make war againſt me, and the Lord is departed.' (2.) Till you are in covenant with

God, there is no mercy. The mercy-ſeat was placed upon the ark, and the mercy-ſeat was no larger than the ark; to ſhew, that the mercy of God reacheth no further than the covenant.

2. The excellency of the covenant of grace; it is a better covenant than the covenant made with Adam. 1ſt, Becauſe it is more friendly and propitious. Thoſe ſervices which would have been rejected in the firſt covenant, are accepted in the ſecond. Here God accepts of the will for the deed, 2 Cor. viii. 10. here ſincerity is crowned in the covenant of grace, wherein we are weak, God will give ſtrength; and wherein we come ſhort, God will accept of a ſurety. 2dly, It is a better covenant, becauſe it is ſurer, 2 Sam. xxiii. 5. 'Thou haſt made with me an everlaſting covenant, ordered in all things, and ſure.' The firſt covenant was not ſure, it ſtood upon a tottering foundation, works; Adam had no ſooner a ſtock of righteouſneſs to trade with, but he broke: but the covenant of grace is ſure; it is confirmed with God's decree, and it reſts upon two mighty pillars, the oath of God, and the blood of God. *3dly*, It hath better privileges. The covenant of grace brings preferment. Our nature is now more ennobled, we are raiſed to higher glory than in innocency, we are advanced to ſit upon Chriſt's throne, Rev. iii. 21. We are by virtue of the covenant of grace nearer to Chriſt than the angels: they are his friends, we his ſpouſe. 3. God is willing to be in covenant with you. Why doth God woo and beſeech you by his ambaſſadors to be reconciled, if he were not willing to be in covenant.

Obj. *I would fain be in covenant with God, but I have been a great ſinner, and I fear God will not admit me into covenant.*

Anſ. If thou feeſt thy ſins, and loatheſt thyſelf for them, yet God will take thee into covenant, Iſa. xliii. 24. 'Thou haſt wearied me with thy iniquities, I, even I, am he, that blotteth out thy tranſgreſſions.' As the ſea covers great rocks, ſo God's covenant-mercy covers great ſins. Some of the Jews that crucified Chriſt, yet had their ſins waſhed away in his blood.

Obj. *But I am not worthy that ever God ſhould admit me into covenant.*

Anſ. It never came into God's thought to make a new covenant upon terms of worthineſs. If God ſhould ſhew mercy to none but ſuch as are worthy, then he muſt ſhew mercy to none at all. But it is God's deſign in the new covenant to advance the riches of grace, to love us freely: and when we have no worthineſs of our own, to accept us through Chriſt's worthineſs. Therefore let not unworthineſs diſcourage you; it is not unworthineſs excludes any from the covenant, but unwillingneſs.

Q. *What ſhall we do that we may be in covenant with God?*

Anſ. 1. Seek to God by prayer. *Exige a Domino miſericordium*, Aug. "Lord, be my God in covenant." The Lord hath

made an expreſs promiſe, that, upon our prayer to him, the covenant ſhould be ratified, he will be our God, and we ſhall be his people, Zech. xiii. 9. 'They ſhall call upon my name, and I will hear them; I will ſay it is my people; and they ſhall ſay, the Lord is my God.' Only it muſt be an importunate prayer; come as earneſt ſuiters, reſolve to take no denial.

2. If you would be in covenant with God, break off the covenant with ſin; before the marriage covenant there muſt be a divorce, 1 Sam. vii. 3. 'If ye return to the Lord with all your hearts, put away the ſtrange gods; and they put away Aſhtaroth;' viz. their female gods. Will any King enter into covenant with that man who is in league with his enemies?

3. If you would enter into the bond of the covenant, get faith in the blood of the covenant. Chriſt's blood is the blood of atonement; believe in this blood, and you are ſafely arked in God's mercy; Eph. ii. 13. 'Ye are made nigh by the blood of Chriſt.'

Uſe 4. *Of comfort* to ſuch as can make out their covenant-intereſt in God. (1.) You that are in covenant with God, all your ſins are pardoned. Pardon is the crowning mercy, Pſalm ciii. 3. 'Who forgiveth thy iniquity, who crowneth thee, &c.' This is a breach of the covenant, Jer. xxxi. 33. 'I will be their God, and I will forgive their iniquity.' Sin being pardoned, all wrath ceaſeth. How terrible is it when but a ſpark of God's wrath flies into a man's conſcience? But ſin being forgiven, no more wrath. God doth not appear now in the fire or earthquake, but covered with a rain-bow full of mercy.

2. All your temporal mercies are fruits of the covenant. Wicked men have mercies by providence, not by virtue of a covenant; with God's leave, not with his love. But ſuch as are in covenant have their mercies ſweetened with God's love, and they ſwim to them in the blood of Chriſt. As Naaman ſaid to Gehazi, 2 Kings v. 23. 'Take two talents,' ſo ſaith God, to ſuch as are in covenant, take two talents; take health, and take Chriſt with it: take riches, and take my love with them; take the veniſon, and take the bleſſing with it: Take two talents.

(3.) You may upon all occaſions, plead the covenant. If you are hunted with temptations, plead the covenant; Lord, thou haſt promiſed to bruiſe Satan under my feet ſhortly; wilt thou ſuffer thy child to be thus worried? Take off the roaring lion. If in want, plead the covenant; Lord, thou haſt ſaid, 'I ſhall want no good thing;' wilt thou ſave me from hell, and not from want? wilt thou give me a kingdom, and deny me daily bread?

(4.) If in covenant with God all things ſhall co-operate for your good: *Etiam mala cedunt in bonum*, Pſal. xxv. 10. Not

only golden paths, but his bloody paths. Every wind of providence ſhall blow them nearer heaven. Affliction ſhall humble and purify, Heb. xii. 10. Out of the bittereſt drug, God diſtils your ſalvation. Afflictions add to the ſaints glory. The more the diamond is cut, the more it ſparkles; the heavier the ſaints croſs is, the heavier ſhall be their crown.

(5.) If thou art in covenant once, then for ever in covenant. The text calls it, 'an everlaſting covenant.' Such as are in covenant are elected; God's electing love is unchangeable, Jer. xxxii. 40. 'I will make an everlaſting covenant with them, that I will not turn away from them; but I will put my fear in their heart, that they ſhall not depart from me.' God will ſo love the ſaints that he will not forſake them: And the ſaints ſhall ſo fear God, that they ſhall not forſake him. 'Tis a covenant of eternity: It muſt be ſo; for who is this covenant made with? Is it not with believers? and have not they coalition and union with Chriſt? Chriſt is the head, they are the body, Eph. i. 23. This is a near union, much like that union between God the Father and Chriſt, John xvii. 21. 'As thou, Father, art in me, and I in thee, that they alſo may be one in us.' Now the union between Chriſt and the ſaints being ſo inſeparable, it can never be diſſolved, or the covenant made void; you may die with comfort.

(6.) Thou art in covenant with God, and thou art going to thy God: Behold a death-bed cordial; death breaks the union between the body and the ſoul, but perfects the union between Chriſt and the ſoul. This hath made the ſaints deſire death as the bride the wedding-day, Phil. i. 23. *Cupio diſſolvi*, Lead me, Lord, to that glory, (ſaid one) a glimpſe whereof I have ſeen, as in a glaſs darkly.

Uſe 5. *Of Direction.* To ſhew how you ſhould walk who have taſted of covenant-mercy, live as a people in covenant with God. As you differ from others in reſpect of dignity, ſo you muſt in point of carriage.

1ſt, You muſt love this God. God's love to you calls for love. 1. It is *Amor gratiatus*, a free love. Why ſhould God paſs by others, and take you into a league of friendſhip with himſelf? In the law, God paſſed by the lion and eagle, and choſe the dove: So he paſſes by the noble and mighty. 2. It is *Amor plenus*, a full love. When God takes you into covenant, you are his *Hephzibah*, Iſa. lxii. 5. his delight is in you; he gives you the key of all his treaſure, he heaps pearls upon you, he ſettles heaven and earth upon you; he gives you a bunch of grapes by the way, and ſaith 'Son, all I have is thine.' And doth not all this call for love? who can tread upon theſe hot coals, and his heart not burn in love to God.

2dly, Walk holily. The covenant hath made you a royal

nation, therefore be an holy people. Shine as lights in the world; live as earthly angels. God hath taken you into covenant, that you and he may have communion together, and what is it keeps up your communion with God, but holineſs;

3dly, Walk thankfully, Pſal. ciii. 1. God is your God in covenant; he hath done more for you, than if he had made you ride upon the high places of the earth, and given you crowns and ſceptres. O take the cup of ſalvation, and bleſs the Lord. Eternity will be little enough to praiſe him. Muſicians love to play on their muſic where there is the loudeſt ſound; and God loves to beſtow his mercies where he may have the loudeſt praiſes. You that have angels reward, do angels work. Begin that work of praiſe here, which you hope to be always doing in heaven.

CHRIST THE MEDIATOR OF THE COVENANT.

HEB. xii. 24. *Jeſus the Mediator of the New Covenant*, &c.

JESUS CHRIST is the ſum and quinteſſence of the goſpel; the wonder of angels; the joy and triumph of ſaints. The name of Chriſt is ſweet, it is as muſic in the ear, honey in the mouth, and a cordial at the heart.

I ſhall wave the context, and only ſpeak of that which concerns our preſent purpoſe: having diſcourſed of the covenant of grace, I ſhall ſpeak now of the Mediator of the covenant, and the reſtorer of lapſed ſinners, 'Jeſus the mediator of the covenant.'

There are ſeveral names and titles in ſcripture given to Chriſt, as the great reſtorer of mankind: 1. Sometimes he is called a Saviour, Mat. i. 21. 'His name ſhall be called Jeſus.' The Hebrew word for JESUS, ſignifies a Saviour, and whom he ſaves from hell, he ſaves from ſin: where Chriſt is a Saviour, he is a ſanctifier, Matth. i. 21. 'He ſhall ſave his people from their ſins.' There is no other Saviour, Acts iv. 12. 'Neither is there ſalvation in any other.' As there was but one ark to ſave the world from drowning, ſo there is but one Jeſus to ſave ſinners from damning. As Naomi ſaid to her daughters-in-law, Ruth i. 11. 'Are there yet any more ſons in my womb? So hath God any other ſons in the womb of his eternal decree, to be ſaviours to us, beſides Chriſt? Job xxviii. 14. 'Where ſhall wiſdom be found? the depth ſaith, it is not in me; and the ſea ſaith, it is not in me.' Let me allude, Where ſhall ſalvation be found? The angel ſaith, it is not in me; morality ſaith, it is not in me: the ordinance ſaith, it is not in me:

Chriſt alone is the well-ſpring of life; the ordinance is the conduit-pipe that conveys ſalvation, but Chriſt is the ſpring that feeds it. 'Neither is there ſalvation in any other.'

2. Sometimes Chriſt is called a Redeemer, Iſa. lix. 20. 'The Redeemer ſhall come to Sion.' Some underſtand it of Cyrus, others of an angel: but the moſt ancient Jewiſh doctors underſtand it of Chriſt, the Redeemer of the elect: Job xix. 25. 'My Redeemer liveth.' The Hebrew word for Redeemer, ſignifies ſuch an one as is near a-kin, and hath right to redeem a mortgage; ſo Chriſt is near of kin to us, being our elder brother, therefore hath the beſt right to redeem us.

3. Chriſt is called a Mediator in the text, 'Jeſus the Mediator of the new covenant.' The Greek word for Mediator, ſignifies a middle perſon, one that doth make up the breach between two diſagreeing parties. God and we were at variance by ſin, now Chriſt doth mediate and umpire between us; he reconciles us to God through his blood, therefore he is called the Mediator of the new covenant. There is no way of communion and intercourſe between God and man, but in and through a Mediator: Chriſt takes away the enmity in us, and the wrath of God, and ſo makes peace. Nor is Chriſt only a Mediator of reconciliation, but interceſſion, Heb. ix. 24. 'Chriſt is entered, not into the holy place made with hands, but into heaven itſelf, now to appear in the preſence of God for us.' The prieſt, when he had ſlain the ſacrifice, was to go with the blood before the altar and mercy-ſeat, and ſhew it to the Lord. Now, in Chriſt our bleſſed Mediator, conſider two things. (1.) His perſon: (2.) His graces.

1. His perſon: His perſon is amiable; he is all made up of love and beauty. He is the effigies of his Father, Heb. i. 3. 'The expreſs image of his perſon.' Conſider,

(1.) Chriſt's perſon in two natures.

(2.) His two natures in one perſon.

(1.) Chriſt's perſon in two natures: 1. Look upon his human nature as incarnate. The Valentinians deny his human nature; but John i. 14. 'the Word was made fleſh:' It is ſpoken of Chriſt the promiſed Meſſiah. Chriſt took our fleſh, that the ſame nature which ſinned might ſuffer; and 'The Word was made fleſh,' that through the glaſs of his human nature we might look upon God.

Q. *Why is Chriſt called the Word?*

Anſ. Becauſe, as a word is the interpreter of the mind, and reveals what is in a man's breaſt; ſo Jeſus Chriſt reveals his Father's mind to us, concerning the great matters of our ſalvation, John i. 18. Were it not for Chriſt's manhood, the ſight of the Godhead would be formidable to us: but through Chriſt's fleſh we may look upon God without terror. And

Chriſt took our fleſh, that he might know how to pity us; he knows what it is to be faint, ſorrowful, tempted, Pſal. ciii. 14. 'He knows our frame.' And he took our fleſh, that he might (as Auſtin ſaith) enoble our human nature with honour. Chriſt having married our fleſh hath exalted it above the angelical nature.

2. Look upon Chriſt's divine nature. Chriſt may be fitly compared to Jacob's ladder, Gen. xxviii. 12. which reacheth from earth to heaven: Chriſt's human nature was the foot of the ladder, which ſtood upon earth; his divine nature the top of the ladder, which reacheth to heaven. This being a grand article of our faith, I ſhall amplify: I know the Arians, Socinians, Ebionites would rob Chriſt of the beſt jewel of his crown, his Godhead; but the Apoſtolical, Nicene, Athanaſian creed, affirm Chriſt's Deity; to this the churches of Helvetia, Bohemia, Wittenbergh, Tranſilvania, &c. give their full conſent; and the ſcripture is clear for it. He is called the 'mighty God,' Iſa. ix. 6. 'And in him dwells the fulneſs of the Godhead,' Col. ii. 9. He is of the ſame nature and eſſence with the Father. So Athanaſius, Baſil, Chryſoſtom: 1. Is God the Father called Almighty? ſo is Chriſt, Rev. i. 8. 'The Almighty.' 2. Is God the Father, the heart-ſearcher? ſo is Chriſt, John ii. 25. 'He knew their thoughts.' 3. Is God the Father omnipreſent? ſo is Chriſt, John iii. 13. 'The Son of man which is in heaven.' Chriſt as God was then in heaven, when as man he was upon the earth.

Q. *Is God eternal?*

Anſ. Chriſt is the everlaſting Father, Iſa. ix. 6. which ſcripture may be urged againſt the Corinthian hereticks, who denied the pre-exiſtency of Chriſt's Godhead, and held that Chriſt had no being till he derived it from the Virgin Mary.

4. Doth divine worſhip belong to the firſt perſon in the Trinity? ſo it doth to Chriſt, John v. 23. Heb. i. 6. 'Let all the angels of God worſhip him.' 5. Is creation proper to the Deity? this is a flower of Chriſt's crown, Col. i. 16. 'By him were all things created.' 6. Is invocation proper to the Deity? this is given to Chriſt, Acts vii. 57. 'Lord Jeſus, receive my ſpirit.' 7. Is recumbency and truſt peculiar to God the Father? this this is given to Chriſt, John xiv. 1. 'Ye believe in God, believe alſo in me.' Chriſt muſt needs be God, not only that the divine nature might ſupport the human from ſinking under God's wrath, but alſo to give value and weight to his ſufferings.

Chriſt being God, his death and paſſion is meritorious; Chriſt's blood is called *ſanguis Dei*, the blood of God, Acts xx. 28. becauſe the perſon who was offered in ſacrifice was God as well as man. This is an invincible ſupport to believers; it was God

who was offended, and it was God who satisfied. Thus Christ's person in two natures.

(2.) Consider Christ's two natures in one person, God-man, 1 Tim. iii. 16. 'God manifest in the flesh.' Christ had a twofold substance, divine and human; yet not a twofold subsistence, both natures make but one Christ. A scion may be grafted into another tree, a pear-tree into an apple, which though it bear different fruits, is but one tree; so Christ's manhood is united to the Godhead in an ineffable manner; yet though there are two natures, yet but one person. This union of the two natures in Christ was not by transmutation, the divine nature changed into the human, or the human into the divine; nor by mixture, the two natures mingled together, as wine and water are mixed: both the natures of Christ remain distinct, yet make not two distinct persons, but one person; the human nature not God, yet one with God.

3*dly*, Consider Christ, our Mediator, in his graces: these are the sweet savour of his ointments, that make the virgins love him. Christ, our blessed Mediator, is said to be full 'of grace and truth,' John i. 14. He had the anointing of the Spirit without measure, John iii. 35. Grace in Christ is after a more eminent and glorious manner than it is in any of the saints.

1. Jesus Christ our Mediator, hath perfection in every grace, Col. i. 19. He is a panoply, magazine and store-house of all heavenly treasure, all fulness: This no saint on earth hath; he may excel in one grace, but not in all; as Abraham was eminent for faith, Moses for meekness; but Christ excels in every grace.

2. There is a never-failing fulness of grace in Christ: grace in the saints is ebbing and flowing, it is not always in the same degree and proportion; at one time David's faith was strong, at another time so faint and weak, that you could hardly feel any pulse, Psal. xxxi. 22. 'I said, I am cut off from before thine eyes.' But grace in Christ is a never failing-fulness, it did never abate in the least degree, he never lost a drop of his holiness. What was said of Joseph, may more truly be applied to Christ, Gen. xlix. 23. 'The archers shot at him, but his bow abode in strength:' Men and devils shot at him, but his grace remained in its full vigour and strength; 'his bow abode in strength.'

3. Grace in Christ is communicative, his grace is for us: the holy oil of the Spirit was poured on the head of this blessed Aaron, that it might run down upon us. The saints have not grace to bestow on others: When the foolish virgins would have bought oil of their neighbour virgins, Matth. xxv. 9. 'Give us of your oil, for our lamps are gone out:' The wise virgins answered, 'Not so, lest there be not enough for us and you.' The saints have no grace to spare to others; but Christ diffuseth his grace to others: grace in the saints is as water in the vessel,

grace in Chriſt is as water in the ſpring, John i. 16. 'Of his fulneſs have we received grace for grace.' Set a glaſs under a ſtill or limbeck, and it receives water from the limbeck drop by drop; ſo the ſaints have the drops and influences of Chriſt's grace diſtilling upon them. What a rich conſolation is this to thoſe who either have no grace, or their ſtock is but low! They may go to Chriſt, the Mediator, as a treaſury of grace: Lord, I am indigent; but whither ſhall I carry my empty veſſel, but to a full fountain? Pſal. lxxxvii. 7. 'all my freſh ſprings are in thee; I am guilty, thou haſt blood to pardon me; I am polluted, thou haſt grace to cleanſe me; I am ſick unto death,' thou haſt the 'balm of Gilead' to heal me, Gen xli. 56. Joſeph opened all the ſtore-houſes of corn: Chriſt is our Joſeph, that opens all the treaſuries and ſtore-houſes of grace, and communicates to us. He is not only ſweet as the honey-comb, but drops as the honey-comb: this is a great comfort, in Chriſt our Mediator there is a *cornucopia*, and fulneſs of all grace; and Chriſt is deſirous that we ſhould come to him for grace, like the full breaſt that aches till it be drawn.

Uſe 1. Admire the glory of this Mediator; he is God-man, he is co-eſſentially glorious with the Father. All the Jews that ſaw Chriſt in the fleſh, did not ſee his Godhead; all that ſaw the man did not ſee the Meſſiah; the temple of Solomon within was embelliſhed with gold; travellers, as they paſſed along, might ſee the outſide of the temple, but only the prieſts ſaw the glory which ſparkled within the temple; only believers, who are made prieſts unto God, Rev. i. 6. ſee Chriſt's glorious inſide, the Godhead ſhining through the manhood.

Uſe 2. If Chriſt be God-man in one perſon, then look unto Jeſus Chriſt alone for ſalvation. There muſt be ſomething of the Godhead to faſten our hope upon; in Chriſt there is Godhead and manhood hypoſtatically united. If we could weep rivers of tears, out-faſt Moſes on the mount, if we were exact moraliſts, touching the law blameleſs, if we could arrive at the higheſt degree of ſanctification in this life, all this would not ſave us, without looking to the merits of him who is God: our perfect holineſs in heaven is not the cauſe of our ſalvation, but the righteouſneſs of Jeſus Chriſt. To this therefore did Paul flee, as to the horns of the altar, Phil. iii. 9. 'That I may be found in him, not having my own righteouſneſs.' It is true, we may look to our graces as evidences of ſalvation, but to Chriſt's blood only as the cauſe. In time of Noah's flood, all that truſted to the high hills and trees, and not to the ark, were drowned, Heb. xii. 2. 'Looking unto Jeſus;' and ſo look unto him, as to believe in him, that ſo Chriſt may not only be united to our nature, but to our perſons, John xx. 31. 'That believing, you may have life through his name.'

Use 3. Is Jesus Christ God and man in one person? This, as it shews the dignity of believers, that they are nearly related to one of the greatest persons that is, Col. ii. 9. 'In him dwells the fulness of the Godhead bodily:' so it is of unspeakable comfort. Christ's two natures being married together, the divine and human; all that Christ in either of his natures can do for believers, he will do: In his human nature he prays for them, in his divine nature he merits for them. This for the person of our Mediator.

Use 4. Admire the love of Christ our Mediator! that he should humble himself, and take our flesh, that he might redeem us. Believers should put Christ in their bosom, as the spouse did, Cant. i. 13. 'Lie betwixt my breasts.' What was said of Ignatius, that the name of Jesus was found written in his heart, should be verified of every saint, he should have Jesus Christ written in his heart.

CHRIST A PROPHET.

DEUT. xviii. 15. *The Lord thy God will raise up unto thee a Prophet,* &c.

HAVING spoken of the person of Christ, we are next to speak of the offices of Christ, Prophetical, Priestly, Regal.

1. Prophetical, 'The Lord thy God will raise up unto thee a Prophet.' *Enunciator hic locus de Christo*, It is spoken of Christ. There are several names given to Christ as a Prophet: He is called 'the Counsellor,' Isa. vi. 9. *In uno Christo, Angelus fœderis completur*, Fagius. 'The Angel of the Covenant,' Mal. iii. 1. 'A Lamp,' 2 Sam. xxii. 19. 'The Morning-star,' Rev. xxii. 16. Jesus Christ is the great Prophet of his church; the woman of Samaria gave a shrewd guess, John iv. 16. He is the best teacher, he makes all other teaching effectual, Luke xxiv. 45. 'Then opened he their understanding.' He did not only open the scriptures, but opened their understanding: He teacheth to profit, Isa. xlviii. 17. 'I am the Lord thy God, who teacheth thee to profit.'

Q. *How Christ teacheth?*

Ans. 1. Externally, by his word, Psal. cxix. 105. 'Thy word is a lamp to my feet.' Such as pretend to have a light or revelation above the word, or contrary to it, never had their teaching from Christ, Isa. viii. 20.

2. Christ teacheth these sacred mysteries, inwardly, by the Spirit, John xvi. 13. The world knows not what it is, 1 Cor. ii. 14. 'The natural man receives not the things of God, neither

can he know them.' He knows not what it is to be transformed by the renewing of the mind, Rom. xii. 2. or what the inward workings of the Spirit mean; theſe are riddles and paradoxes to him. He may have more inſight into the things of the world than a believer, but he doth not ſee the deep things of God. A ſwine may ſee an acorn under a tree, but he cannot ſee a ſtar; he who is taught of Chriſt, ſees the *arcana imperii*, the ſecrets of the kingdom of heaven.

Q. *What are the leſſons Chriſt teacheth?*

Anſ. 1. He teacheth us to ſee into our own hearts. Take the moſt mercurial wits, the greateſt politicians, that underſtand the myſteries of ſtate, yet they know not the myſteries of their own hearts, they cannot believe there is that evil in them as is, 2 Kings viii. 13. 'Is thy ſervant a dog?' *Grande profundum eſt homo*, Aug. The heart is a great deep, which is not eaſily fathomed. But Chriſt when he teacheth, removes the veil of ignorance; and lights a man into his own heart: And now he ſees ſwarms of vain thoughts, he bluſheth to ſee how ſin mingles with his duties, his ſtars are mixed with clouds; he prays, as Auſtin, that God would deliver him from himſelf.

2. The ſecond leſſon Chriſt teacheth, is the *vanity* of the *creature*. A natural man ſets up his happineſs here, worſhips the golden image; but he that Chriſt hath anointed with his eye-ſalve, hath a ſpirit of diſcerning; he looks upon the creature in its night-dreſs, ſees it to be empty and unſatisfying, not commenſurate to an heaven-born ſoul. Solomon had put all the creatures into a limbeck, and when he came to extract the ſpirit and quinteſſence, all was vanity, Eccl. ii. 11. The apoſtle calls it a ſhow or apparition, 1 Cor. vii. 31. having no intrinſical goodneſs.

3. The third leſſon is the excellency of things unſeen. Chriſt gives the ſoul a ſight of glory, a proſpect of eternity, 2 Cor. iv. 18. 'We look not at things which are ſeen, but at things which are not ſeen.' Moſes ſaw him who is 'inviſible,' Heb. xi. 27. And the Patriarchs ſaw a better country, viz. an heavenly, Heb. xi. 16. where delights of angels, rivers of pleaſure, the flower of joy, fully blow and ripen.

Q. *How doth Chriſt's teaching differ from others teaching?*

Anſ. Several ways.

1. Chriſt teacheth the heart. Others may teach the ear, Chriſt the heart. Acts xvi. 14. 'Whoſe heart the Lord opened.' All that the diſpenſers of the word can do, is but to work knowledge, Chriſt works grace; they can but give you the light of the truth, Chriſt gives you the love of the truth; they can only teach you what to believe, Chriſt teacheth how to believe.

2. Chriſt gives us a taſte of the word. Miniſters may ſet the

food of the word before you, and carve it out to you; but it is only Chriſt cauſeth you to taſte it, 1 Pet. ii. 3. 'If ſo be ye have taſted that the Lord is gracious,' Pſal. xxxiv. 8. 'Taſte and ſee that the Lord is good.' It is one thing to hear a truth preached, another thing to taſte it; one thing to read a promiſe, another thing to taſte it. David had got a taſte of the word, Pſ. cxix. 102, 183. 'Thou haſt taught me: How ſweet are thy words unto my taſte! yea, ſweeter than honey to my mouth.' The apoſtle calls it the ſavour of knowledge, 2 Cor. ii. 14. The light of knowledge is one thing, the ſavour another. Chriſt makes us taſte a ſavorineſs in the word.

3. Chriſt, when he teacheth, makes us obey. Others may inſtruct, but cannot command obedience: they teach to be humble, but men remain proud. The Prophet had been denouncing judgments againſt the people of Judah, but they would not hear, Jer. xliv. 17. 'We will do whatſoever goeth out of our own mouth, to bake cakes to the queen of heaven.' Men come *quaſi* armed in coat of mail, that the ſword of the word will not enter; but when Chriſt comes to teach, he removes this obſtinacy, he not only informs the judgment, but inclines the will. He doth not only come with the light of his word, but the rod of his ſtrength, and makes the ſtubborn ſinner yield to him: His grace is irreſiſtible.

4. Chriſt teacheth eaſily. Others teach with difficulty. Difficulty in finding out a truth, and in inculcating it, Iſa. xxviii. 40. 'Precept *muſt be* upon precept, and line upon line.' Some may teach all their lives, and the word take no impreſſion: They complain, as Iſa. xlix. 4. 'I have ſpent my labour in vain;' plow on rocks: But Chriſt the great Prophet teacheth with eaſe. He can with the leaſt touch of his Spirit convert; he can ſay, 'Let there be light;' with a word he conveys grace.

5. Chriſt, when he teacheth, makes men willing to learn. Men may teach others, but they have no mind to learn, Prov. i. 7. 'Fools deſpiſe inſtruction;' they rage at the word, as if a patient ſhould rage at the phyſician, when he brings him a cordial; thus backward are men to their own ſalvation. But Chriſt makes his people a 'willing people,' Pſal. cx. 3. They prize knowledge, and hang it as a jewel upon their ear. Thoſe that Chriſt teacheth, ſay, as Iſa. ii. 3. 'Come let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in them;' and as Acts x. 33. 'We are all here preſent before God, to hear all things commanded.'

6. Chriſt, when he teacheth, doth not only illuminate, but animate. He doth ſo teach, as he doth quicken, John viii. 12. 'I am the light of the world; he that follows me ſhall have *lumen vitæ*, the light of life.' By nature we are dead, there-

fore unfit for teaching; who will make an oration to the dead? But Chriſt teacheth them that are dead, he gives the light of life. As when Lazarus was dead, Chriſt ſaid, 'Come forth,' and he made the dead to hear, Lazarus came forth: So when Chriſt ſaith to the dead ſoul, come forth of the grave of unbelief, he hears Chriſt's voice, and comes forth, it is the light of life. The philoſophers ſay, *calor ex lux conſcrecunt*, light and heat increaſe together. 'Tis true here, where Chriſt comes with his light, there is the heat of ſpiritual life going along with it.

Uſe 1. *Of information. Branch* 1. See here an argument of Chriſt's divinity: had he not been God, he could never have known the mind of God, or revealed to us thoſe *arcana cœli*, thoſe deep myſteries, which no man or angel could find out. Who but God can anoint the eyes of the blind, and give not only light, but ſight? who but he who hath the key of David, can open the heart? who but God can bow the iron ſinew of the will? He only who is God can enlighten the conſcience, and make the ſtony heart bleed.

Branch 2. See what a *cornucopia*, or plenty of wiſdom is in Chriſt, who is the great doctor of his church, and gives ſaving knowledge to all the elect. The body of the ſun muſt needs be full of clarity and brightneſs, which enlightens the whole world: Chriſt is the great luminary; in him are hid all treaſures of knowledge, Col. ii. 3. The middle lamp of the ſanctuary gave light to all the other lamps: Chriſt diffuſeth his glorious light to others. We are apt to admire the learning of Ariſtotle and Plato; alas! what is this poor ſpark of light to that which is in Chriſt, from whoſe infinite wiſdom both men and angels light their lamp.

Branch 3. See the miſery of man in the ſtate of nature. Before Chriſt come to be their prophet, they are inveloped with ignorance and darkneſs. Men know nothing in a ſalvifical, ſanctified manner, they know nothing as they ought to know, 1 Cor. viii. 2. This is ſad: 1. Men in the dark cannot diſcern colours; ſo in the ſtate of nature they cannot diſcern between morality and grace: they take one for the other, *pro dea nubem*, 2. In the dark the greateſt beauty is hid: let there be rare flowers in the garden, and pictures in the room, yet in the dark their beauty is veiled over; ſo, though there be ſuch tranſcendent beauty in Chriſt as amazeth the angels, a man in the ſtate of nature ſees none of this beauty. What is Chriſt to him? or heaven to him? The veil is upon their heart. 3. A man in the dark is in danger every ſtep he goes; ſo a man in the ſtate of nature is in danger, every ſtep, of falling into hell. Thus it is before Chriſt teacheth us; nay, the darkneſs in which a ſinner is, while in an unregenerate ſtate, is worſe than natural darkneſs; for natural darkneſs affrights, Gen. xv. 12. 'An

horror of great darkneſs fell upon Abraham.' But the ſpiritual darkneſs is not accompanied with horror, men tremble not at their condition; nay, they like their condition well enough, John iii. 19. 'Men loved darkneſs.' This is their ſad condition, till Jeſus Chriſt comes as a prophet to teach them, and to turn them from darkneſs to light, and from the power of Satan to God.

Branch 4. See the happy condition of the children of God, they have Chriſt to be their prophet, Iſa. liv. 13. 'All thy children ſhall be taught of the Lord,' 1 Cor. i. 30. 'He is made to us wiſdom.' One man cannot ſee by another's eyes: but believers ſee with Chriſt's eyes, 'In his light they ſee light:' Chriſt gives them the light of grace, and light of glory.

Uſe 2. Labour to have Chriſt for your prophet: he teacheth ſavingly: he is an interpreter of a thouſand, he can untie thoſe knots which puzzle very angels. Till Chriſt teach, never learn any leſſon; till Chriſt is made to us wiſdom, we ſhall never be wiſe to ſalvation.

Q. What ſhall we do to have Chriſt for our teacher?

Anſ. See your need of Chriſt's teaching; you cannot ſee your way without this morning-ſtar; ſome ſpeak much of the light of reaſon improved; alas! the plumb-line of reaſon is too ſhort to fathom the deep things of God: the light of reaſon will no more help a man to believe, than the light of a candle will help him to underſtand. A man can no more, by the power of nature reach Chriſt, than an infant can reach the top of the pyramids, or the oſtrich fly up to the ſtars; ſee your need of Chriſt's anointing and teaching, Rev. iii. 18.

2dly, Go to Chriſt to teach you, Pſal. xxv. 5. 'Lead me in thy truth, and teach me.' As one of the diſciples ſaid, 'Lord, teach us to pray,' Luke xi. 1. ſo, Lord, teach me to profit. Do thou light my lamp, O thou great prophet of thy church! Give me a ſpirit of wiſdom and revelation, that I may ſee things in another manner than ever I ſaw them before; teach me in the word to hear thy voice, and in the ſacrament to diſcern thy body, Pſ. xiii. 3. 'Lighten mine eyes,' &c. *Cathedram habet in cœlo qui corda docet in terra.* Aug. "He hath his pulpit in heaven who converts ſouls." And that we may be encouraged to go to our great prophet:

1. Jeſus Chriſt is very willing to teach us. Why elſe did he enter into the calling of the miniſtry, but to teach the myſteries of heaven? Matth. iv. 23. 'Jeſus went about teaching and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſes among the people.' Why did he take the office prophetical upon him? Why was Chriſt ſo angry with them that kept away the key of knowledge? Luke xi. 52. Why was Chriſt anointed with the Spirit without

measure? but that he might anoint us with knowledge. Knowledge is in Christ as milk in the breast for the child. O then go to Christ to teach. None in the gospel came to Christ for sight, but he restored their eye-sight; and sure Christ is more willing to work a cure upon a blind soul, than ever he was upon a blind body.

2. There are none so dull and ignorant but Christ can teach them. Every one is not fit to make a philosopher's scholar of; *ex omni ligno non fit Mercurius*; but there is none so dull, but Christ can make a good scholar of such as are ignorant, and of low parts. Christ teacheth them in such a manner, that they know more than the great sages and wise men of the world. Hence that saying of St. Augustine, *surgunt indocti, et rapiunt cœlum*; the unlearned men rise up, and take heaven; they know the truths of Christ more savingly than the great admired Rabbies. The duller the scholar, the more is his skill seen that teacheth. Hence it is, Christ delights in teaching the ignorant, to get himself more glory, Isa. xxxv. 5. 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' Who would go to teach a blind or a deaf man? Yet such dull scholars Christ teacheth. Such as are blinded with ignorance, they shall see the mysteries of the gospel, and the deaf ears shall be unstopped.

3. Wait upon the means of grace which Christ hath appointed. Though Christ teacheth by his Spirit, yet he teacheth in the use of ordinances. Wait at the gates of wisdom's door; ministers are teachers under Christ, Eph. iv. 11. 'Pastors and teachers.' We read of pitchers and lamps within the pitchers, Judges vii. 16. Ministers are earthen vessels, but these pitchers have lamps within them to light souls to heaven. Christ is said to speak to us from heaven now, Heb. xii. 25. *viz.* by his ministers, as the king speaks by his ambassador. Such as wean themselves from the breast of ordinances, seldom thrive; either they grow light in their head, or lame in their feet. The word preached is Christ's voice in the mouth of the minister; and they that refuse to hear Christ speaking in the ministry, Christ will refuse to hear them speaking on their death-bed.

4. If you would have the teachings of Christ, walk according to that knowledge which you have already. Use your little knowledge well, and Christ will teach you more, John vii. 17. 'If any man will do his will, he shall know of my doctrine, whether it be of God, or whether I speak of myself.' A master seeing his servant improve a little stock well, gives him more to trade with.

Use 3. If you have been taught by Christ savingly, be thankful: it is your honour to have God for your teacher, and that he should teach you, and not others, is matter of admiration

and gratulation. O how many knowing men are ignorant! They are not taught of God; they have Christ's word to enlighten them, but not his Spirit to sanctify them. But that you should have the inward as well as the outward teaching, that Christ should anoint you with the heavenly unction of his Spirit, that you can say as he, John ix. 25. 'One thing I know, that whereas I was blind, I now see:' O how thankful should you be to Christ, who hath revealed his Father's bosom-secrets unto you! John i. 18. 'No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.' 'If Alexander thought himself so much obliged to Aristotle, for the philosophical instructions he learned from him; O how are we bound to Jesus Christ, this great prophet, for opening to us the eternal purposes of his love, and revealing to us the mysteries of the kingdom of heaven!

CHRIST'S PRIESTLY OFFICE.

Q. XXXV. *HOW doth Christ execute the office of a priest?*

Ans. In his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Heb. ix. 26. 'Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.'

Q. *What are the parts of Christ's priestly office?*

Ans. Christ's priestly office hath two parts, his satisfaction and intercession.

1. His Satisfaction, and this consists of two branches: 1. His active obedience, Mat. iii. 15. 'He fulfilled all righteousness.' Christ did every thing which the law required; his holy life was a perfect commentary upon the law of God; and he obeyed the law for us.

2. His passive obedience. Our guilt being transferred and imputed to him, he did undergo the penalty which was due to us; 'he appeared to put away sin by the sacrifice of himself.' The paschal lamb slain, was a type of Christ who was offered up in sacrifice for us. Sin could not be done away without blood, Heb. ix. 22. 'Without blood is no remission.' Christ was not only a lamb without spot, but a lamb slain.

Q. *Why was it requisite there should be a priest?*

Ans. There needed a priest to be an umpire, to mediate between a guilty creature, and an holy God.

Q. *How could Christ suffer, being God?*

Ans. Christ suffered only in the human nature.

Q. *But if only Christ's humanity suffered, how could this suffering satisfy for sin?*

Ans. The human nature being united to the divine, the human nature did suffer, the divine, did satisfy. Christ's Godhead, as it did support the human nature that it did not faint, so it did give virtue to his sufferings. The altar sanctifies the thing offered on it, Matth. xxiii. 19. so the altar of Christ's divine nature sanctified the sacrifice of his death, and made it of infinite value.

Q. *Wherein doth the greatness of Christ's sufferings appear?*

Ans. In the sufferings of his body. He suffered truly, not only in appearance; the apostle calls it *mors crucis*, the death of the cross, Phil. ii. 8. Tully, when he speaks of this kind of death, *quid dicam in crucem tollere?* Though he was a great orator he wanted words to express it. The thoughts of this made Christ sweat great drops of blood in the garden, Luke xxii. 44. It was an ignominious, painful, cursed death; Christ suffered in all his senses: 1. In his eyes; they beheld two sad objects, he saw his enemies insulting, and his mother weeping. 2. In his ears; his ears were filled with the revilings of the people, Mat. xxvii. 42. 'He saved others, himself he cannot save.' 3. In his smell; when their drivel fell upon his face. 4. In his taste; when they gave him gall and vinegar to drink, bitterness and sharpness. 5. In his feeling; his head suffered with thorns, his hands and feet with the nails,—*Totum pro vulnere corpus:* now was this white lily died of a purple colour. (2.) In the sufferings of his soul. He was pressed in the winepress of his Father's wrath. This caused that vociferation and out-cry on the cross, 'My God, my God,' *cur deseruisti?* Christ suffered a double eclipse upon the cross, an eclipse of the sun, and an eclipse of the light of God's countenance. How bitter was this agony! the evangelists use three words to express it, 'he began to be amazed,' Mark xiv. 33. 'He began to be faint.' 'To be exceeding sorrowful,' Mat. xxvi. 37. Christ felt the pains of hell in his soul, though not locally, yet equivalently.

Q. *Why did Christ suffer?*

Ans. Surely not for any desert of his own, Dan. ix. 26. 'The Messiah shall be cut off, but not for himself;' it was for us, Isa. liii. 6. *Unus peccat alius plectitur*; he suffered, that he might satisfy God's justice for us. We, by our sins, had infinitely wronged God; and, could we have shed rivers of tears, offered up millions of holocausts and burnt-offerings, we could never have pacified an angry Deity: therefore Christ must die, that God's justice may be satisfied.

It is hotly debated among divines, whether God could not have forgiven sin freely without a sacrifice. Not to dispute

what God could have done, but when we consider God was resolved to have the law satisfied, and to have men saved in a way of justice as well as mercy; then, I say, it was necessary that Christ should lay down his life as a sacrifice.

1. To fulfil the predictions of scripture, Luke xxiv. 46. 'Thus it behoved Christ to suffer.'

2. To bring us into favour with God; It is one thing for a traitor to be pardoned, and another thing to be made a favourite. Christ's blood is not only called a sacrifice whereby God is appeased, but a propitiation whereby God becomes gracious and friendly to us. Christ is our mercy-seat, from which God gives answers of peace to us.

3. Christ died, that he might make good his last-will and testament with his blood: there were many legacies which Christ bequeathed to believers, which had been all null and void, had not he died, and by his death confirmed the will, Heb. ix. 17. A testament is in force after men are dead: the mission of the Spirit, the promises, those legacies, were not in force till Christ's death; but Christ by his blood hath sealed them, and believers may lay claim to them.

4. He died, that he might purchase for us glorious mansions; therefore heaven is called not only a promised, but a 'purchased possession,' Eph. i. 14. Christ died for our preferment; he suffered that we might reign; he hung upon the cross that we might sit upon the throne. Heaven was shut, &c. *crux Christi clavis Paradisi:* the cross of Christ is the ladder by which we ascend to heaven. His crucifixion is our coronation.

Use 1. In the bloody sacrifice of Christ, see the horrid nature of sin; sin, it is true, is odious, as it banished Adam out of paradise, and threw the angels into hell; but that which doth most of all make it appear horrid, is this, that it made Christ veil his glory, and lose his blood. We should look upon sin with indignation, and pursue it with an holy malice; and shed the blood of those sins which shed Christ's blood. The sight of Cæsar's bloody robe, incensed the Romans against them that slew him. The sight of Christ's bleeding body should incense us against sin: let us not parley with it; let not that be our joy, which made Christ a man of sorrow.

Use 2. Is Christ our priest sacrificed? See God's mercy and justice displayed. I may say as the apostle, Rom. xi. 27. 'Behold the goodness and severity of God.' 1. The goodness of God in providing a sacrifice: had not Christ suffered upon the cross, we must have lain in hell for ever satisfying God's justice.

2. The severity of God: though it were his own Son, the Son of his love, and our sins were but imputed to him, yet God did not spare him, Rom. viii. 32. but his wrath did flame against

him. And if God were thus ſevere to his own Son, how dreadful will he be one day to his enemies? Such as die in wilful impenitency, muſt feel the ſame wrath as Chriſt did; and becauſe they cannot bear it at once, therefore they muſt be enduring it for ever.

Uſe 3. Is Chriſt our prieſt, who was ſacrificed for us? Then ſee the endeared affection of Chriſt to us ſinners. "The croſs (ſaith Auſtin) was a pulpit, in which Chriſt preached his love to the world." That Chriſt ſhould die, was more than if all the angels had been turned to duſt; and that Chriſt ſhould die as a malefactor, having the weight of all mens ſins laid upon him; that he ſhould die for his enemies, Rom. v. 10. The balm-tree weeps out its precious balm, to heal thoſe that cut and mangle it: Chriſt ſhed his blood, to heal thoſe that crucified him. And that he ſhould die freely; it is called the 'offering of the body of Jeſus,' Heb. x. 10. And though his ſufferings were ſo great, that they made him ſigh and weep, and bleed; yet they could not make him repent, Iſa. liii. 11. 'He ſhall ſee the travail of his ſoul and be ſatisfied.' Chriſt had hard travail upon the croſs, yet he doth not repent of it, but thinks his ſweat and blood well beſtowed, becauſe he ſees redemption brought forth to the world. O infinite, amazing love of Chriſt! a love that paſſeth knowledge! Eph. iii. 19. that neither man nor angel can parallel. How ſhould we be affected with this love? If Saul was ſo affected with David's kindneſs in ſparing his life, how ſhould we be affected with Chriſt's kindneſs in parting with his life for us? At Chriſt's death and paſſion, the very ſtones did cleave aſunder, Matth. xxvii. 5. 'The rocks rent.' Not to be affected with Chriſt's love, in dying, is to have hearts harder than rocks.

Uſe 4. Is Chriſt our ſacrifice? then ſee the excellency of his ſacrifice: It is perfect, Heb. x. 4. 'By one offering he hath perfected them that are ſanctified.' Therefore, how impious are the Papiſts, in joining their merits, and the prayers of ſaints with Chriſt's ſacrifice? They offer him up daily in the maſs, as if Chriſt's ſacrifice on the croſs were imperfect: this is a blaſphemy againſt Chriſt's prieſtly office.

2. Chriſt's ſacrifice is meritorious; he not only died for our example, but to merit ſalvation; the perſon who ſuffered being God as well as man, did put virtue into his ſufferings; and now our ſins are expiated, and God appeaſed. No ſooner did the meſſengers ſay, 'Uriah is dead,' but David's anger was pacified, 2 Sam. xi. 21. No ſooner did Chriſt die, but God's anger was pacified.

3. This ſacrifice is beneficial. Out of the dead lion Samſon had honey: it procures juſtification of our perſons, acceptance of our ſervice, acceſs to God with boldneſs, entrance into the holy place of heaven, Heb. x. 19. *Per latus Chriſti patejcit*

nobis in cœlum, Iſrael paſſed through the Red-ſea to Canaan; ſo through the Red-ſea of Chriſt's blood, we enter into the heavenly Canaan.

2. *Uſe Of Exhortation. Branch* 1. Let us fiducially apply this blood of Chriſt; all the virtue of a medicine is in the applying; though the medicine be made of the blood of God, it will not heal, unleſs by faith applied. As fire is to the chymiſt, ſo is faith to the Chriſtian, the chymiſt can do nothing without fire, ſo there is nothing done without faith. Faith makes Chriſt's ſacrifice ours, Phil. iii. 8. 'Chriſt Jeſus my Lord.' It is not gold in the mine, that enricheth, but gold in the hand: faith is the hand that receives Chriſt's golden merits. It is not a cordial in the fleſh, refreſheth the ſpirit, but a cordial drunk down. *Per fidem Chriſti ſanguinem fugimus*, Cypr. Faith opens the orifice of Chriſt's wounds, and drinks the precious cordial of his blood. Without faith Chriſt himſelf will not avail us.

Branch 2. Let us love a bleeding Saviour, and let us ſhow our love to Chriſt, by being ready to ſuffer for him. Many rejoice at Chriſt's ſuffering for them, but dream not of their ſuffering for him: Joſeph dreamed of his preferment, but not of his impriſonment. Was Chriſt a ſacrifice? Did he bear God's wrath for us? We ſhould bear man's wrath for him. Chriſt's death was voluntary, Pſal. xl. 7. 'Lo, I come to do thy will, O God.' Luke xii. 50. 'I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed?' Chriſt calls his ſufferings a baptiſm: he was to be (as it were) baptized in his own blood; and how did he thirſt for that time? 'How am I ſtraitened!' O then, let us be willing to ſuffer for Chriſt! Chriſt hath taken away the venom and ſting of the ſaints ſufferings: there is no wrath in their cup. Our ſufferings Chriſt can make ſweet. As there was oil mixed in the peace-offering, ſo God can mix the oil of gladneſs with our ſufferings. "The ringing of my chain is ſweet muſic in my ears," *Langreve of Heſſe*. Life muſt be parted with ſhortly; what is it to part with it a little ſooner, as a ſacrifice to Chriſt, as a ſeal of ſincerity, and a pledge of thankfulneſs?

3d Uſe of Conſolation. This ſacrifice of Chriſt's blood may infinitely comfort us. This is the blood of atonement: Chriſt's croſs is *cardo ſalutis*, Calv. "The hinge and fountain of our comfort."

1ſt, This blood comforts in caſe of guilt: O, ſaith the ſoul, my ſins trouble me! why, Chriſt's blood was ſhed for the remiſſion of ſin, Mat. xxvi. 28. Let us ſee our ſins laid on Chriſt, and then they are no more ours, but his.

2dly, In caſe of pollution: Chriſt's blood is an healing and cleanſing blood: 1. It is healing, Iſa. liii. 5. 'With his ſtripes

we are healed.' It is the beſt weapon-ſalve, it heals at a diſtance: Though Chriſt be in heaven, we may feel the virtue of his blood healing our bloody iſſue. 2. And it is cleanſing: It is therefore compared to fountain-water, Zech. xiii. 1. The word is a glaſs to ſhow us our ſpots, and Chriſt's blood is a fountain to waſh them away; it turns leproſy into purity, 1 John i. 7. 'The blood of Jeſus cleanſeth us from all our ſin.' There is indeed one ſpot ſo black, that Chriſt's blood doth not waſh away, viz. the ſin againſt the Holy Ghoſt. Not but that there is virtue enough in Chriſt's blood to waſh it away; but he who hath ſinned that ſin will not be waſhed, he contemns Chriſt's blood, and tramples it under foot, Heb. x. 29. Thus we ſee what a ſtrong cordial Chriſt's blood is; it is the anchor-hold of our faith, the ſpring of our joy, the crown of our deſires, and the only ſupport both in life and death. In all our fears let us comfort ourſelves with the propitiatory ſacrifice of Chriſt's blood: Chriſt died both as a purchaſer and as a conqueror: 1. As a purchaſer, in regard of God, having by his blood obtained our ſalvation. 2. And as a conqueror, in regard of Satan, the croſs being his triumphant chariot, wherein he hath led hell and death captive.

Uſe ult. Bleſs God for this precious ſacrifice of Chriſt's death, Pſ. ciii. 1. 'Bleſs the Lord, O my ſoul.' And for what doth David bleſs him? 'Who redeemeth thy life from deſtruction?' Chriſt gave himſelf a ſin-offering for us, let us give ourſelves a thank-offering to him. If a man redeem another out of debt, will not he be grateful? How deeply do we ſtand obliged to Chriſt, who hath redeemed us from hell and damnation? Rev. v. 9. 'And they ſung a new ſong, ſaying, thou art worthy to take the book, and open the ſeals; for thou waſt ſlain, and haſt redeemed us to God by thy blood.' Let our hearts and tongues join in concert to bleſs God, and let us ſhew thankfulneſs to Chriſt by fruitfulneſs; let us bring forth (as ſpice trees) the fruits of humility, zeal, good works. This is to live unto him who died for us, 2 Cor. v. 15. The wiſe men did not only worſhip Chriſt, but preſented him with gifts, gold, and frankincenſe, and myrrh, Mat. ii. 11. Let us preſent Chriſt, with the fruits of righteouſneſs, which are unto the glory and praiſe of God.

CHRIST'S INTERCESSION.

Rom. viii. 34. *Who alſo maketh interceſſion for us.*

When Aaron entered into the holy place, his bells gave a ſound; ſo Chriſt having entered into heaven, his interceſſion makes a melodious ſound in the ears of God. Chriſt, though he be exalted to glory, hath not laid aſide his bowels of compaſſion, but is ſtill mindful of his body myſtical; as Joſeph was mindful of his father and brethren, when he was exalted to the court. 'Who alſo maketh interceſſion for us,'—To intercede, is to make requeſt in the behalf of another. Chriſt is the great maſter of requeſts in heaven; *Chriſtus eſt catholicus Patris Sacerdos*, Tertul.

Q. *What are the qualifications of our interceſſor?*

Anſ. 1. He is holy, Heb. vii. 26. 'For ſuch an High-prieſt became us, who is holy, undefiled, ſeparated from ſinners.' 'Chriſt knew no ſin,' 2 Cor. v. 21. He knew no ſin in weight, not in the act. It was requiſite that he, who was to do away the ſins of others ſhould himſelf be without ſin. Holineſs is one of the precious ſtones which ſhines on the breaſt-plate of our High-prieſt.

2. He is faithful, Heb. ii. 17. 'It behoved him to be like unto his brethren, that he might be a faithful High-prieſt.' Moſes was faithful as a ſervant, Chriſt as a Son, Heb. iii. 5. He doth not forget any cauſe he hath to plead, nor doth he uſe any deceit in pleading. An ordinary attorney may either leave out ſome word which might make for the client, or put in a word againſt him, having received a fee on both ſides; but Chriſt is true to the cauſe he pleads: we may leave our matters with him, we may truſt our lives and ſouls in his hand.

3. He never dies. The prieſts under the law, while their office lived, they themſelves died, Heb. vii. 23. 'They were not ſuffered to continue by reaſon of death:' But 'Chriſt ever lives to make interceſſion,' Heb. viii. 25. He hath no ſucceſſion in his prieſthood.

Q. *Who Chriſt intercedes for?*

Anſ. Not for all promiſcuouſly, John xvii. 9. but for the elect. The efficacy of Chriſt's prayer reacheth no further than the efficacy of his blood; but his blood was ſhed only for the elect, therefore his prayers only reach them. The high-prieſt went into the ſanctuary with the names only of the twelve tribes upon his breaſt; ſo Chriſt goes into heaven only with the names of the elect upon his breaſt. Chriſt intercedes for the weakeſt

believers, John xvii. 20. and for all the ſins of believers. In the law there were ſome ſins the high-prieſt was neither to offer ſacrifice for, nor yet to offer prayer, Numb. xv. 30. 'The ſoul that doth ought preſumptuouſly ſhall be cut off.' The prieſt might offer up prayer for ſins of ignorance, but not of preſumption: but Chriſt's interceſſion extends to all the ſins of the elect. Of what a bloody colour was David's ſin? yet it did not exclude Chriſt's interceſſion.

Q. *What doth Chriſt in the work of interceſſion?*

Anſ. Three things.

1. He preſents the merit of his blood to his Father, and, in the virtue of that price paid, pleads for mercy. The high-prieſt was herein a lively type of Chriſt: Aaron was to do four things: 1. Kill the beaſts: 2. To enter with the blood into the holy of holies: 3. To ſprinkle the mercy-ſeat with the blood: 4. To kindle the incenſe, and with the ſmoke of it, cauſe a cloud ariſe over the mercy-ſeat; and ſo the atonement was made, Lev. xvi. 11, 12, 13, 14, 15, 16. Chriſt our high-prieſt did exactly anſwer to this type: he was offered up in ſacrifice, that anſwers to the prieſt's killing the bullock: and Chriſt is gone up into heaven, that anſwers to the prieſt's going in to the holy of holies; and he ſpreads his blood before his Father, that anſwers to the prieſt's ſprinkling the blood upon the mercy-ſeat: and he prays to his Father, that for his blood's ſake, he would be propitious to ſinners; that anſwers to the cloud of incenſe going up: and through his interceſſion God is pacified, that anſwers to the prieſt's making atonement.

2. Chriſt, by his interceſſion, anſwers all bills of indictment brought in againſt the elect. Believers, do what they can, ſin, and then Satan accuſeth them to God, and conſcience accuſeth them to themſelves: now, Chriſt by his interceſſion, anſwers all theſe accuſations, Rom. viii. 33. 'Who ſhall lay any thing to the charge of God's elect? it is Chriſt that maketh interceſſion for us.' When Eſculus was accuſed for ſome impiety, his brother ſtood up for him, and ſhewed the magiſtrates how he had loſt his hand in the ſervice of the ſtate, and ſo obtained his pardon: thus, when Satan accuſeth the ſaints, or when the juſtice of God lays any thing to their charge, Chriſt ſhews his own wounds, and by virtue of his bloody ſufferings, he anſwers all the demands and challenges of the law, and counterworks Satan's accuſations.

3. Chriſt, by his interceſſion, calls for acquittance; Lord, let the ſinner be abſolved from guilt: and in this ſenſe Chriſt is called an advocate, 1 John ii. 1. He requires that the ſinner be ſet free in the court. An advocate differs much from an orator; an orator uſeth rhetoric to perſuade and intreat the judge to ſhew mercy to another: but an advocate tells the judge

what is law. Thus Chriſt appears in heaven as an advocate, he repreſents what is law: when God's juſtice opens the debt-book, Chriſt opens the law book: Lord, ſaith he, thou art a juſt God, and wilt not be pacified without blood; lo, here the blood is ſhed, therefore, in juſtice, give me a diſcharge of theſe diſtreſſed creatures: it is equal, that the law being ſatisfied, the ſinner ſhould be acquitted. And, upon Chriſt's plea, God ſets his hand to the ſinner's pardon.

Q. *In what manner Chriſt intercedes?*

Anſ. 1. *Freely:* he pleads our cauſe in heaven, and takes no fee. An ordinary lawyer will have his fee, and ſometimes a bribe too: but Chriſt is not mercenary: how many cauſes doth he plead every day in heaven, and will take nothing? As Chriſt laid down his life freely, John x. 15, 18. ſo he intercedes freely.

2. *Feelingly:* he is as ſenſible of our condition as his own, Heb. vi. 15. 'We have not an high-prieſt which cannot be touched with the feeling of our infirmity.' As a tender-hearted mother would plead with a judge for a child ready to be condemned; O how would her bowels work! how would her tears trickle down! what weeping rhetoric would ſhe uſe to the judge for mercy! Thus the Lord Jeſus is full of ſympathy and tenderneſs, Heb. ii. 17. that he might be a merciful high-prieſt: though he hath left his paſſion, yet not his compaſſion. An ordinary lawyer is not affected with the cauſe he pleads, nor doth he care which way it goes; it is profit makes him plead, not affection: But Chriſt intercedes feelingly: and that which makes him intercede with affection is, it is his own cauſe which he pleads. He hath ſhed his blood to purchaſe life and ſalvation for the elect; and if they ſhould not be ſaved, he would loſe his purchaſe.

2. *Efficaciouſly:* It is a prevailing interceſſion. Chriſt never loſt any cauſe he pleaded, he was never non-ſuited. Chriſt's interceſſion, muſt needs be effectual, if you conſider,

(1.) The excellency of his perſon. If the prayer of a ſaint be ſo prevalent with God, (Moſes' prayer did bind God's hand, Exod. xxxii. 10. 'Let me alone:' And Jacob as a prince, prevailed with God, Gen. xxxii. 28. And Elijah did by prayer open and ſhut heaven, James v. 17.) Then what is Chriſt's prayer? He is the Son of God, the Son in whom he is well pleaſed, Matth. iii. 17. What will not a father grant a ſon? John xi. 42. 'I know that thou always heareſt me.' If God couldforget that Chriſt were a prieſt, yet he cannot forget that he is a ſon.

(2.) Chriſt prays for nothing but what his Father hath a mind to grant. There is but one will between Chriſt and his Father: Chriſt prays, 'Sanctify them through thy truth;' and 'This

is the will of God, even your ſanctification,' 1 Theſſ. iv. 3. So then, if Chriſt prays for nothing but what God the Father hath a mind to grant, then he is like to ſpeed.

(3.) Chriſt prays for nothing but what he hath power to give: what he prays for as he is man, that he hath power to give as he is God, John xvii. 24. 'Father, I will'—*Father*, there he prays as a man; *I will*, there he gives as God. This is a great comfort to a believer, when his prayer is weak, and he can hardly pray for himſelf, Chriſt's prayer in heaven is mighty and powerful. Though God may refuſe prayer as it comes from us, yet not as it comes from Chriſt.

4. Chriſt's interceſſion is always ready at hand. The people of God have ſins of daily incurſion; and, beſides theſe, ſometimes they lapſe into great ſins, and God is provoked, and his juſtice is ready to break forth upon them; But Chriſt's interceſſion is ready at hand, he daily makes up the breaches between God and them; he preſents the merits of his blood to his Father, to pacify him. When the wrath of God began to break out upon Iſrael, Aaron preſently ſtepped in with his cenſer, and offered incenſe, and ſo the plague was ſtayed, Numb. xvi. 47. ſo, no ſooner doth a child of God offend, and God begin to be angry, but immediately Chriſt ſteps in and intercedes: Father, it is my child hath offended; though he hath forgotten his duty, thou haſt not loſt thy bowels: O pity him, and let thy anger be turned away from him. Chriſt's interceſſion is ready at hand, and, upon the leaſt failings of the godly, he ſtands up and makes requeſt for them in heaven.

Q. *What are the fruits of Chriſt's interceſſion?*

Anſ. 1. *Juſtification.* In juſtification there are two things: 1. Guilt is remitted. 2. Righteouſneſs is imputed, Jer. xxiii. 6. 'The Lord our righteouſneſs.' We are reputed not only righteous, as the angels, but as Chriſt, having his robes put upon us, 2 Cor. v. 21. But whence is it that we are juſtified? It is from Chriſt's interceſſion, Rom. viii. 33, 34. Lord, ſaith Chriſt, theſe are the perſons I have died for; look upon them as if they had not ſinned, and repute them righteous.

2d Fruit. The unction of the Spirit, 1 John ii. 20. 'Ye have an unction from the holy One.' This unction or anointing is nothing elſe but the work of ſanctification in the heart, whereby the Spirit makes us partake of the divine nature, 2 Pet. i. 4. Such as ſpeak of the Philoſopher's ſtone, ſuppoſe it to have ſuch a property, that when it toucheth the metal, it turns it into gold: Such a property hath the Spirit of God upon the ſoul; when it toucheth the ſoul, it puts it into a divine nature, it makes it to be holy, and to reſemble God. The ſanctifying work of the Spirit is the fruit of Chriſt's interceſſion, John vii.

39. 'The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.' Chriſt being glorified, and in heaven, now he prays the Father, and the Father ſends the Spirit, who pours out the holy anointing upon the elect.

3d Fruit. The purification of our holy things. It is Chriſt's work in heaven, not only to preſent his own prayers to his Father, but he prays over our prayers again, Rev. viii. 3, 'Another angel came, having a golden cenſer, and there was given to him much incenſe, that he ſhould offer it with the prayers of all ſaints upon the golden altar.' This angel was Chriſt; he takes the golden cenſer of his merits, and puts our prayers into this cenſer, and with the incenſe of his interceſſion makes our prayers go up as a ſweet perfume in heaven. It is obſervable, Lev. xvi. 16. 'Aaron ſhall make atonement for the holy place.' This was typical, to ſhew that our holy duties need to have atonement made for them. Our beſt ſervices, as they come from us, are mixed with corruption, as wine that taſtes of the caſk, Iſa. lxiv. 6. 'They are filthy rags;' but Chriſt purifies and ſweetens theſe ſervices, mixing the ſweet odours of his interceſſion with them; and now God accepts and crowns them. What would become of our duties without an high-prieſt? Chriſt's interceſſion doth, to our prayers, as the fan to the chaff, it winnows it from the corn; ſo Chriſt winnows out the chaff which intermixeth with our prayers.

4th Fruit. Acceſs with boldneſs unto the throne of grace, Heb. iv. 16. We have a great High-prieſt that is paſſed into the heavens, let us go; come boldly to the throne of grace; we have a friend at court that ſpeaks a good word for us, and is following our cauſe in heaven, therefore let this animate and encourage us in prayer. We think it too much boldneſs; what? ſuch ſinners as we to come for pardon! we ſhall be denied; this is a ſinful modeſty: did we indeed come in our name in prayer, it were preſumption, but Chriſt intercedes for us in the force and efficacy of his blood: Now, to be afraid to come to God in prayer, is a diſhonour to Chriſt's interceſſion.

5th Fruit. The ſending the Comforter, John xiv. 16. 'I will pray the Father, and he will give you another Comforter.' The comfort of the Spirit is diſtinct from the anointing; this comfort is very ſweet, ſweeter than the honey-drops from the comb; it is the manna in the golden pot, it is *vinum in pectore*; a drop of this heavenly comfort is enough to ſweeten a ſea of worldly ſorrow: it is called the 'earneſt of the Spirit,' 2 Cor. i. 22. an earneſt aſſures one of the whole ſum. The Spirit gives us an earneſt of heaven in our hand. Whence is this comforting work of the Spirit? Thank Chriſt's interceſſion for it: 'I will pray the Father, and he ſhall ſend the Comforter.'

6th Fruit. Perſeverance in grace, John xvii. 11. 'Keep

through thine own name thoſe which thou haſt given me.' It is not our prayer, or watchfulneſs, or grace that keeps us, but it is God's care and manutenancy; he holds us, that we do not fall away. And whence is it God preſerves us? It is from Chriſt's interceſſion; 'Father keep them.' That prayer of Chriſt for Peter, is the copy of his prayer now in heaven, Luke xxii. 32. 'I have prayed for thee, that thy faith fail not.' Peter's faith did fail in ſome degree, when he denied Chriſt; but Chriſt prayed that it might not totally fail. The ſaints perſevere in believing, becauſe Chriſt perſeveres in praying.

7th Fruit. Abſolution at the day of judgment. Chriſt ſhall judge the world, John v. 22. 'God hath commited all judgment to the Son.' Now ſure; thoſe that Chriſt hath ſo prayed for, he will abſolve when he ſits upon the bench of judicature. Will Chriſt condemn thoſe he prays for? Believers are his ſpouſe, will he condemn his ſpouſe?

Uſe 1. *Branch* 1. See here the conſtancy of Chriſt's love to the elect. He did not only die for them, but intercedes for them in heaven; when Chriſt hath done dying, he hath not done loving: he is now at work in heaven for the ſaints, he carries their names on his breaſt, and will never leave praying till that prayer be granted, John xvii. 24. 'Father, I will, that thoſe whom thou haſt given me, be with me where I am.'

Branch 2. See whence it is that the prayers of the ſaints are ſo powerful with God. Jacob, as an angel, prevailed with God: Moſes' prayer tied God's hands; *Precibus ſuis tanquam vinquam vinculis ligatum tenuit Deum*; 'Let me alone,' Exod. xxxii. 10. Whence is this? It is Chriſt's prayer in heaven makes the ſaints prayers ſo available. Chriſt's divine nature is the altar on which he offers up our prayers, and ſo they prevail: prayer, as it comes from the ſaints is but weak and languid; but when the arrow of a ſaint's prayer is put into the bow of Chriſt's interceſſion, now it pierceth the throne of grace.

Branch 3. It ſhews where a Chriſtian muſt chiefly fix his eye when he comes to prayer, viz. on Chriſt's interceſſion. We are to look up to the mercy-ſeat, but to hope for mercy through Chriſt's interceſſion. We read, Lev. vi. that Aaron made the atonement as well by the incenſe as by the blood: We muſt look to the cloud of incenſe, viz. the interceſſion of Chriſt. Chriſtian, look up to thy advocate, one that God can deny nothing to: a word from Chriſt's mouth is more, than if all the angels in heaven were interceding for thee. If a man had a ſuit depending in the court of chancery, and had a ſkilful lawyer to plead, this would much encourage him. Chriſt is now at the court appearing for us, Heb. ix. 24. and he hath great potency in heaven: this ſhould much encourage us to look up to him, and hope for audience in prayer. We might

indeed be afraid to preſent our petitions, if we had not Chriſt to deliver them.

Branch 4. The ſad condition of an unbeliever; he hath none in heaven to ſpeak a word for him, John xvii. 9. 'I pray not for the world;' as good be ſhut out of heaven, as be ſhut out of Chriſt's prayer. Chriſt pleads for the ſaints, as queen Eſther did for the Jews, when they ſhould have been deſtroyed; 'Let my people be given me at my requeſt,' Eſth. vii. 3. When the devil ſhews the blackneſs of their ſins, Chriſt ſhews the redneſs of his wounds. But how ſad is the condition of that man, Chriſt will not pray for, nay, that he will pray againſt? As queen Eſther petitioned againſt Haman, and then his face was covered, Eſth. vii. 6. and he was led away to execution. It is ſad when the law ſhall be againſt the ſinner, and conſcience, and judge, and no friend to ſpeak a word for him: there is no way, then, but, jailor, take the priſoner.

Branch 5. If Chriſt makes interceſſion, then we have nothing to do with other interceſſors. The church of Rome diſtinguiſheth between mediators of redemption and interceſſion, and ſay, the angels do not redeem us, but intercede for us: and pray to them: but Chriſt only can intercede for us *ex officio*. God hath conſecrated him an high-prieſt, Heb. v. 9. 'Thou art a prieſt for ever.' Chriſt intercedes *vi pretii*, in the virtue of his blood, he pleads his merits to his Father; the angels have no merits to bring to God, therefore can be no interceſſors for us; whoever is our advocate muſt be our propitiation to pacify God, 1 John ii. 1. 'We have an advocate with the Father, *v.* 2. And he is our propitiation.' The angels cannot be our propitiation, therefore not our advocates.

2d Uſe of trial. How ſhall we know that Chriſt intercedes for us? They have little ground to think Chriſt prays for them, who never pray for themſelves: well, but how ſhall we know?

Anſ. 1. If Chriſt be praying for us, then his Spirit is praying in us, Gal. iv. 6. 'He hath ſent forth his Spirit into your heart, crying, Abba, Father;' and Rom. viii. 26. the Spirit helps us with ſighs and groans; not only with gifts but groans. We need not climb up into the firmament to ſee if the ſun be there, we may ſee the beauty of it upon the earth; ſo we need not go up into heaven to ſee if Chriſt be there interceding for us; let us look into our hearts, if they are quickened and inflamed in prayer, and we can cry, Abba, Father: By this interceding of the Spirit within us, we may know Chriſt is interceding above for us.

Anſ. 2. If we are given to Chriſt then he intercedes for us, John xvii. 9. 'I pray for them whom thou haſt given me:'

'tis one thing for Chriſt to be given to us, another for us to be given to Chriſt.

Q. *How know you that?*

Anſ. If thou art a believer, then thou art one given to Chriſt, and he prays for thee: faith is an act of recumbency, we do reſt on Chriſt, as the ſtones in the building reſt upon the corner-ſtone. Faith throws itſelf into Chriſt's arms; it ſaith, Chriſt is my prieſt, his blood is my ſacrifice, his divine nature is my altar, and here I reſt. This faith is ſeen by the effects of it, a refining work, and a reſigning work: it purifies the heart, and there is the refining work; it makes a deed of gift to Chriſt, it gives up its uſe, its love to him, 1 Cor. vi. 19. there is the reſigning work of faith. Theſe that believe are given to Chriſt, and have a part in his prayer, John xvii. 20. 'Nor do I pray for theſe alone, but for all them that ſhall believe on me.'

3d Uſe of exhortation. Branch 1. It ſtirs us up to ſeveral duties: 1. If Chriſt appears for us in heaven, then we muſt appear for him upon earth: Chriſt is not aſhamed to carry our names on his breaſt, and ſhall we be aſhamed of his truth? Doth he plead our cauſe, and ſhall we not ſtand up in his cauſe? What a mighty argument is this to ſtand up for the honour of Chriſt in times of apoſtaſy? Chriſt is interceding for us: doth he preſent our names in heaven, and ſhall not we profeſs his name on earth:

Branch 2. If Chriſt lays out all his intereſt for us at the throne of grace, we muſt lay out all our intereſt for him, Phil. i. 20. 'That Chriſt may be magnified.' Trade your talents for Chriſt's glory; there's no man but hath ſome talent to trade, one parts, another eſtate: Oh trade for Chriſt's glory! ſpend and be ſpent for him: let your head ſtudy for Chriſt, your hands work for Chriſt, your tongue ſpeak for him; if Chriſt be an advocate for us in heaven, we muſt be factors for him on earth, every one in his ſphere muſt act vigorouſly for Chriſt.

Branch 3. Believe in this glorious interceſſion of Chriſt! That he now intercedes for us, and that for his ſake God will accept us: in the text, 'Who maketh interceſſion for us.' If we believe not, we diſhonour Chriſt's interceſſion. If a poor ſinner may not go to Chriſt as his High-prieſt, believing in his interceſſion, then are we Chriſtians in a worſe condition under the goſpel, than the Jews were under the law: they, when they had ſinned, had their high-prieſt to make atonement; and ſhall not we have our high-prieſt? is not Chriſt our Aaron, who preſents his blood and incenſe before the mercy-ſeat? O look up by faith to Chriſt's interceſſion! Chriſt did not only pray for his diſciples and apoſtles, but for the weakeſt believer.

Branch 4. Love your interceſſor, 1 Cor. xvi. 22. 'If any man love not the Lord Jeſus Chriſt, let him be Anathema.' Kind-

neſs invites love; had you a friend at court, who, when you were queſtioned for delinquency or debt, ſhould plead with the judge for you, and bring you off your troubles, would you not love that friend? So it is here, how oft doth Satan put in his bills againſt us in the court? Now Chriſt is at the judge's hand, he ſits at his Father's right hand, ever to plead for us, and to make our peace with God: O how ſhould our hearts be fired with love to Chriſt! Love him with a ſincere and ſuperlative love, above eſtate, relation; *Bern. Pluſquam tua, tuos.* And our fire of love ſhould be as fire on the altar, never to go out, Lev. vi. 13.

4th Uſe, of comfort to believers. Chriſt is at work for you in heaven, he makes interceſſion for you. Oh! but I am afraid Chriſt does not intercede for me.

Q. *I am a ſinner; who doth Chriſt intercede for?*

Anſ. Iſa. liii. 12. 'He made interceſſion for the tranſgreſſors.' Did Chriſt open his ſides for thee, and will he not open his mouth to plead for thee?

Q. *But I have offended my high-prieſt, by diſtruſting his blood, abuſing his love, grieving his Spirit; and will he ever pray for me?*

Anſ. Which of us may not ſay ſo? But, Chriſtian, doſt thou mourn for unbelief? Be not diſcouraged, thou mayeſt have a part in Chriſt's prayer. Numb. xvi. 'The congregation murmured againſt Aaron;' yet, though they had ſinned againſt their high-prieſt, *ver.* 46. 'Aaron ran in with his cenſer, and ſtood between the dead and the living.' If ſo much bowels in Aaron, who was but a type of Chriſt, how much more bowels are in Chriſt, who will pray for them who have ſinned againſt their high-prieſt? Did not he pray for them that crucified him, 'Father, forgive them?'

Q. *But I am unworthy; what am I, that Chriſt ſhould intercede for me?*

Anſ. The work of Chriſt's interceſſion is a work of free grace; Chriſt's praying for us, is from his pitying of us; Chriſt looks not at our worthineſs, but our wants.

Q. *But I am followed with ſad temptations?*

Anſ. But, though Satan tempts, Chriſt prays, and Satan ſhall be vanquiſhed; though thou mayeſt loſe a ſingle battle, yet not the victory: Chriſt prays that thy faith fail not; therefore, Chriſtians, ſay, 'Why art thou caſt down, O my ſoul?' Chriſt intercedes, it is man that ſins, it is God that prays: the Greek word for advocate, ſignifies comforter. This is a ſovereign comfort, Chriſt makes interceſſion.

CHRIST'S KINGLY OFFICE.

Q. XXVI. *HOW doth Chriſt execute the office of a king?*

A. In ſubduing us to himſelf, in ruling and defending us, and in reſtraining and conquering all his and our enemies.

Now of Chriſt's regal office, Rev. xix. 16. 'And he hath on his veſture, and on his thigh, a name written, King of kings, and Lord of lords.'

Jeſus Chriſt is of mighty renown, he is a king; he hath a kingly title, 'High and Mighty,' Iſa. lvii. 15. 2. He hath his *inſignia regalia* his enſigns of royalty, *corona eſt inſigne regiæ poteſtatis:* His crown, Rev. vi. 2. His ſword, Pſalm xlv. 3. 'Gird thy ſword upon thy thigh.' His ſceptre, Heb. i. 8. 'A ſceptre of righteouſneſs is the ſceptre of thy kingdom.' 3. His *eſcutcheon*, or coat-armour; he gives the lion in his arms, Rev. v. 5. 'The lion of the tribe of Judah.' And he is, the text ſaith, 'King of kings.' He hath a pre-eminence of all other kings, he is called, 'the Prince of the kings of the earth,' Rev. i. 5. He muſt needs be ſo, for, 'by him kings reign,' Prov. viii. 15. They hold their crowns by immediate tenure from this great king. Chriſt infinitely outvies all other princes; he hath the higheſt throne, the largeſt dominions, and the longeſt poſſeſſion, Heb. i. 8. 'Thy throne, O God, is for ever and ever.' Chriſt hath many heirs, but no ſucceſſors. Well may he be called King of kings, for he hath an unlimited power; the power of other kings is limited, but Chriſt's power is unlimited, Pſal. cxxxv. 6. 'Whatſoever he pleaſed, that did he, in heaven and earth, and in the ſea.' Chriſt's power is as large as his will. The angels take the oath of allegiance to him, Heb. i. 6. 'Let all the angels of God worſhip him.'

Q. *How Chriſt comes to be King?*

A. Not by uſurpation, but legally? Chriſt holds his crown by immediate tenure from heaven. God the Father hath decreed him to be king, Pſal. ii. 5, 6. 'I have ſet my king upon my holy hill: I will declare the decree.' God hath anointed and ſealed him to his regal office, John vi. 27. 'Him hath God the Father ſealed.' God hath ſet the crown upon his head.

Q. *In what ſenſe is Chriſt king?*

A. Two ways, 1. In reference to his people. And, 2. In reference to his enemies.

1. In reference to his people: (1.) To govern them. It was propheſied of Chriſt before he was born, Mat. ii. 6. 'And thou, Bethlehem, art not the leaſt among the princes of Judah;

for out of thee ſhall come a governor that ſhall rule my people Iſrael.' It is a vain thing for a king to have a crown on his head, unleſs he have a ſceptre in his hand to rule.

Q. *Where doth Chriſt rule?*

A. His kingdom is ſpiritual: He rules in the hearts of men. He ſets up his throne where no other king doth, he rules the will and affections, his power binds the conſcience: he ſubdues men's luſts, Mic. vii. 19. 'He will ſubdue our iniquities.'

Q. *What doth Chriſt rule by?*

A. By *law*, and by *love*; 1. He rules by law. It is one of the *jura regalia*, the flowers of the crown to enact laws; Chriſt as king makes laws, and by his laws he rules: the law of faith, 'believe in the Lord Jeſus;' the law of ſanctity, 1 Pet. i. 15. 'Be ye holy in all manner of converſation.' Many would admit Chriſt to be their advocate to plead for them, but not their king to rule them.

2. He rules by love: he is a king full of mercy and clemency; as he hath a ſceptre in his hand, ſo an olive branch of peace in his mouth. Though he be the Lion of the tribe of Judah for majeſty, yet the Lamb of God for meekneſs. His regal rod hath honey at the end of it. He ſheds abroad his love into the hearts of his ſubjects; he rules them with promiſes as well as precepts. This makes all his ſubjects become volunteers; they are willing to pay their allegiance to him, Pſal. cx. 3. 'Thy people ſhall be a willing people.'

(2.) Chriſt is a king to defend his people: as Chriſt hath a ſceptre to rule them, ſo a ſhield to defend them, Pſ. iii. 3. 'Thou, O Lord, art a ſhield for me.' When Antiochus did rage furiouſly againſt the Jews, he took away the veſſels of the Lord's houſe, ſet up an idol in the temple; then this great king, called Michael, did ſtand up for them to defend them, Dan. xii. 1. Chriſt preſerves his church as a ſpark in the ocean, as a flock of ſheep among wolves. That the ſea ſhould be higher than the earth, and yet not drown it, is a wonder: ſo, that the wicked ſhould be ſo much higher than the church in power, and not devour it, is, becauſe Chriſt hath this inſcription on his veſture and his thigh, KING OF KINGS; Pſ. cxxiv. 2. 'If it had not been the Lord, who was on our ſide, they had ſwallowed us up.' They ſay, lions are *inſomnes*, they have little or no ſleep; it is true of the Lion of the tribe of Judah, he never ſlumbers nor ſleeps, but watcheth over his church to defend it: Iſa. xxvii. 2, 3. 'Sing ye unto her, a vineyard of red wine; I the Lord do keep it, leſt any hurt it, I will keep it night and day.' If the enemies deſtroy the church, it muſt be at a time when it is neither night nor day, for Chriſt keeps it day and night. Chriſt is ſaid to carry his church, as the eagle her young ones upon her wings, Exod. xix. 4. The

arrow must first hit the eagle before it can hurt the young ones, and shoot through her wings: the enemies must first strike through Christ, before they can destroy his church. Let the wind and storms be up, and the church almost covered with waves, yet Christ is in the ship of the church, and so long there is no danger of shipwreck. Nor will Christ only defend his church, as he is king, but deliver it, 2 Tim. iv. 17. 'He delivered me out of the mouth of the lion,' viz. Nero. 2 Cor. xi. 14. 'The Lord saved them by a great deliverance.' Sometimes Christ is said to command deliverance, Ps. lxiv. 4. Sometimes to create deliverance, Isa. xlv. 18. Christ as a king commands deliverance, and as a God creates it. And deliverance shall come in his time. Isa. lx. 22. 'I the Lord will hasten it in his time.'

Q. When is the time that this King will deliver his people?

A. When the hearts of his people are humblest, when their prayers are ferventest, when their faith is strongest, when their forces are weakest, when their enemies are highest, now is the usual time that Christ puts forth his kingly power in their deliverance, Isa. xxxiii. 2, 8, 9.

3. Christ is a king to reward his people, there's nothing lost by serving this king: 1. He rewards his subjects in this life: 1st, He gives them inward peace and joy; a bunch of grapes by the way; and oftentimes riches and honour. 'Godliness hath the promise of this life,' 1 Tim. iv. 8. These are, as it were, the saints vails. But besides the great reward is to come, 'An eternal weight of glory,' 2 Cor. iv. 17. Christ makes all his subjects kings, Rev. ii. 10. 'I will give thee a crown of life.' This crown will be full of jewels, and it will 'never fade,' 1 Pet. v. 5.

2. Christ is a king in reference of his enemies, in subduing and conquering them: he pulls down their pride, befools their policy, restrains their malice. That stone cut out of the mountain without hands, which smote the image, Dan. ii. 34. was an emblem, saith Austin, of Christ's monarchical power, conquering and triumphing over his enemies. Christ will make his enemies his footstool, Ps. cx. 1. He can destroy them with ease, 2 Chron. xiv. 11. 'It is nothing for thee, Lord, to help.' He can do it with weak means, without means. He can make the enemies destroy themselves; he set the Persians against the Grecians: and, 2 Chron. xx. 22. the children of Ammon helped to destroy one another. Thus Christ is king in vanquishing the enemies of his church.

This is a great ground of comfort to the church of God in the midst of all the combinations of the enemy, 'Christ is king;' and he can not only bound the enemies power, but break it. The church hath more with her, than against her,

he hath Emmanuel on her ſide, even that great KING to whom all knees muſt bend.

Chriſt is called 'a man of war,' Exod. xv. 3. he underſtands all the policy of chivalry; he is deſcribed with ſeven eyes and ſeven horns, Rev. v. 6. The ſeven eyes are to diſcern the conſpiracies of his enemies, and the ſeven horns are to puſh and vex his enemies.

Chriſt is deſcribed with a crown and a bow, Rev. vi. 2. 'He that ſat on the white horſe had a bow, and a crown was given unto him, and he went forth conquering and to conquer.' A crown is an enſign of his kingly office, and the bow is to ſhoot his enemies to death.

Chriſt is deſcribed with a veſture dipt in blood, Rev. xix. 13. He hath a golden ſceptre to rule his people, but an iron rod to break his enemies, Rev. xvii. 12, 14. 'The ten horns thou ſaweſt are ten kings; theſe ſhall make war with the Lamb, but the Lamb ſhall overcome them; for he is the King of kings.' The enemies may ſet up their ſtandard, but Chriſt will ſet up his trophies at laſt, Rev. xiv. 18, 19. 'And the angel gathered the vine of the earth, and caſt it into the great wine-preſs of the wrath of God, and the wine-preſs was trodden, and blood came out of the wine-preſs.' The enemies of Chriſt ſhall be but as ſo many cluſters of ripe grapes, to be caſt into the great wine-preſs of the wrath of God, and to be trodden by Chriſt till their blood came out. Chriſt will at laſt come off victor, and all his enemies ſhall be put under his feet; *gaudeo quod Chriſtus Dominus eſt alioqui deſperaſſem*, "I am glad Chriſt reigns, elſe I ſhould have deſpaired:" ſaid Miconius in an epiſtle to Calvin.

Uſe 1. *Branch* 1. See hence, it is no diſparagement to ſerve Chriſt: he is a king, and it is no diſhonour to be employed in a king's ſervice. Some are apt to reproach the ſaints for their piety; they ſerve the Lord Chriſt, he who hath this inſcription upon his veſture, KING OF KINGS. Theodoſius thought it a greater honour to be a ſervant of Chriſt, than the head of an empire, *Servire eſt regnare.* Chriſt's ſervants are called veſſels of honour, 2 Tim. ii. 21. and a royal nation, 1 Pet. ii. 9. Serving of Chriſt ennobles us with dignity: it is a greater honour to ſerve Chriſt, than to have kings ſerve us.

Branch 2. If Chriſt be king, it informs us, that all matters of fact muſt one day be brought before him. Chriſt hath *Jus vitæ et necis*, the power of life and death in his hand, John v. 22. 'The Father hath committed all judgment to the Son.' He who once hung upon the croſs, ſhall ſit upon the bench of judicature: kings muſt come before him to be judged; they who once ſat upon the throne, muſt appear at the bar. God hath committed all judgment to the Son, and Chriſt is the high-

eſt court of judicature; if this king once condemns men, there is no appeal to any other court.

Branch 3. See whither we are to go, when we are foiled by corruption; go to Chriſt, he is king; deſire him, by his kingly power, to ſubdue thy corruptions, to bind theſe kings with chains, Pſ. cxlix. 8. We are apt to ſay of our ſins, 'Theſe ſons of Zeruiah will be ſtrong for us:' we ſhall never overcome this pride and infidelity: ay, but go to Chriſt, he is king; though our luſts are too ſtrong for us, yet not for Chriſt to conquer: he can by his Spirit break the power of ſin. Joſhua, when he had conquered five kings, cauſed his ſervants to ſet their feet on the necks of thoſe kings; ſo Chriſt can and will ſet his feet on the necks of our luſts.

2d Uſe, of caution: Is Chriſt King of kings? Let all great ones take heed how they employ their power againſt Chriſt: Chriſt gives them their power, and if this power ſhall be made uſe of for the ſuppreſſing of his kingdom, and ordinances, their account will be heavy. God hath laid the key of Government upon Chriſt's ſhoulders, Iſa. ix. 7. and to go to oppoſe Chriſt in his kingly office, it is as if the thorns ſhould ſet themſelves in battalia againſt the fire, or a child fight with an archangel. Chriſt's ſword on his thigh is able to avenge all his quarrels: it is not good to ſtir a lion; let no man provoke the 'Lion of the tribe of Judah, whoſe eyes are as a lamp of fire, and the rocks are thrown down by him,' Nah. i. 6. 'He ſhall cut off the ſpirit of princes,' Pſal. lxxvi. 12.

Uſe 3. If Chriſt be a great king, ſubmit to him. Say not, as thoſe Jews, 'We have no king but Cæſar,' no king but our luſts. This is to chuſe the bramble to rule over you, and 'out of the bramble will come forth a fire,' Judg. ix. Submit to Chriſt willingly: all the devils in hell ſubmit to Chriſt, but it is againſt their will; they are his ſlaves, not his ſubjects. Submit cheerfully to Chriſt's perſon and his laws. Many would have Chriſt their Saviour, but not their Prince: ſuch as will not have Chriſt to be their king to rule them, ſhall never have his blood to ſave them. Obey all Chriſt's princely commands; if he commands love, humility, good works, be as the needle which points which way ſoever the loadſtone draws.

Branch 2. Let ſuch admire God's free grace, who were once under the power and tyranny of Satan, and now Chriſt hath made them, of ſlaves, to become the ſubjects of his kingdom. Chriſt did not need ſubjects, he hath legions of angels miniſtering to him; but in his love, he hath honoured you to make you his ſubjects. O how long was it ere Chriſt could prevail with you to come under his banner! how much oppoſition did he meet with, ere you would wear this Prince's colours? But at laſt omnipotent grace overcame you. When Peter was ſleep-

ing between two ſoldiers, an angel came and beat off his chains, Acts xii. 7. ſo, when thou wert ſleeping in the devil's arms, that Chriſt ſhould, by his Spirit, ſmite thy heart, and cauſe the chains of ſin to fall off, and make thee a ſubject of his kingdom: O admire free grace! Thou who art a ſubject of Chriſt, art ſure to reign with Chriſt for ever.

CHRIST'S HUMILIATION IN HIS INCARNATION.

1 Tim. iii. 16. *Great is the myſtery of Godlineſs, God manifeſt in the fleſh.*

Q. XXVII. *WHEREIN did Chriſt's humiliation conſiſt?*

Anſ. In his being born, and that in a low condition, made under the law, undergoing the miſeries of this life, the wrath of God, and the curſed death of the croſs.

Chriſt's humiliation conſiſted in his incarnation, his taking fleſh, and being born. It was real fleſh Chriſt took: not the image of a body (as the Manichees erroneouſly held) but a true body; therefore Chriſt is ſaid to be 'made of a woman,' Gal. iv. 4. As the bread is made of the wheat, and the wine is made of the grape; ſo Chriſt is made of a woman, his body was part of the fleſh and ſubſtance of the virgin. This is a glorious myſtery, 'God manifeſt in the fleſh.' In the creation, man was made in God's image; in the incarnation, God was made in man's image.

Q. *How came it about that Chriſt was made fleſh?*

Anſ. It was by his Father's ſpecial deſignation, Gal. iv. 4. God ſent forth his Son made of a woman.' God the Father did, in a ſpecial manner, appoint Chriſt to be incarnate; which ſhews how needful a call is, to any buſineſs of weight and importance: to act without a call, is to act without a bleſſing. Chriſt himſelf would not be incarnate, and take upon him the work of a Mediator till he had a call. 'God ſent forth his Son made of a woman.'

Q. *But was there no other way for the reſtoring of fallen man but this, that God ſhould take fleſh?*

Anſ. We muſt not aſk a reaſon of God's will; it is dangerous to pry into God's ark: we are not to diſpute but adore. The wiſe God ſaw this the beſt way for our redemption, that Chriſt ſhould be incarnate; it was not fit for any to ſatisfy God's juſtice, but man; none could do it but God; therefore, Chriſt being both God and man, he is the fitteſt to undertake this work of redemption.

Q. *Why was Chriſt born of a woman?*

Anſ. 1. That God might fulfil that promiſe, Gen. iii. 15. 'The ſeed of the woman ſhall break the ſerpent's head.' 2. Chriſt was born of a woman that he might roll away that reproach from the woman, which ſhe had contracted by being ſeduced by the ſerpent. Chriſt, in taking his fleſh from the woman, hath honoured her ſex; that as at the firſt the woman had made man a ſinner, ſo now, to make him amends, ſhe ſhould bring him a Saviour.

Q. *Why was Chriſt born of a virgin?*

Anſ. 1. For decency: it became not God to have any mother but a maid, and it became not a maid to have any other ſon but a God.

2. For neceſſity: Chriſt was to be an high-prieſt, moſt pure and holy. Had he been born after the ordinary courſe of nature, he had been defiled; (all that ſpring out of Adam's loins have a tincture of ſin) but, that 'Chriſt's ſubſtance might remain pure and immaculate,' he was born of a virgin.

3. To anſwer the type. Melchiſedec was a type of Chriſt; he is ſaid to be 'without father and without mother.' Chriſt being born of a virgin, anſwered the type: he was without father and without mother: without mother as he was God, without father, as he was man.

Q. *How could Chriſt be made of the fleſh and blood of a virgin yet without ſin? The pureſt virgin that is, her ſoul is ſtained with original ſin.*

Anſ. This knot the ſcripture unties, Luke i. 35. 'The Holy Ghoſt ſhall come upon thee, and overſhadow thee: therefore that holy thing, which ſhall be born of thee, ſhall be called the Son of God.' 'The Holy Ghoſt ſhall come upon thee,' that is, the Holy Ghoſt did conſecrate and purify that part of the virgin's fleſh whereof Chriſt was made. As the alchymiſt extracts and draws away the droſs from the gold, ſo the Holy Ghoſt did refine and clarify that part of the virgin's fleſh ſeparating it from ſin. Though the virgin Mary herſelf had ſin, yet, that part of the fleſh, whereof Chriſt was made, was without ſin; otherwiſe it muſt have been an impure conception.

Q. *What is meant by the power of the Holy Ghoſt overſhadowing the virgin?*

Anſ. Baſil ſaith, "It was the Holy Ghoſt's bleſſing the fleſh of that virgin, whereof Chriſt was formed." But there is a further myſtery in it; the Holy Ghoſt having framed Chriſt in the virgin's womb, did, in a wonderful manner, unite Chriſt's human nature to his divine, and ſo of both made one perſon. This is a myſtery, which the angels pry into with adoration.

Q. *When was Chriſt incarnate?*

Anſ. In the fulneſs of time, Gal. iv. 4. 'When the fulneſs of time was come, God ſent forth his Son made of a woman.'

By the fulneſs of time, we muſt underſtand *tempus a patre praefinitum*; ſo Ambroſe, Luther, *Corn. a Lap.* the determinate time that God had ſet. More particularly, this fulneſs of time was when all the prophecies of the coming of the Meſſiah were accompliſhed; and all legal ſhadows and figures, whereby he was typified, were abrogated: 'in the fulneſs of time God ſent his Son.' And, by the way, obſerve, this may comfort us, in regard of the church of God, though at preſent we do not ſee that peace and purity in the church, as we could deſire, yet in the fulneſs of time, when God's time is come, and mercy is ripe, then ſhall deliverance ſpring up, and God will come riding upon the chariots of ſalvation: 'When the fulneſs of time was come, then God ſent forth his Son made of a woman.'

Q. *Why was Jeſus Chriſt made fleſh?*

Anſ. 1. The *cauſa prima*, and impulſive cauſe, was free grace; it was love in God the Father to ſend Chriſt, and love in Chriſt that he came to be incarnate. Love was the intrinſical motive. Chriſt is God-man, becauſe he is a lover of man. Chriſt came out of pity and indulgence to us; *non merita noſtra, ſed miſera noſtra*, Aug. Not our deſerts, but our miſery made Chriſt take fleſh. Chriſt's taking fleſh, was a plot of free grace, and a pure deſign of love. God himſelf, though Almighty, was overcome with love. Chriſt incarnate is nothing but love covered with fleſh. Chriſt's aſſuming our human nature, as it was a maſter-piece of wiſdom, ſo a monument of free-grace.

2. Chriſt took our fleſh upon him, that he might take our ſins upon him. He was, ſaith Luther, *maximus peccatur*, the greateſt ſinner, having the weight of the ſins of the whole world lying upon him. He took our fleſh that he might take our ſins, and ſo appeaſe God's wrath.

3. Chriſt took our fleſh, that he might make the human nature appear lovely to God, and the divine nature appear lovely to man.

(1.) That he might make the human nature lovely to God. Upon our fall from God, our nature became odious to him; no vermin is ſo odious to us, as the human nature was to God. When once our virgin nature was become ſinful, it was like fleſh impoſthumated, or running into ſores, loathſome to behold: ſuch was our nature, when corrupt, odious to God, he could not endure to look upon us. Now, Chriſt taking our fleſh, makes this human nature appear lovely to God. As when the ſun ſhines on the glaſs, it caſts a bright luſtre, ſo Chriſt being clad with our fleſh makes the human nature ſhine, and appear amiable in God's eyes.

(2.) As Chriſt being clothed with our fleſh, makes the human nature appear lovely to God, ſo he makes the divine nature ap-

pear lovely to man.' The pure Godhead is terrible to behold, we could not ſee it and live: but Chriſt clothing himſelf with our fleſh, makes the divine nature more amiable and delightful to us. Now we need not be afraid to look upon God, ſeeing him thro' Chriſt's human nature. It was a cuſtom of old among the ſhepherds, they were wont to clothe themſelves with ſheep-ſkins, to be more pleaſing to the ſheep; ſo Chriſt clothed himſelf with our fleſh, that the divine nature may be more pleaſing to us. The human nature is a glaſs, through which we may ſee the love and wiſdom, and glory of God clearly repreſented to us. Through the lantern of Chriſt's humanity, we may behold the light of the Deity ſhining. Chriſt being incarnate, he makes the ſight of the Deity not formidable, but delightful to us.

4. Jeſus Chriſt united himſelf to man, 'that man might be drawn nearer to God.' God before was an enemy to us, by reaſon of ſin; but Chriſt taking our fleſh, doth mediate for us, and bring us into favour with God. As when a king is angry with a ſubject, the king's ſon marries the daughter of this ſubject, and ſo mediates for this ſubject, and brings him into favour with the king again: So, when God the Father was angry with us, Chriſt married himſelf to our nature, and now mediates for us with his Father, and brings us to be friends again, and now God looks upon us with a favourable aſpect. As Joab pleaded for Abſalom, and brought him to king David, and David kiſſed him, ſo doth Jeſus Chriſt ingratiate us into the love and favour of God. Therefore he may well be called a peace-maker, having taken our fleſh upon him, and ſo made peace between us and his angry Father.

Uſe 1. *Branch* 1. See here, as in a glaſs, the infinite love of God the Father, and when we had loſt ourſelves by ſin, then God in the riches of his grace, did ſend forth his Son made of a woman to redeem us. And behold the infinite love of Chriſt, that he was willing thus to condeſcend to take our fleſh. Surely the angels would have diſdained to have taken our fleſh, it would have been a diſparagement to them. What king would be willing to wear ſackcloth over his cloth of gold? but Chriſt did not diſdain to take our fleſh. O the love of Chriſt! had not Chriſt been made fleſh, we had been made a curſe; had not he been incarnate, we had been incarcerate, and had been for ever in priſon. Well might an angel be the herald to proclaim this joyful news of Chriſt's incarnation, Luke ii. 10. 'Behold I bring you good tidings of great joy; for unto you is born this day a Saviour which is Chriſt the Lord.' The love of Chriſt in being incarnate, will the more appear if we conſider;

1. Whence Chriſt came. He came from heaven, and from the richeſt place in heaven, his Father's boſom, that hive of ſweetneſs.

2. To whom Chriſt came. Was it to his friends? No, he came to ſinful man. Man that had defaced his image, abuſed his love; man who was turned rebel; yet he came to man, reſolving to conquer obſtinacy with kindneſs. If he would come to any, why not to the angels that fell? Heb. ii. 16. 'He in no wiſe took upon him the nature of angels.' The angels are of a more noble extract, more intelligible creatures, more able for ſervice; ay, but behold the love of Chriſt, he came not to the fallen angels, but to mankind. Among the ſeveral wonders of the loadſtone, this is not the leaſt, that it will not draw gold or pearl, but deſpiſing theſe, it draws the iron to it, one of the moſt inferior metals; thus Chriſt leaves the angels, thoſe noble ſpirits, the gold and the pearl, and he comes to poor ſinful man, and draws him into his embraces.

3. In what manner he came. He came not in the majeſty of a king, attended with his life-guard, but he came poor: not like the heir of heaven, but like one of an inferior deſcent. The place he was born in was poor: not the royal city Jeruſalem, but Bethlehem, a poor obſcure place. He was born in an inn, and a manger was his cradle, the cobwebs his curtains, the beaſts his companions; he deſcended of poor parents. One would have thought, if Chriſt would have come into the world, he would have made choice of ſome queen or perſonage of honour to have deſcended from: but he comes of mean obſcure parents; that they were poor, appears by their offering, Luke ii. 24. 'A pair of turtle-doves,' which was the uſual offering of the poor, Lev. xii. 8. Chriſt was ſo poor, that when he wanted money, he was fain to work a miracle for it, Matth. xvii. 27. He, when he died, made no will. He came into the world poor.

4. Why he came. That he might take our fleſh, and redeem us; that he might inſtate us into a kingdom. He was poor, that he might make us rich, 2 Cor. viii. 9. He was born of a virgin, that he might be born of God. He took our fleſh, that he might give us his Spirit. He lay in the manger, that we might lie in paradiſe. He came down from heaven, that he might bring us to heaven. And what was all this but love? If our hearts be not rocks, this love of Chriſt ſhould affect us: behold love that paſſeth knowledge! Eph. iii. 19.

Branch 2. See here the wonderful humility of Chriſt: Chriſt was made fleſh, *O ſanctu humilitas, tu filiam Dei deſcendere feciſti in uterum, Mariæ Virginis*, Auſtin. That Chriſt ſhould clothe himſelf with our fleſh, a piece of that earth which we tread upon; O infinite humility! Chriſt's taking our fleſh, was one of the loweſt ſteps of his humiliation. Chriſt did humble himſelf more in lying in the Virgin's womb, than in hanging upon the croſs. It was not ſo much for man to die, but for

God to become man, that was the wonder of humility, Phil. ii. 7. 'He was made in the likeneſs of man.' For Chriſt to be made fleſh, was more humility, than for the angels to be made worms. Chriſt's fleſh is called a vail, Hebrews x. 20. 'Through the vail,' that is, his fleſh, Chriſt's wearing our fleſh, vailed his glory. For him to be made fleſh, who was equal with God, O humility! Phil. ii. 6. 'Who being in the form of God, thought it no robbery to be equal with God.' He ſtood upon even ground with God, he was co-eſſential and con-ſubſtantial with his Father, as Auſtin and Cyril, and the council of Nice expreſs it; yet, for all this, he takes fleſh. Chriſt ſtript himſelf of the robes of his glory, and covered himſelf with the rags of our humanity. If Solomon did ſo wonder that God ſhould dwell in the temple, which was enriched and hung with gold, how may we wonder that God ſhould dwell in man's weak and frail nature? Nay, which is yet more humility, Chriſt not only took our fleſh, but took it when it was at the worſt, under diſgrace; as if a ſervant ſhould wear a nobleman's livery, when he is impeached of high treaſon. Nay, beſides, Chriſt took all the infirmities of our fleſh. There are two ſorts of infirmities! Such as are ſinful without pain, or ſuch as are painful without ſin. The firſt of theſe infirmities Chriſt did not take upon him, ſinful infirmities, to be covetous or ambitious, Chriſt never took theſe upon him: But Chriſt took upon him painful infirmities; as, 1. Hunger, Matth. xxi. 18. He came to the fig-tree, and would have eaten. 2. Wearineſs; as when he ſat on Jacob's well to reſt him, John iv. 6. 3. Sorrow, Matth. xxvi. 38. 'My ſoul is exceeding ſorrowful, even unto death.' It was a ſorrow guided with reaſon, not diſturbed with paſſion. 4. Fear, Heb. v. 7. 'He was heard in that he feared.' Nay, yet a further degree of Chriſt's humility, he not only was made fleſh, but in the likeneſs of ſinful fleſh, 'He knew no ſin, yet he was made ſin,' 2 Cor. v. 21. He was like a ſinner; he had all ſin laid upon him, but no ſin lived in him. Iſa. liii. 12. 'He was numbered among tranſgreſſors.' He who was numbered among the perſons of the Trinity, he is ſaid to bear the 'ſins of many,' Heb. ix. 28. Now, this was the loweſt degree of Chriſt's humiliation: For Chriſt to be reputed as a ſinner, never ſuch a pattern of humility. That Chriſt, who would not endure ſin in the angels, ſhould himſelf endure to have ſin imputed to him, it is the moſt amazing humility that ever was.

From all this learn to be humble. Doſt thou ſee Chriſt humbling himſelf, and art thou proud? 'Tis the humble ſaint that is Chriſt's picture. Chriſtians, be not proud of your fine feathers: 1. Haſt thou an eſtate! be not proud, the earth thou treadeſt on is richer than thou: it hath mines of gold and ſilver in the bowels of it. 2. Haſt thou beauty? be not proud: it

is but air and duſt mingled. 3. Haſt thou ſkill and parts? be humble: Lucifer hath more knowledge than thou. 4. Haſt thou grace? be humble: thou haſt it not of thy own growth, it is borrowed. Were it not folly to be proud of a ring that is lent? 1 Cor. iv. 7. Thou haſt more ſin than grace, ſpots than beauty. O look on Chriſt, this rare pattern, and be humbled! It is an unſeemly ſight to ſee God humbling himſelf, and man exalting himſelf; to ſee an humble Saviour, and a proud ſinner. God hates the very reſemblance of pride, Lev. ii. 11. He would have no honey in the ſacrifice. Indeed leaven is ſour; but why no honey? becauſe, when honey is mingled with meal or flour, it makes the meal to riſe and ſwell; therefore no honey. God hates the reſemblance of the ſin of pride; better want parts, comforts of Spirit, than humility. *Si Deus ſuperbientibus angelis non pepercit:* If God, ſaith Auſtin, ſpared not the angels, when they grew proud, will he ſpare thee, who art but duſt and rottenneſs?

Branch 3. Behold here a ſacred riddle or paradox; 'God manifeſt in the fleſh.' The text calls it a myſtery. That man ſhould be made in God's image, was a wonder; but that God ſhould be made in man's image, is a greater wonder. That the Ancient of days ſhould be born, that he who thunders in the heaven ſhould cry in the cradle: *Qui tonitruat in cœlis, clamat in cunabulis; qui regit ſidera, fugit ubera;* that he who rules the ſtars, ſhould ſuck the breaſt; that a virgin ſhould conceive, that Chriſt ſhould be made of a woman, and of that woman which himſelf made; that the branch ſhould bear the vine; that the mother ſhould be younger than the child ſhe bare, and the child in the womb bigger than the mother; that the human nature ſhould not be God, yet one with God: this was not only *mirum* but *miraculum*. Chriſt taking fleſh is a myſtery we ſhall never fully underſtand till we come to heaven, when our light ſhall be clear, as well as our love perfect.

Branch 4. From hence, 'God manifeſt in the fleſh, Chriſt born of a virgin,' a thing not only ſtrange in nature, but impoſſible, learn, 'That there are no impoſſibilities with God:' God can bring about things which are not within the ſphere of nature to produce; that iron ſhould ſwim, that the rock ſhould guſh out water, that the fire ſhould lick up the water in the trenches, 1 Kings xviii. 28. 'Tis natural for the water to quench the fire, but for the fire to conſume the water, this is impoſſible in the courſe of nature: but God can bring about all this, Jer. xxxii. 27. 'There is nothing too hard for thee.' Zech. viii. 6. 'If it be marvellous in your eyes, ſhould it be marvellous in my eyes? ſaith the Lord.' How ſhould God be united to our fleſh? it is impoſſible to us, but not with God; he can do what tranſcends reaſon, and exceeds faith. He

would not be our God, if he could not do more than we can think, Eph. iii. 20. He can reconcile contraries. How apt are we to be diſcouraged with ſeeming impoſſibilities? How do our hearts die within us, when things go croſs to our ſenſe and reaſon? We are apt to ſay as that prince, 2 Kings vii. 1, 2. 'If the Lord would make windows in heaven, might this thing be?' It was a time of famine, and now that a meaſure of wheat, which was a good part of a buſhel, ſhould be ſold for a ſhekel, viz. half an ounce of ſilver, how can this be? So, when things are croſs, or ſtrange, God's own people are apt to queſtion, how they ſhould be brought about with ſucceſs? Moſes, who was a man of God, and one of the brighteſt ſtars that ever ſhined in the firmament of God's church, yet he was apt to be diſcouraged with ſeeming impoſſibilities, Numb. xi. 21. 'And Moſes ſaid, the people among whom I am, are ſix hundred thouſand footmen, and thou haſt ſaid, I will give them fleſh, that they may eat for a whole month: ſhall the flocks and herds be ſlain for them to ſuffice them? or ſhall all the fiſh of the ſea be gathered for them, to ſuffice them?' As if he had ſaid, in plain language, he did not ſee how the people of Iſrael, being ſo numerous, could be fed for a month, ver. 23. 'And the Lord ſaid, Is the Lord's hand waxed ſhort?' Surely, that God who brought Iſaac out of a dead womb, and the Meſſiah out of a virgin's womb, what cannot he do? O let us reſt upon the arm of God's power, and believe in him, in the midſt of ſeeming impoſſibilities. Remember, 'there are no impoſſibilities with God.' He can ſubdue a proud heart, He can raiſe a dying church. Chriſt born of a virgin, that wonder-working God that wrought this, can bring to paſs the greateſt ſeeming impoſſibilities.

Uſe 2. *Of exhortation. Branch* 1. Seeing Chriſt took our fleſh, and was born of a virgin, let us labour that he may be ſpiritually born in our hearts. What will it profit us, that Chriſt was born into the world, unleſs he be born in our hearts; that he was united to our nature, unleſs he be united to our perſons? Marvel not that I ſay to you, Chriſt muſt be born again, viz. in our hearts, Gal. iv. 19. 'Till Chriſt be formed in you.' Now, then, try if Chriſt be born in your hearts.

Q. *How ſhall we know that?*

Anſ. 1. There are pangs before the birth; ſo, before Chriſt be born in the heart, there are ſpiritual pangs. Some pangs of conſcience, deep convictions, Acts ii. 37. 'They were pricked at their heart.' I grant the new-birth doth *recipere magis et minus*—all have not the ſame pangs of ſorrow and humiliation, yet all have pangs. If Chriſt be born in thy heart, thou haſt been deeply afflicted for ſin. Chriſt is never born in the heart without pangs. Many thank God they never had any trouble

of ſpirit, they were always quiet; a ſign Chriſt is not yet formed in them.

2. As, when Chriſt was born into the world, he was made fleſh; ſo, if he be born in thy heart, he makes thy heart an heart of fleſh, Ezek. xxxvi. 26. Is thy heart incarnate? before it was a rocky heart and would not yield to God, or take the impreſſions of the word; *durum eſt quod non cedit tactui*; now it is fleſhly and tender, like melted wax, to take any ſtamp of the Spirit. This is a ſign Chriſt is born in our hearts; when they are hearts of fleſh, they melt in tears and in love. What is it the better Chriſt was made fleſh, unleſs he hath given thee an heart of fleſh?

3. Chriſt was conceived in the womb of a virgin; ſo, if he be born in thee, thy heart is a virgin-heart, in reſpect of ſincerity and ſanctity. Art thou purified from the love of ſin? If Chriſt be born in thy heart, it is a *ſanctum ſanctorum*, an holy of holies. If thy heart be polluted with the predominant love of ſin, never think Chriſt is born there; Chriſt will never lie any more in a ſtable. If he be born in thy heart, it is conſecrated by the Holy Ghoſt.

4. If Chriſt be born in thy heart, then it is with thee as in a birth: 1. There is life. Faith is *principium vivens*, it is the vital artery of the ſoul, Gal. ii. 20. 'The life that I live in the fleſh, is by the faith of the Son of God.' 2. There is appetite, 1 Pet. ii. 7. 'As new born babes, deſire the ſincere milk of the word.' The word is like breaſt-milk, pure, ſweet, nouriſhing; the ſoul in which Chriſt is formed, deſires this breaſt-milk. St. Bernard, in one of his ſoliloquies, comforts himſelf with this, That ſure he had the new birth in him, becauſe he found in his heart ſuch ſtrong anhelations and thriſtings after God. 3. Motion. After Chriſt is born in the heart, there is a violent motion; there is ſtriving 'to enter in at the ſtrait gate,' and offering violence to the kingdom of heaven, Matth. xii. 11. By this we may know Chriſt is formed in us. This is the only comfort, that as Chriſt was born into the world, ſo he is born in our hearts; as he was united to our fleſh, ſo he is united to our perſon.

Branch 2. As Chriſt was made in our image, let us labour to be made in his image: Chriſt being incarnate was made like us, let us labour to be made like him. There are three things in which we ſhould labour to be like Chriſt. 1. In diſpoſition. He was of a moſt ſweet diſpoſition *deliciæ humani generis*, Tit. Veſpaſian. He invites ſinners to come to him. He hath bowels to pity us, breaſts to feed us, wings to cover us. He would not break our heart, but with mercy. Was Chriſt made in our likeneſs? let us labour to be made in his likeneſs. Let us be like him in this ſweetneſs of diſpoſition: be not of a mo-

roſe ſpirit. It was ſaid of Nabal, 1 Sam. xxv. 18. 'He is ſuch a ſon of Belial, that a man cannot ſpeak to him.' Some are ſo barbarous, as if they were a-kin to the oſtrich, they are fired with rage, and breathe forth nothing but revenge; like thoſe two men in the goſpel 'poſſeſſed with devils, coming out of the tombs, exceeding fierce,' Matth. viii. 28. Let us be like Chriſt in mildneſs and ſweetneſs. Let us pray for our enemies, and conquer them by love. David's kindneſs melted Saul's heart, 1 Sam. xxiv. 16. A frozen heart will be thawed with the fire of love.

2. Be like Chriſt in grace. He was like us in having our fleſh, let us be like him in having his grace. In three graces we ſhould labour to be like Chriſt: 1. In humility, Phil. ii. 8. 'He humbled himſelf;' he left the bright robes of his glory, to be clothed with the rags of our humanity: a wonder to humility! Let us be like Chriſt in this grace. Humility, ſaith St. Bernard, is *contemptus propriæ excellentiæ*, a contempt of ſelf-excellency, a kind of ſelf-annihilation. This is the glory of a Chriſtian. We are never ſo comely in God's eyes, as when we are black in our own. In this let us be like Chriſt. True religion is to imitate Chriſt. And indeed, what cauſe have we to be humble, if we look within us, about us, below us, above us?

(1.) If we look *intra nos*, within us, here we ſee our ſins repreſented to us in the glaſs of conſcience; luſt, envy, paſſion. Our ſins are like vermin crawling in our ſouls, Job xiii. 23. 'How many are my iniquities?' Our ſins are as the ſands of the ſea for number, as the rocks of the ſea for weight. Auſtin cries out, *Vae mihi, fœcibus peccatorum polluitur templum Domini.*—My heart, which is God's temple, is polluted with ſin.

(2.) If we look *juxta nos*, about us; here is that may humble us. We may ſee other Chriſtians out-ſhining us in gifts and graces, as the ſun out-ſhines the leſſer planets. Others are laden with fruit, perhaps we have but here and there an olive-berry growing, to ſhew that we are of the right kind, Iſa. xvii. 6.

(3.) If we look *infra nos*, below us; here is that may humble us. We may ſee the mother earth, out of which we came. The earth is the moſt ignoble element, Job xxx. 8. 'Thou art viler than the earth.' Thou that doſt ſet up thy ſcutcheon, and blaze thy coat of arms, behold thy pedigree; thou art but *pulvis animatus*, walking aſhes: and wilt thou be proud! What is Adam? He is the ſon of duſt; and what is duſt? the ſon of nothing.

(4.) If we look *ſupra nos*, above us; here is that may humble us. If we look up to heaven, there we may ſee God reſiſting the proud, *Superbos ſequitur ultor a tergo Deus*—The proud

man is the mark which God ſhoots at, and he never miſſes the mark. He threw proud Lucifer out of heaven; he thruſt proud Nebuchadnezzar out of his throne, and turned him to eat graſs, Dan iv. 29. O then be like Chriſt in humility.

3. Did Chriſt take our fleſh? was he made like to us? let us be made like to him in zeal, John ii. 16. 'The zeal of thy houſe hath eaten me up.' He was zealous when his Father was diſhonoured. In this let us be like Chriſt, zealous for God's truth and glory, which are the two orient pearls of the crown of heaven. Zeal is as needful for a Chriſtian, as ſalt for the ſacrifice, or fire on the altar. Zeal without prudence, is raſhneſs; prudence without zeal, is cowardlineſs. Without zeal, our duties are not acceptable to God. Zeal is like roſin to the bow-ſtrings, without which the lute makes no muſic.

4. Be like Chriſt, in the contempt of the world. When Chriſt took our fleſh, he came not in the pride of fleſh, he did not deſcend immediately from kings and nobles, but was of mean parentage. Chriſt was not ambitious of titles of honour. Chriſt did as much decline the worldly dignity and greatneſs, as others ſeek it. When they would have made him a king, he refuſed it; he choſe rather to ride upon the foal of an aſs, than to be drawn in a chariot; and to hang upon a wooden croſs, than to wear a golden crown. Chriſt ſcorned the pomp and glory of the world; he waved ſecular affairs, Luke xii. 13. 'Who made me a judge?' His work was not to arbitrate matters of law; he came not into the world to be a magiſtrate, but a Redeemer. Chriſt was like a ſtar in an higher orb, he minded nothing but heaven. Was Chriſt made like us? let us be made like him, in heavenlineſs and contempt of the world. Let us not be ambitious of the honours and preferments of the world; let us not purchaſe the world with the loſs of a good conſcience. What wiſe man would damn himſelf, to grow rich? or pull down his ſoul, to build up an eſtate? Be like Chriſt in an holy contempt of the world.

5. Be like Chriſt in converſation. Was Chriſt incarnate? was he made like us? let us be made like him in holineſs of life. No temptation could faſten upon Chriſt. John xiv. 30. 'The prince of this world cometh, and hath nothing in me.' Temptation to Chriſt was like a ſpark of fire upon a marble pillar, which glides off. Chriſt's life, ſaith Chryſoſtom, was brighter than the ſun beams. Let us be like him in this, 2 Pet. i. 16. 'Be ye holy in all manner of converſation.' We are not, ſaith Auſtin, to be like Chriſt in working miracles, but in a holy life. A chriſtian ſhould be both a loadſtone and a diamond: a loadſtone, in drawing others to Chriſt; a diamond, caſting a ſparkling luſtre of holineſs in his life. O let us be ſo juſt in our dealings, ſo true in our promiſes, ſo devout in our

worſhip, ſo unblameable in our lives, that we may be the walking pictures of Chriſt. Thus as Chriſt was made in our likeneſs, let us labour to be made in his likeneſs.

Branch 3. If Jeſus Chriſt was ſo abaſed for us; he took our fleſh, which was a diſparagement to him; it was mingling duſt with gold: if he, I ſay, abaſed himſelf ſo for us, let us be willing to be abaſed for him. If the world reproach us for Chriſt's ſake, and caſt duſt on our name, let us bear it with patience. The Apoſtles, Acts v. 41. departed from the council 'rejoicing that they were counted worthy to ſuffer ſhame for Chriſt's name:' that they were graced to be diſgraced for Chriſt. That is a good ſaying of St. Auſtin, *Quid ſuit detrahit famæ, meæ addet mercedi meæ*; they who take away from a ſaint's name, ſhall add to his reward; and while they make his credit weigh lighter, they make his crown weigh heavier. O was Chriſt content to be humbled and abaſed for us, to take our fleſh, and to take it when it was in diſgrace! Let us not think much to be abaſed for Chriſt. Say as David, 2 Sam. vi. 22. 'If this be to be vile, I will yet be more vile.' If to ſerve my Lord Chriſt, if to keep my conſcience pure, if this be to be vile, I will yet be more vile.

Uſe 3*d*, *of comfort.* Jeſus Chriſt having taken our fleſh, hath ennobled our nature, *naturam noſtrum nobilitavit.* Our nature is now inveſted with greater royalties and privileges than in time of innocency. Before, in innocency, we were made in the image of God; but now, Chriſt having aſſumed our nature, we are made one with God; our nature is ennobled above the angelical nature. Chriſt taking our fleſh, hath made us nearer to himſelf than the angels. The angels are his friends, believers are fleſh of his fleſh, his members, Eph. v. 30. and chap. i. 23. And the ſame glory which is put upon Chriſt's human nature, ſhall be put upon believers.

CHRIST'S EXALTATION.

PHIL. ii. 9. *Wherefore God alſo hath highly exalted him, and given him a name above every name*, &c.

BEFORE, we have ſpoken of Chriſt's humiliation, now of his exaltation: before you ſaw the Sun of righteouſneſs in the eclipſe; now you ſhall ſee it coming out of the eclipſe; and ſhining in its full ſplendor and glory: 'Wherefore God hath highly exalted him;' *ſuper exaltavit*, Ambr. "Above all exaltation."

Q. XXVIII. *Wherein conſiſts Chriſt's exaltation?*

Anſ. In his riſing from the dead, his aſcending into heaven; and ſitting at the right hand of God the Father, &c.

Q. *In what ſenſe hath God exalted Chriſt?*

Anſ. Not in reſpect of Chriſt's Godhead, for that cannot be exalted higher than it is: as in Chriſt's humiliation the Godhead was not lower: ſo in his exaltation, the Godhead is not higher: but Chriſt is exalted as Mediator, his human nature is exalted.

Q. *How many ways is Chriſt exalted?*

Anſ. Five ways: God hath exalted Chriſt. 1. In his titles. 2. In his office. 3. In his aſcenſion. 4. In his ſeſſion at God's right hand. 5. In conſtituting him the judge of the world.

Firſt title. 1. God hath exalted Chriſt in his titles, 1. He is exalted to be a Lord, Acts ix. 17. 'The name of the Lord Jeſus was magnified.' He is a Lord in reſpect of his ſovereignty; he is Lord over angels and men, Mat. xxviii. 18. 'All power is given to him.' Chriſt hath three keys in his hand, the key of the grave, to open the graves of men at the reſurrection; the key of heaven, to open the kingdom of heaven to whom he will; the key of hell; Rev. i. 18. to lock up the damned in that fiery priſon.

To this LORD all knees muſt bow, Phil. ii. 10. 'That at the name of Jeſus every knee ſhould bow:' *Name*, is put here for *perſon*; to that holy thing Jeſus, to the ſceptre of that divine perſon every knee ſhall bow. *Bowing* is put for *ſubjection*; all muſt be ſubdued to him as ſons or captives, ſubmit to him as to the Lord or judge; 'Kiſs the Son,' Pſal. ii. 12. with a kiſs of love and loyalty. We muſt not only caſt ourſelves into Chriſt's arms to be ſaved by him, but we muſt caſt ourſelves at his feet, to ſerve him.

Second title, Chriſt is exalted to be a prince, Dan. xii. 1. 'There ſhall ſtand up Michael the great prince;' Some think it was a created angel, but it was *Angelus Fœderis*, Chriſt the angel of the covenant. He is a great prince, Rev. i. 5. 'The Prince of the kings of the earth:' they hold their crowns by immediate tenure from him; his throne is above the ſtars, he hath angels and archangels for his attendants. Thus he is exalted in his titles of honour.

2dly, God hath exalted Chriſt in his office; he hath honoured him to be *Salvator mundi*, the Saviour of the world, Acts v. 31. 'Him hath God exalted with his right hand to be a prince, and a Saviour.' It was a great honour to Moſes to be a temporal Saviour; but what is it to be the Saviour of ſouls? Chriſt is called the horn of ſalvation, Luke i. 69. He ſaves from ſin, Matth. i. 24. From wrath, 1 Theſ. i. 10. To ſave is a flower belongs only to his crown, Acts iv. 12. 'Neither is there ſalvation in any other.' What an honour is this to Chriſt? how

doth this make heaven ring of saints praises? They sing hallelujahs to Christ their Saviour, Rev. v. 9. 'They sung a new song, saying, thou art worthy to take the book and open the seals; for thou wast slain, and hast redeemed us to God by thy blood.'

3dly, God hath exalted Christ in his ascension, if he be ascended, then he is exalted. Austin saith "Some were of opinion that Christ's body ascended into the orb and circle of the sun:" so the Hermians. But the scripture is plain, he ascended into heaven, Luke xxiv. 51. and Eph. iv. 10. 'Far above all heavens;' therefore above the firmament. He is ascended into the highest part of the empyrean heaven, which Paul calls the third heaven. Concerning Christ's ascension, two things:

1. The manner of Christ's ascension: 1st, Christ being to ascend, blessed his disciples, Luke xxiv. 50. 'He lift up his hands, and blessed them, and while he blessed them, he was parted from them, and carried up into heaven.' Christ did not leave his disciples houses and lands, but he left them his blessing.

2dly, Christ ascended as a conqueror, in a way of triumph, Psal. lxviii. 18. 'Thou hast led captivity captive,' &c. He triumphed over sin, hell, and death; and Christ's triumph is a believer's triumph: Christ hath conquered sin and hell for every believer.

3dly, The fruit of Christ's ascension: Christ's ascension to heaven causeth the descension of the holy Spirit into our hearts, Eph. iv. 8. 'When he ascended up on high, he gave gifts to men.' Christ having ascended up in the clouds, as his triumphant chariot, gives the gift of his Spirit to us: as a king at his coronation bestows gifts liberally to his favourites.

4thly, God hath exalted Christ in his session at God's right hand, Mark xvi. 16. 'After the Lord had spoken to them, he was received up into heaven, and sat upon the right hand of God.' Eph. i. 20. 'He raised him from the dead, and set him at his own right hand, far above all principality, and power, and every name that is named.'

Q. *What is meant by Christ's sitting at God's right hand?*

Ans. To speak properly, God hath no right-hand or left; for being a spirit, he is void of all bodily parts: but it is a borrowed speech, a metaphor taken from the manner of kings, who were wont to advance their favourites next to their own persons, and set them at their right-hand: Solomon caused a seat to be set for the queen his mother, and placed her at his right-hand, 2 Kings ii. 10. So for Christ to sit at the right-hand of God, is to be in the next place to God the Father in dignity and honour. The human nature of Christ, being personally

united to the divine, is now ſet down on a royal throne in heaven, and adored even of angels.

By virtue of the perſonal union of Chriſt's human nature with the divine, there is a communication of all that glory from the Deity of Chriſt as his human nature is capable of. Not that the manhood of Chriſt is advanced to an equality with the Godhead, but the divine nature being joined with the human, the human nature is wonderfully glorified, though not deified. Chriſt as mediator is filled with all majeſty and honour, beyond the comprehenſion of the higheſt order of angels: Chriſt in his humiliation deſcended ſo low, that it was not fit to go lower; and in his exaltation he aſcended ſo high, that it is not poſſible to go higher. In his reſurrection he was exalted above the grave, in his aſcenſion he was exalted above the æry and ſtarry heaven; in his ſitting at God's right-hand, he is exalted above the higheſt heavens far, Eph. iv. 10. 'Far above all heavens.'

5thly, God hath exalted Chriſt in conſtituting him judge of the whole world, John v. 22. 'The Father hath committed all judgment to the Son.' At that day of judgment ſhall Chriſt be exalted ſupereminently, 'He ſhall come in the glory of his Father,' Mark viii. 38. He ſhall wear the ſame embroidered robes of majeſty, as the Father; and he ſhall come with all his holy angels, Mat. xxv. 31. He who was led to the bar with a band of ſoldiers, ſhall be attended to the bench with a guard of angels: Chriſt ſhall judge his judges, He ſhall judge Pilate that condemned him: kings muſt leave their throne, and come to his bar. And this is the higheſt court of judicature, from whence is no appeal.

1*ſt Uſe of information*, *Branch* 1. See Chriſt's different ſtate on earth, and now in heaven: O how is the ſcene altered! when he was on earth, he lay in a manger, now he ſits on a throne; then was he hated and ſcorned of men, now he is adored of angels; then his name was reproached, now 'God hath given him a name above every name,' Phil. ii. 9. Then he came in the form of a ſervant, and as a ſervant, ſtood with his baſon and towel, and waſhed his diſciples feet, John xiii. 4, 5, now he is clad in his prince's robes, and the kings of the earth caſt their crowns before him; on earth he was a man of ſorrow, now he is anointed with the oil of gladneſs; on earth was his crucifixion, now his coronation; then his Father frowned upon him in deſertion, now he hath ſet him at his right-hand; before he ſeemed to have no form or beauty in him, Iſa. liii. 3. now he is the brightneſs of his Father's glory, Heb. i. 3. O what a change is here! 'him hath God highly exalted.'

Branch 2. Was Chriſt firſt humble, and then exalted? hence learn, 'the way to true honour is humility,' Luke xiv. 11. 'He that humbleth himſelf ſhall be exalted.' The world looks

upon humility as that which will make one contemptible, but it is the ready way to honour: the way to rise is to fall, the way to ascend is to descend. Humility exalts us in the esteem of men, and it exalts us to an higher throne in heaven, Mat. xviii. 4. 'Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven,' *viz.* He shall have a greater degree of glory in it.

Branch 3. Christ suffered, and then was exalted: see hence, that sufferings must go before glory. Many desire to be glorified with Christ, but they are not content to suffer for Christ, 2 Tim. ii. 12. 'If we suffer with him, we shall reign with him.' The wicked first reign and then suffer; the godly first suffer and then reign: there is no way to Constantinople, but through the Straits; no way to heaven, but through sufferings; no way to the crown but by the way of the cross. Jerusalem above is a pleasant city, streets of gold, gates of pearl; but we must travel through a dirty road to this city, through many reproaches and sufferings, Acts xiv. 22. We must enter into glory as Christ did; first he suffered shame and death, and now is exalted to sit at God's right-hand.

2d Use, of comfort, Branch 1. Christ, being so highly exalted, hath ennobled our nature; he hath crowned it with glory, and lifted it above angels and archangels; though Christ, as he was man, was made a little lower than the angels, Heb. ii. 9. yet as the human nature is united to the divine, and is at God's right-hand, so the human nature is above the angels. And if God hath so dignified our human nature, what a shame is it that we should debase it? God hath exalted the human nature above the angels, and the drunkard abaseth the human nature below the beasts.

Branch 2. Christ being exalted at God's right-hand, the key of government is laid upon his shoulders; he governs all the affairs of the world for his own glory. Do you think when Christ is so highly advanced, and hath all power in heaven and earth in his hand, he will not take care of his elect, and turn the most astonishing providences to the good of his church? In a clock, the wheels move cross one to another, but all make the clock strike; so Christ being at his Father's right-hand, he will make the most cross providences tend to the salvation of his church.

Branch 3. Christ being at God's right-hand, we may be assured he hath now finished the work of man's redemption, Heb. x. 12. 'This man, after he had offered one sacrifice for sins, for ever sat down on the right-hand of God.' If Christ had not fully expiated sin, and satisfied God's law, he had not sitten down at God's right-hand, but had still lain in the grave: but now he is exalted to glory: this is an evident token he hath

done and ſuffered all that was required of him, for the working out of our redemption.

Branch 4. Though Jeſus Chriſt is ſo highly exalted in glory, yet he is not forgetful of us on earth. Some, when they are raiſed to places of honour forget their friends; when the chief butler was reſtored to his place at court, then he forgot poor Joſeph in priſon: but it is not ſo with Chriſt; though he be exalted to ſuch glory in heaven, yet he is not unmindful of his ſaints on earth. Our high prieſt hath all the names and wants of his people written upon his breaſt-plate: art thou tempted? Though Chriſt be in glory, he knows how to pity and ſuccour thee, Heb. iv. 25. 'We have not an high-prieſt that cannot be touched with the feeling of our infirmities.' Doſt thou mourn for ſin? Chriſt, though in a glorified ſtate, he hears thy ſighs, bottles thy tears.

Branch 5. Chriſt being exalted at God's right-hand, this is for the comfort of believers, that they ſhall one day be exalted to that place of glory where he is: Chriſt's exaltation is our exaltation. Chriſt hath prayed for this, John xvii. 24. 'Father, I will that all thoſe whom thou haſt given me, be with me where I am.' And he is ſaid to go before, to 'prepare a place' for believers, John xiv. 2. Chriſt is called the head, the church is called his body, Eph. i. 22, 23. The head being exalted to honour, the body myſtical ſhall be exalted too; as ſure as Chriſt is exalted far above all heavens, ſo ſure will he inſtate believers in all that glory which his human nature is adorned with, John xvii. 22. As he here puts this grace upon the ſaints, ſo ſhortly will he put his glory upon them. This is comfort to the pooreſt Chriſtian: perhaps thou haſt ſcarce an houſe to put thy head in, yet thou mayeſt look up to heaven, and ſay, there is my houſe, there is my country; and I have already taken poſſeſſion of heaven in my head Chriſt; he ſits there, and it will not be long before I ſhall ſit there with him; he is upon the throne of glory, and I have his word for it, I ſhall ſit upon the throne with him, Rev. iii. 21.

3d Uſe, Of exhortation: Hath God highly exalted Chriſt? Let us labour to exalt him. Let us exalt, 1. His perſon. 2. His truths.

1. Let us exalt Chriſt in our hearts; believe, O adore and love him. We cannot lift Chriſt up higher in heaven, but we may in our hearts. 2. Let us exalt him in our lips; let us praiſe him. Our bodies are the temples of the Holy Ghoſt, our tongues muſt be the organs in theſe temples; by praiſing and commending Chriſt, we exalt him in the eſteem of others. 3. Let us exalt him in our lives, by living holy lives: *vera religio hæc, ſine macula vivere lactant.* It is not all the doxologies and prayers in the world do ſo exalt Chriſt, as an holy life: this

makes Christ renowned, and lifts him up indeed, when his followers walk worthy of Christ.

2. Let us exalt Christ's truths. Bucholcerus, in his chronology, reports of the nobles of Polonia, that when ever the gospel is read, they lay their hands upon their swords, by that intimating they are ready to maintain the gospel with the hazard of their lives. Let us exalt Christ's truths; maintain the truths of Christ against error; maintain the doctrine of free grace against merit; the Deity of Christ against Socinianism.

Truth is the most orient pearl of Christ's crown; contend for the truth, as one would for a sum of money, that it should not be wrested out of his hand: this Christ takes to be an exalting of him, when we exalt his truth, wherein his glory is so much concerned.

CHRIST THE REDEEMER.

Q. XXX. *HOW doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Here are in this answer two things: 1 Something implied, viz, that Christ is the glorious purchaser of our redemption, in these words, 'The redemption purchased by Christ.'

2. Something expressed, viz. that the Spirit applies to us this redemption purchased, by working faith in us, &c.

(1.) The thing here implied, that Jesus Christ is the glorious purchaser of our redemption. The doctrine of redemption by Jesus Christ is a glorious doctrine; it is the marrow and quintessence of the gospel: in this all a Christian's comfort lies. Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was but the speaking of a word, in the other shedding of blood, Luke i. 51. The creation was but the work of God's fingers, Ps. viii. 3. Redemption the work of his arm, Heb. ix. 12. 'Having obtained eternal redemption for us.' Christ's purchasing redemption for us, implies, that our sins did mortgage and sell us; had there not been some kind of mortgaging, there had been no need of redemption: *redimere q. rursus emere*, Hierom. Now Christ, when we were thus mortgaged, and sold by sin, did purchase our redemption: Christ had the best right to redeem us, for he is our kinsman. The Hebrew word for Redeemer, *Goel*, signifies a kinsman one that is near in blood: in the old law the nearest kinsman was to redeem his brother's land,

Ruth iv. 4. Thus Chriſt being near a-kin to us, 'Fleſh of our fleſh,' is the fitteſt to redeem us.

Q. *How doth Chriſt redeem us?*

A. By his own precious blood, Eph. i. 7. 'In whom we have redemption through his blood.' Among the Romans, he was ſaid to redeem another, that laid down a price equivalent for the ranſom of the priſoner. In this ſenſe Chriſt is a Redeemer, he hath paid a price. Never ſuch a price paid to ranſom priſoners, 1 Cor. vi. 20. 'Ye are *pretio empti*, bought with a price: and this price was his own blood.' So, in the text, 'by his own blood he entered in once into the holy place, having obtained eternal redemption for us, this blood being the blood of that perſon who was God as well as man, is a price ſufficient for the ranſom of millions.

Q. *From what doth Chriſt redeem us?*

A. From ſin to be redeemed from Turkiſh ſlavery is a great mercy, but it is infinitely more to be redeemed from ſin. There is nothing can hurt the ſoul, but ſin: It is not affliction hurts it, it often makes it better, as the furnace makes gold the purer; but it is ſin that doth damnify. Now, Chriſt redeems us from ſin, Heb. ix. 26. 'Now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf.'

Q. *But how are we redeemed from ſin? Do we not ſee corruption ſtirring in the regenerate? Much pride and mortified paſſion?*

Anſ. We muſt diſtinguiſh of redemption: redemption is either *inchoata* or *plena*; *i. e.* a redemption but begun, and perfect; ſin cannot ſtand with a perfect redemption: but here it is begun; ſin may ſtand with an imperfect redemption. There may be ſome darkneſs in the air, at the ſun's firſt riſing, but not when the ſun is at the full meridian: while our redemption is but begun, there may be ſin; but not when it is perfect in glory.

Q. *But in what ſenſe hath Chriſt redeemed juſtified perſons from ſin?*

Anſ 1. *reatu*, from the guilt of ſin, though not the ſtain. Guilt is the binding a perſon over to puniſhment. Now Chriſt hath redeemed a juſtified perſon from the guilt of ſin; he hath diſcharged his debts. Chriſt ſaith to God's juſtice, as Paul to Philemon, 'If he hath wronged thee any thing, or owes thee ought, put that on my account,' *ver.* 18.

2. A juſtified perſon is redeemed *a dominio*, from the power and regency of ſin, though not the preſence. Sin may *furere*, but not *regnare*; it may rage in a child of God, but not reign: luſt did rage in David, fear in Peter, but it did not reign; they recovered themſelves by repentance, Rom. vi. 14. 'Sin ſhall

not have dominion over you.' Sin lives in a child of God, but is depoſed from the throne; it lives not as a king, but a captive.

3. A believer is redeemed *a maledictione*, from the curſe due to ſin, Gal. iii. 13. 'Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.' Chriſt ſaid to his Father, as Rebecca to Jacob, 'upon me, upon me be the curſe; let the bleſſing be upon them, but upon me be the curſe.' And now, there is no condemnation to believers, Rom. viii. 1. An unbeliever hath a double condemnation; one from the law which he hath tranſgreſſed, and the other from the goſpel which he hath deſpiſed. But Chriſt hath redeemed a believer from this malediction, he hath ſet him out of the power of hell and damnation.

Q. *To what hath Chriſt redeemed us?*

A. He hath redeemed us to a glorious inheritance, 1 Pet. i. 4. 'To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you.'

1. *To an inheritance:* Chriſt hath not only redeemed us out of priſon, but he hath redeemed us to a ſtate of happineſs, to an inheritance; heaven is not a leaſe which ſoon expires, but an inheritance; and a glorious inheritance, Col. i. 12. An inheritance in light. *Lumen actuat colores*; light adorns and gilds the world: what were the world without light but a priſon? The heavenly inheritance is irradiated with light: Chriſt, as a continual ſun, enlightens it with his beams, Rev. xxi. 23.

2. *To an inheritance incorruptible:* It doth not moulder away, or ſuffer diſſolution. Earthly comforts are ſhadowed out by the tabernacle, which was tranſient; but heaven is ſet out by the temple which was fixed and permanent, built with ſtone, overlaid with gold. This is the glory of the celeſtial inheritance; it is incorruptible. Eternity is written upon the frontiſpiece of it.

3. *Undefiled.* The Greek word for undefiled, alludes to a precious ſtone called *Amiantus*, which cannot be blemiſhed: ſuch a place is heaven, undefiled, nothing can ſtain it; there's no ſin there to eclipſe its purity. For the holineſs and undefiledneſs of it, it is compared to pure gold, and to the ſapphire and emerald, Rev. xxi. "The Sapphire hath a virtue (ſaith Pliny) to preſerve chaſteneſs; the Emerald to expel poiſon." Theſe are the lively emblems of heaven, to ſhew the ſanctity of it; no fever of luſt; no venom of malice; there are none but pure virgin-ſpirits inhabit it.

4. *It fadeth not away:* The Greek word is the name of a flower *Amarantus* which keeps a long time freſh and green, as Clem. Alexandrinus writes. Such is the heavenly inheritance, it doth not loſe its orient colour, but keeps its freſhneſs and greenneſs to eternity; the beauty of it fadeth not away. 'To this glorious inheritance hath Chriſt redeemed the ſaints:' an

inheritance which cannot be fully deſcribed or ſet forth by all the lights of heaven, tho' every ſtar were a ſun. And that which is the diamond in the ring, the glory of this inheritance, is the eternal ſight and fruition of the bleſſed God; the ſight of God will be a moſt alluring, heart-raviſhing object: the king's preſence makes the court, John iii. 2. 'We ſhall ſee him as he is.' It is comfortable to ſee God ſhewing himſelf through the lattice of an ordinance, to ſee him in the word and ſacrament: the martyrs thought it comfortable to ſee him in a priſon: O then, what will it be to ſee him in glory, ſhining ten thouſand times brighter than the ſun! and not only ſee him, but enjoy him for ever; *Præmium quod fide non attingitur*, Aug. Faith itſelf is not able fully to comprehend this reward. And all this bleſſedneſs hath Chriſt purchaſed through the redemption of his blood.

Uſe 1. *Branch* 1. See into what a wretched, deplorable condition we had brought ourſelves by ſin: we had ſinned ourſelves into ſlavery; ſo that we needed Chriſt to purchaſe our redemption: *nihil durius ſervitute*; Cicero. "Slavery is the worſt condition;" ſuch as are now priſoners in Algiers think it ſo. But by ſin we are in a worſe ſlavery, ſlaves to Satan, a mercileſs tyrant, who ſports in the damnation of ſouls. In this condition we were when Chriſt came to redeem us.

Branch 2. See in this, as in a tranſparent glaſs, the love of Chriſt to the elect; he came to redeem them: theſe he died intentionally for. Were it not great love for a king's ſon to pay a great ſum of money to redeem a captive? But that he ſhould be content to be a priſoner in his ſtead, and die for his ranſom; this were matter of wonder. Jeſus Chriſt hath done all this, he hath written his love in characters of blood:—It had been much for Chriſt to ſpeak a good word to his Father for us, but he knew that was not enough to redeem us: though a word ſpeaking made a world, yet it would not redeem a ſinner, Heb. ix. 22. 'Without ſhedding of blood, there is no remiſſion.'

2d Uſe, Of Trial. If Chriſt came to purchaſe our redemption, then let us try whether we are the perſons whom Chriſt hath redeemed from the guilt and curſe due to ſin. This is a needful trial: for, let me tell you, there is but a certain number whom Chriſt hath redeemed. O, ſay ſinners, Chriſt is a redeemer, and we ſhall be ſaved by him! Beloved, Chriſt came not to redeem all; then we overthrow the decrees of God. Redemption is not as large as creation. I grant there is a ſufficiency of merit in Chriſt's blood to ſave all; but there's difference between ſufficiency and efficiency. Chriſt's blood is a ſufficient price for all, but it is effectual only to them that believe. A plaiſter may have a ſovereign virtue in it to heal any wound, but it doth not heal unleſs applied to the wound. And

if it be so, that all have not the benefit of Christ's redemption, only some; then it is a necessary question to ask our souls, *Whether we are in the number of them that are redeemed by Christ or not?*

Q. *How shall we know that?*

Ans. Such as are redeemed, are reconciled to God; the enmity is taken away: their judgments approve, their wills incline *ad bonum*, Col. i. 21. Are they redeemed that are unreconciled to God? who hate God and his people, (as the vine and laurel have an antipathy) who do all they can to disparage holiness? Are these redeemed who are unreconciled? Christ hath purchased a reprieval for these: but a sinner may have a reprieve, and yet go to hell, John v. 6.

2. Such as are redeemed by Christ are redeemed from the world, Gal. i. 4. 'Who gave himself for our sins, that he might deliver (or redeem) us from this present evil world.' Such as are redeemed by Christ, are risen with Christ, Col. iii. 1. As the birds, though they light upon the ground to pick up a little seed, yet immediately they take their wings and fly up to heaven again: so the redeemed of the Lord, though they use the world, and take the lawful comforts of it, yet their hearts are presently off these things, and they ascend to heaven; live here, and trade above. Such as Christ hath died for, are 'dead to the world;' to the honours, profits, and preferments of it. What shall we think of them who say, they are redeemed of the Lord, yet are lovers of the world? Like the tribes who desired to have their portion on this side Canaan: Phil. iii. 9. 'Who mind earthly things.' They pull down their souls to build up an estate. They are not redeemed by Christ who are not redeemed from the world.

3*d Use, Of comfort*, to such as are redeemed: you are happy, the lot of free grace is fallen upon you; you who were once in the devil's prison, you have broke this prison: you that were once bound in the chains of sin, God hath begun to beat off your chains, and hath freed you from the power of sin, and curse due to it. What a comfort is this? And is there any consolation in Christ? It is thine; is there any sweet fruit growing upon the promise? thou mayest gather it: are there any glorious privileges in the gospel? they are thy jointure, justification, adoption, coronation: is there any glory in heaven? thou shalt shortly drink of that river of pleasure: hast thou any temporal comforts? these are but a pledge and earnest of more: thy meal in the barrel is but a bait by the way, and an earnest of that angels' food which God hath prepared for thee. How mayest thou be comforted in all worldly afflictions, though the fig-tree flourish not? Nay, in case of death, death hath lost its sting, *Mors ebiit morte Christi.* Death shall

carry thee to thy Redeemer: fear not dying, not happy but by dying.

Uſe ult. *Of exhortation.* Long for the time when you ſhall have a full and perfect redemption in heaven, an eternal jubilee; when you ſhall be freed not only from the power but from the preſence of ſin. Here a believer is as a priſoner that hath broken priſon, but walks with a fetter on his leg: when the banner of glory ſhall be diſplayed over you, you ſhall be as the angels of God, you ſhall never have a ſinful thought more; no pain or grief, no aching head or unbelieving heart. You ſhall ſee Chriſt's face, and lie for ever in his arms: you ſhall be as Joſeph, Gen. xli. 14. They brought him haſtily out of the dungeon, and he ſhaved himſelf, and changed his raiment, and came in unto Pharaoh. Long for that time, when you ſhall put off your priſon-garments, and change your raiment, and put on the embroidered garment of glory. O long! yet be content to wait for this full and glorious redemption, when you ſhall be more happy than you can deſire, when you ſhall have 'that which eye hath not ſeen, nor ear heard, nor can it enter into man's heart to conceive.'

OF FAITH.

GAL. ii. 20. *The life that I now live in the fleſh, I live by the faith of the Son of God.*

THE Spirit applies to us the redemption purchaſed by Chriſt, by working faith in us.

CHRIST is the glory, and faith in Chriſt the comfort of the goſpel.

Q. *What are the kinds of faith?*

Anſ. Fourfold: 1. An hiſtorical or dogmatical faith, which is the believing the truths revealed in the word, becauſe of divine authority.

2. There is a temporary faith, which laſteth but for a time, and vaniſheth, Matth. xiii. 21. 'Yet hath he no root in himſelf, but dureth for a while.' A temporary faith is like Jonah's gourd, which came up in a night and withered, *chap.* iv. 10.

3. A miraculous faith, which was granted to the apoſtles, to work miracles for the confirmation of the goſpel: This Judas had; he caſt out devils, yet was caſt out to the devil.

4. A true juſtifying faith, which is called, 'A faith of the operation of God,' Col. ii. 12. and is a jewel hung only upon the elect.

Q. *What is juſtifying faith?*

Anſ. I ſhall ſhew, (1.) *What it is not.* It is not a bare acknowledgement that Chriſt is a Saviour; indeed there muſt be an acknowledgement, but that is not ſufficient to juſtify. The devils acknowledged Chriſt's Godhead, Matth. viii. 29. 'Jeſus the Son of God.' There may be an aſſent to divine truth, yet no work of grace on the heart: many aſſent in their judgments, that ſin is an evil thing, but they go on in ſin, their corruptions are ſtronger than their convictions; and that Chriſt is excellent: they cheapen the pearl, but they do not buy.

(2.) *What juſtifying faith is?* I anſwer, true juſtifying faith conſiſts in three things.

1. Self-renunciation: faith is a going out of one's ſelf; a man is taken off from his own bottom, he ſees he hath no righteouſneſs of his own to ſave him, Phil. iii. 9. 'Not having my own righteouſneſs.' Self-righteouſneſs is a broken reed, the ſoul dares not lean on. Repentance and faith are both humbling graces; by repentance a man abhors himſelf; by faith he goes out of himſelf. It is with a ſinner in the firſt act of believing, as with Iſrael in their wilderneſs march; behind them they ſaw Pharaoh and his chariots purſuing them, before them the Red-ſea ready to devour them: ſo the ſoul behind ſees God's juſtice purſuing him for ſin, before, hell ready to devour him; and, in this forlorn condition, he ſees nothing in himſelf to help him, but he muſt periſh unleſs he can find help in another.

2. Recumbency: the ſoul caſts itſelf upon Jeſus Chriſt; 'faith reſts on Chriſt's perſon.' Faith believes the promiſe; but that which faith reſts upon in the promiſe, is the perſon of Chriſt: therefore the ſpouſe is ſaid to 'lean upon her beloved,' Cant. viii. 5. 'And faith is deſcribed to be a believing on the name of the Son of God,' John iii. 23. viz. on his perſon. The promiſe is but the cabinet, Chriſt is the jewel in it which faith embraceth; the promiſe is but the diſh, Chriſt is the food in it which faith feeds on. And as faith reſts on Chriſt's perſon, ſo on his perſon under this notion, 'as he was crucified.' Faith glories in the croſs of Chriſt, Gal. vi. 14. To conſider Chriſt as he is crowned with all manner of excellencies, doth rather ſtir up admiration and wonder; but Chriſt looked upon as bleeding and dying, is the proper object of our faith; therefore it is called 'faith in his blood,' Rom. iii. 25.

3. *Appropriation*, or the applying Chriſt to ourſelves: a medicine, though it be never ſo ſovereign, yet if not applied to the wound, will do no good, though the plaiſter be made of Chriſt's own blood, yet it will not heal, unleſs it be applied by faith; the blood of God, without faith in God, will not ſave. This applying of Chriſt is called a receiving of him, John i. 12. The hand receiving of gold, enricheth; ſo the hand of faith receiving Chriſt's golden merits with ſalvation enricheth us.

Q. *How is faith wrought?*

A. By the bleſſed Spirit; it is called the 'ſpirit of grace,' Zech. xii. 10. becauſe it is the ſpring and efficient of all grace. Faith is the chief work which the Spirit of God works in a man's heart. In making the world God did but ſpeak a word, but in working faith he puts forth his arm. Luke i. 51. The Spirit's working faith is called, 'The exceeding greatneſs of God's power.' What a power was put forth in raiſing Chriſt from the grave, when ſuch a tomb-ſtone lay upon him, 'the ſins of all the world!' yet he was raiſed up by the Spirit: the ſame power the Spirit of God puts forth in working faith, the Spirit irradiates the mind, ſubdues the will: the will naturally is like a garriſon, which holds out againſt God; the Spirit with a ſweet violence conquers, or rather changeth the will, making the ſinner willing to have Chriſt upon any terms, to be ruled by him as well as ſaved by him.

Q. *Wherein lies the preciouſneſs of faith?*

A. As faith is the chief goſpel-grace, the head of the graces; as gold among the metals, ſo is faith among the graces, Clem. Alexandrinus calls the other graces the daughters of faith. Indeed, in heaven, love will be the chief grace; but, while we are here militant, love muſt give place to faith; love takes poſſeſſion of glory, but faith gives a title to it. Love is the crowning grace in heaven, but faith is the conquering grace upon earth, 1 John v. 4. 'This is the victory that overcometh the world, even our faith.'

2. As faith hath influence upon all the graces, and ſets them a-work, not a grace ſtirs till faith ſet it a-work. As the clothier ſets the poor a-work, he ſets their wheel a going: faith ſets hope a-work. The heir muſt believe his title to an eſtate in reverſion, before he can hope for it; faith believes its title to glory, and then hope waits for it. Did not faith feed the lamp of hope with oil, it would ſoon die. Faith ſets love a-work, Gal. v. 6. 'Faith which worketh by love;' believing the mercy and merit of Chriſt cauſeth a flame of love to aſcend. Faith ſets patience a-work, Heb. vi. 12. 'Be followers of them, who through faith and patience inherit the promiſes.' Faith believes the glorious rewards given to ſuffering. This makes the ſoul patient in ſuffering. Thus faith is the maſter-wheel, it ſets all the other graces a-running.

3. As faith is the grace which God honours to juſtify and ſave: thus indeed it is 'precious faith,' as the apoſtle calls it, 2 Pet. i. 1. The other gaces help to ſanctify, but it is faith that juſtifies, Rom. v. 1. 'Being juſtified by faith.' Repentance or love do not juſtify, but faith.

Q. *How doth faith juſtify?*

A. Faith doth not juſtify, 1. As it is a work, that were to

make Chriſt of our faith; but faith juſtifies, as it lays hold of the object, viz. Chriſt's merits. If a man had a precious ſtone in a ring that could heal, we ſay the ring heals; but properly it is not the ring, but the precious ſtone in the ring heals. Thus faith ſaves and juſtifies, but it is not any inherent virtue in faith, but as it lays hold on Chriſt, ſo it juſtifies.

2. Faith doth not juſtify as it exerciſeth grace: it cannot be denied, faith doth invigorate all the graces, it puts ſtrength and livelineſs into them, but it doth not juſtify under this notion. Faith works by love, but it doth not juſtify as it works by love, but as it applies Chriſt's merits.

Q. *Why ſhould faith ſave and juſtify more than any other grace?*

Anſ. 1. Becauſe of God's ſanction: he hath appointed this grace to be juſtifying: and he doth it, becauſe faith is a grace that takes a man off himſelf, and gives all the honour to Chriſt and free grace, Rom. iv. 20. 'Strong in faith, giving glory to God.' Therefore God hath put this honour on faith, to make it ſaving and juſtifying: The king's ſtamp makes the coin paſs for current; if he would put his ſtamp upon leather, as well as ſilver, it would make it current: ſo God having put his ſanction, the ſtamp of his authority and inſtitution upon faith, this makes it to be juſtifying and ſaving.

2. Becauſe faith makes us one with Chriſt, Eph. iii. 17. It is the eſpouſing, incorporating grace; it gives us coalition and union with Chriſt's perſon: other graces make us like Chriſt, faith makes us members of Chriſt.

1ſt Uſe, Of exhortation. Let us above all things labour for faith; *Fides eſt ſanctiſſimum humani pectoris bonum:* Eph. vi. 19. 'Above all taking the ſhield of faith.' Faith will be of more uſe to us than any grace: as an eye though dim, was of more uſe to an Iſraelite than all the other members of his body; not a ſtrong arm, or a nimble foot; it was his eye looking on the brazen ſerpent that cured him. It is not knowledge, though angelical, not repentance, though we could ſhed rivers of tears, could juſtify us: only faith, whereby we look an Chriſt. 'Without faith it is impoſſible to pleaſe God,' Heb. xi. 6. and if we do not pleaſe him by believing, he will not pleaſe us in ſaving of us. Faith is the condition of the covenant of grace; without faith, without covenant; and without covenant, without hope, Eph. ii. 12.

2d Uſe, Of trial: Let us try whether we have faith. There is ſomething looks like faith, and is not; a Briſtol-ſtone looks like a diamond. Some plants have the ſame leaf with others, but the herbaliſt can diſtinguiſh them by the root, and taſte. Something may look like true faith, but it may be diſtinguiſhed by the fruits. Let us be ſerious in the trial of our faith; there

is much depends upon our faith: if our faith be not good, there is nothing good comes from us; our duties and graces are adulterate.

Q. *Well then, how ſhall we know it is a true faith?*

A. By the noble effects: 1. Faith is a Chriſt-prizing grace, it puts an high valuation upon Chriſt, 1 Pet. ii. 7. 'To you that believe he is precious,' St. Paul did beſt know Chriſt, 2 Cor. ix. 1. 'Have I not ſeen Jeſus Chriſt our Lord?' Paul ſaw Chriſt with his bodily eyes in a viſion, when he was wrapped up into the third heaven; and ſaw him with the eye of his faith in the holy ſupper: therefore he beſt knew Chriſt. And ſee how he ſtyles all things in compariſon of him, Phil. iii. 8. 'I count all things but dung, that I may win Chriſt?' Do we ſet an high eſtimate upon Chriſt? could we be willing to part with the wedge of gold for the pearl of price? Greg. Nazianzen bleſſed God, he had any thing to loſe for Chriſt's ſake.

2. Faith is a refining grace, 1 Tim. iii. 9. 'Myſtery of faith in a pure conſcience.' Faith is in the ſoul, as fire among metals; it refines and purifies: morality may waſh the outſide, faith waſheth the inſide, Acts xv. 9. 'Having purified their hearts by faith.' Faith makes the heart a ſacrary or holy of holies. Faith is a virgin-grace; though it doth not take away the life of ſin, yet it takes away the love of ſin. Examine if your hearts be an unclean fountain, ſending out mud and dirt, pride, envy: if there be legions of luſts in thy ſoul, there is no faith. Faith is an heavenly plant, which will not grow in an impure ſoil.

3. Faith is an obediential grace, Rom. xvi. 26. 'The obedience of faith.' Faith melts our will into God's: faith runs at God's call; if God commands duty (tho' croſs to fleſh and blood) faith obeys, Heb. xi. 8. 'By faith Abraham obeyed.' Faith is not an idle grace; as it hath an eye to ſee Chriſt, ſo it hath an hand to work for him. Faith doth not only believe God's promiſe, but obey his command. It is not your having knowledge, will evidence you to be believers; the devil hath knowledge, but wants obedience, and that makes him a devil. And the true obedience of faith is a chearful obedience; God's commands do not ſeem grievous. Have you the obedience, and obey chearfully? what ſay you to this? Do you look upon God's command as your burden, or privilege; as an iron fetter about your leg, or a gold chain about your neck?

4. Faith is an aſſimilating grace; it changeth the ſoul into the image of the object, it makes it like Chriſt. Never did any look upon Chriſt with a believing eye, but he was made like Chriſt. A deformed perſon may look on a beautiful object, but not be made beautiful; but faith looking on Chriſt transforms a man, and turns him into his ſimilitude. Faith looking on a

bleeding Chriſt, cauſeth a ſoft bleeding heart: looking on an holy Chriſt, cauſeth ſanctity of heart; looking on an humble Chriſt, makes the ſoul humble. As the camelion is changed into the colour of that which it looks upon; ſo faith looking on Chriſt, changeth a Chriſtian into the ſimilitude of Chriſt.

3. By the growth of it; if it be a true faith, it grows: living things grow, Rom. i. 17. 'From faith to faith.'

Q. *How may we judge of the growth of faith?*

A. Growth of faith is judged, 1*ſt*, By ſtrength. We can do that now, which we could not do before. When one is man-grown, he can do that which he could not do when he was a child; he can carry a heavier burthen; ſo thou canſt bear croſſes with more patience.

2*dly*, Growth of faith is ſeen by doing duties in a more ſpiritual manner, viz. with fervency; we put coals to the incenſe, from a principle of love to God. When an apple hath done growing in bigneſs, it grows in ſweetneſs; thou doſt duties in love, and now art ſweeter, and come off with a better reliſh.

Obj. *But I fear I have no faith?*

Anſ. We muſt diſtinguiſh between weakneſs of faith and nullity; a weak faith is true. The bruiſed reed is but weak, yet it is ſuch as Chriſt will not break. Though thy faith be but weak, yet be not diſcouraged.

1. A weak faith may receive a ſtrong Chriſt: a weak hand can tye the knot in marriage, as well as a ſtrong: a weak eye might have ſeen the brazen ſerpent. The woman in the goſpel, that but touched Chriſt, received virtue from him. The touch of faith.

2. The promiſe is not made to ſtrong faith, but to true. The promiſe doth not ſay, whoſoever hath a giant-faith, that can remove mountains, that can ſtop the mouths of lions, ſhall be ſaved; but whoſoever believes, be his faith never ſo ſmall. Though Chriſt ſometimes chides a weak faith; yet that it may not be diſcouraged, he makes a promiſe to it, Mat. v. 3. *Beati qui eſuriunt.*

3. A weak faith may be fruitful. Weakeſt things multiply moſt; the vine is a weak plant, but it is fruitful. Weak Chriſtians may have ſtrong affections. How ſtrong is the firſt love, which is after the firſt planting of faith!

4. Weak faith may be growing. The ſeeds ſpring up by degrees; firſt the blade, then the ear, then the full corn in the ear. Therefore be not diſcouraged; God who would have us receive them that are weak in faith, Rom. xiv. 1. will not himſelf refuſe them. A weak believer is a member of Chriſt; and though Chriſt will cut off rotten members from his body, yet not weak members.

EFFECTUAL CALLING.

ROM. viii. 30. *Them he alſo called.*

Q. XXXI. *WHAT is effectual calling?*

A. It is a gracious work of the Spirit, whereby he cauſeth us to embrace Chriſt, freely offered to us in the goſpel.

In this verſe is a golden chain of ſalvation, made up of four links; this is one, vocation; 'Them he alſo called.' Calling is *nova creatio*, a new creation, the firſt reſurrection.——There is a two-fold call: 1. An extrinſic or outward call: 2. An intrinſic, or inward effectual call.

1. An extrinſic or outward call, which is God's offer of grace to ſinners, inviting them to come in and accept of Chriſt and ſalvation, Mat. xx. 16. 'Many are called, but few choſen.' This outward call ſhews men what they ought to do in order to ſalvation, and renders them inexcuſable in caſe of diſobedience.

2. There is an intrinſic or effectual call when God with the offer of grace works grace: by this call the heart is renewed, and the will effectually drawn to embrace Chriſt. The outward call brings men to a profeſſion of Chriſt, the inward to a poſſeſſion of Chriſt.

Q. *What are the means of this effectual call?*

Anſ. Every creature hath a voice to call us. The heavens call to us to behold God's glory, Pſ. xix. 11. Conſcience calls to us, God's judgments call to us, repent, Mic. vi. 9. 'Hear ye the rod.' But every voice doth not convert. There are two means of our effectual call:

1. The 'Preaching of the word,' which is the ſounding God's ſilver trumpet in men's ears; God doth not ſpeak by an oracle, he calls by his miniſters. Samuel thought it had been only the voice of Eli, that called to him; but it was 'God's voice,' 1 Sam. iii. 6. So perhaps you think it is only the miniſter ſpeaks to you in the word, but it is God himſelf ſpeaks. Therefore Chriſt is ſaid (now) to ſpeak to us from heaven, Heb. xii. 25. How doth he ſpeak but by his miniſters? as a king ſpeaks by his ambaſſadors: know, that in every ſermon preached, God calls to you; and to refuſe the meſſage we bring, is to refuſe God himſelf.

2. The other means of our effectual call, is the Holy Spirit. The miniſtry of the word is the pipe or organ; the Spirit of God blowing in it, doth effectually change men's hearts, Acts x. 44. 'While Peter ſpake the Holy Ghoſt fell on all them that heard the word of God.' Miniſters knock at the door of

men's hearts, the Spirit comes with a key and opens the door, Acts xiv. 6. 'A certain woman named Lydia, whose heart the Lord opened.'

Q. *From what doth God call men?*

Ans. 1. From sin; he calls them from their ignorance and unbelief, 1 Pet. i. 14. By nature the understanding is inveloped with darkness, God calls men 'from darkness to light,' Eph. v. 8. as if one should be called out of a dungeon to behold the light of the sun.

2. From danger. As the angel called Lot out of Sodom, when it was ready to rain fire; so God calls his people from the fire and brimstone of hell, and from all those curses they were exposed to.

3. He calls them out of the world; as Christ called Matthew from the receipt of custom, John xvii. 16. 'Ye are not of the world.' Such as are divinely called, are not natives here, but pilgrims; they do not conform to the world, or follow its sinful fashions: they are not of the world; though they live here, yet they trade in the heavenly country; the world is a place where Satan's throne is, Rev. ii. 13. A stage on which sin every day acts its part. Now such as are called, are in, but not of the world.

Q. *To what God calls men?*

Ans. 1. He calls them to holiness, 1 Thess. iv. 7. 'God hath not called us unto uncleanness, but unto holiness.' Holiness is the livery, or silver star the godly wear, Isa. lxiii. 18. *Knam kodsheca*, 'The people of thy holiness.' The called of God are anointed with the consecrating oil of the Spirit, 1 John ii. 20. 'Ye have an unction from the Holy One.'

2. God calls them to glory, as if a man were called out of a prison to sit upon a throne, 1 Thess. ii. 12. 'Who hath called you to his kingdom and glory.' Whom God calls, he crowns; 'it is a weight of glory,' 2 Cor. iv. 17. The Hebrew word for glory *(Kauod)* signifies *pondus*, a weight? the weight of glory adds to the worth, the weightier gold is, the more it is worth. And this glory is not transient, but permanent, an eternal weight; it is better felt than expressed.

Q. *What is the cause of the effectual call?*

Ans. God's electing love, Rom. viii. 30. 'Whom he predestinated, them he also called.' Election is the fountain-cause of our vocation; it is not because some are more worthy to partake of the heavenly calling than others (as the Arminians) we were 'all in our blood,' Ezek. xvi. 6. And what worthiness in us? What worthiness was there in Mary Magdalene, out of whom seven devils were cast? What worthiness in the Corinthians, when God began to call them by his gospel? they were fornicators, effeminate, idolaters, 1 Cor vi. 11. 'Such were

ſome of you, but ye are waſhed,' &c. Before effectual calling, we are not only 'without ſtrength,' Rom. v. 6. but 'enemies,' Col. i. 21. So that the foundation of vocation is election.

Q. *What are the epithets or qualifications of this call?*

Anſ. 1ſt, It is a powerful call; *verba Dei ſunt opera*, Luther. God puts forth infinite power in calling home a ſinner to himſelf, he doth not only put forth his voice, but his arm. The apoſtle ſpeaks of the exceeding greatneſs of his power, 'he exerciſeth towards them that believe,' Eph. i. 19. God rides forth conquering in the chariot of his goſpel; he conquers the pride of the heart, and makes the will, which ſtood out as a fort-royal, to yield and ſtoop to his grace; he makes the ſtony heart bleed: it is a mighty powerful call. Why then do the Arminians ſeem to talk of a moral perſuaſion? that God, in the converſion of a ſinner, doth only morally perſuade, and no more. He ſets his promiſes before them, to allure them to good, and his threatenings to deter them from evil; and here is all he doth. But ſure moral perſuaſions alone are inſufficient to the effectual call: how can the bare propoſal of promiſes and threatenings convert a ſoul? This amounts not to a new creation, or that power which raiſed Chriſt from the dead; God doth not only perſuade, but enable, Ezek. xxxvi. 27. If God, in converſion, ſhould only morally perſuade, that is, ſet good and evil before men, then God doth not put forth ſo much power in ſaving men, as the devil doth in deſtroying them. Satan doth not only propound tempting objects to men, but doth concur with his temptations; therefore he is ſaid to 'work in the children of diſobedience,' Eph. ii. 2. The Greek word, to work, ſignifies *imperii vim*, Cameron, the power Satan hath in carrying men to ſin. And ſhall not God's power in converting, be greater than Satan's power in ſeducing? The effectual call is mighty and powerful; God puts forth a divine energy, nay, a kind of omnipotency: it is ſuch a powerful call, that the will of man hath no power to reſiſt.

2. It is an high calling, Phil. iii. 14. 'I preſs toward the mark of the prize of the high calling of God.' It is an high calling, 1ſt, Becauſe we are called to high exerciſes of religion; to be crucified to the world, to live by faith, to do angels work, to love God, to be living organs of his praiſe, to hold communion with the Father and the Son, 1 John i. 3.

2dly, It is an high calling, becauſe we are called to high privileges; to juſtification and adoption, to be kings and prieſts unto God; 'We are called to the fellowſhip of angels, to be co-heirs with Chriſt,' Rom. viii. 17. They who are effectually called, are candidates of heaven, they are princes in all lands, Pſal xlv. 16. though princes in diſguiſe.

3dly, It is an immutable call, Rom. xi. 9. 'The gifts and

calling of God are without repentance;' that is, thoſe gifts that flow from election, (as vocation and juſtification) theſe are without repentance. God repented he called Saul to be a king; but he never repents that he calls a ſinner to be a ſaint.

Uſe 1. See the neceſſity of the effectual call, a man cannot go to heaven without it. Firſt, we muſt be called before glorified, Rom. viii. 30. A man uncalled can lay claim to nothing in the Bible, but threatenings: a man in the ſtate of nature is not fit for heaven, no more than a man in his filth and his rags is fit to come into a king's preſence: a man in his pure naturals, is a God hater, Rom. i. 30. and is he fit for heaven? will God lay his enemy in his boſom?

Uſe 3. *Of trial.* Whether we are effectually called? we may know it by the antecedent and conſequent of it.

1. By the antecedent. Before this effectual call, an humbling work paſſeth upon the ſoul: a man is convinced of ſin, he ſees he is a ſinner, and nothing but a ſinner: the fallow-ground of his heart is broken up, Jer. iv. 3. As the huſbandman breaks the clods, then caſts in the ſeed; ſo God, by the convincing work of the law, breaks a ſinner's heart, and makes it fit to receive the ſeeds of grace. Such as were never convinced, were never called, John xvi. 8. 'He ſhall convince the world of ſin.' Conviction is the firſt ſtep to converſion.

2. By the conſequents, two, (1.) He who is ſavingly called, anſwers to God's call: when God called Samuel, he anſwered, 'Speak, Lord, thy ſervant heareth,' 1 Sam. iii. 10. When God calls thee to an act of religion, thou doſt run at God's call, Acts xxvi. 19. 'I was not diſobedient to the heavenly viſion.' If God calls to duties contrary to fleſh and blood, we obey his voice in every thing; true obedience is like the needle which points that way which the loadſtone draws. Such as are deaf to God's call, a ſign they are not called by grace.—

(2.) He who is effectually called doth ſtop his ears to all other calls which would call him off from God. As God hath his call, ſo there are other contrary calls: Satan calls by a temptation, luſt calls, evil company calls: but, as the adder ſtops its ear againſt the voice of the charmer; ſo he who is effectually called, ſtops his ear againſt all the charms of fleſh and devil.

Uſe 3. *Of comfort to them who are the called of God.* This call evidenceth election, Rom. viii. 30. 'Whom he predeſtinated, them he alſo called.' Election is the cauſe of our vocation, and vocation is the ſign of our election. Election is the firſt link of the golden chain of ſalvation, vocation is the ſecond! he who hath the ſecond link of the chain is ſure of the firſt link: as by the ſtream we are led to the fountain, ſo by vocation we aſcend to election. Calling is an earneſt and pledge of glory, 2 Theſſ. ii. 13. 'God hath choſen you to ſalvation, through

ſanctification.' We may read God's predeſtinating love in the work of grace in our heart.

Branch 2. To ſuch as are called, to be thankful to God for this unſpeakable bleſſing; be thankful to all the perſons in the Trinity, to the Father's mercy, to the Son's merit, to the Spirit's efficacy. To make you thankful, conſider, when you had offended God, that he ſhould call you; that, when God needed you not, he had millions of glorified ſaints and angels to praiſe him, yet he called you. Again, conſider what you were before God called you; you were in your ſins; when God called Paul, he found him perſecuting; when he called Matthew, he found him at the receipt of cuſtom; when he called Zaccheus, he found him uſing extortion. When God calls a man by his grace, he finds him ſeeking after his luſts: as when Saul was called to the kingdom, he was ſeeking the aſſes: that God ſhould call thee when thou art in the hot purſuit of ſin, admire God's love, exalt his praiſe. Again, that God ſhould call you, and paſs by others, what mercy is this? Mat. xi. 26. 'Even ſo, Father, for ſo it ſeemed good in thy ſight.' That God ſhould paſs by the wiſe and noble perſons, of ſweeter diſpoſition, accuter parts, guilty of leſs vice, and that the lot of free grace ſhould fall upon you; O aſtoniſhing love of God! It was a great favour of God to Samuel, that God called to him, and revealed his mind to him, and paſſed by Eli, though a judge and prieſt in Iſrael, 1 Sam. iii. 6. ſo, that God ſhould call to thee, a flagitious ſinner, and paſs by others of higher birth, and better morals, here is that which calls aloud for praiſe. As God ſo governs the clouds, that he makes them rain upon one place, and not upon another. Two at a ſermon, one his heart the Lord opens, the other is no more affected with it, than a deaf man with the ſound of muſic: here is the banner of free grace diſplayed, and here ſhould the trophies of praiſe be erected. Elijah and Eliſha were walking together; on a ſudden there came a chariot of fire, and carried Elijah up to heaven, but left Eliſha behind: ſo, when two are walking together, huſband and wife, father and child, that God ſhould call one by his grace, but leave the other, carry up one in a triumphant chariot to heaven, but let the other periſh eternally; O infinite rich grace! how ſhould they that are called be affected with God's diſcriminating love? how ſhould the veſſels of mercy run over with thankfulneſs? how ſhould they ſtand upon mount *Gerizzim*, bleſſing and praiſing God? O begin the work of heaven here! ſuch as are patterns of mercy ſhould be trumpeters of praiſe. Thus St. Paul being called of God, and ſeeing what a debtor he was to free grace, breaks forth into admiration and gratulation, 1 Tim. i. 13.

Uſe 4. *To the called.* Walk worthy of your high calling,

Eph. iv. 1. 'I beſeech you, that you walk worthy of the vocation wherewith ye are called;' in two things.

1. Walk compaſſionately. Pity ſuch as are yet uncalled: haſt thou a child that God hath not yet called, a wife, a ſervant? weep over their dying ſouls: they are in their blood, 'under the power of Satan:' O pity them! let their ſins more trouble you than your own ſufferings: if you pity an ox or aſs going aſtray, will you not pity a ſoul going aſtray? Shew your piety by your pity.

2. Walk holily. Your's is an holy calling, 2 Tim. i. 9. You are called to be ſaints, Rom. i. 7. Shew your vocation by a Bible converſation. Shall not flowers ſmell ſweeter than weeds? ſhall not they who are ennobled with grace, have more fragrancy in their lives than ſinners? 1 Pet. i. 15. 'As he who hath called you is holy, ſo be ye holy in all manner of converſation. O diſhonour not your high calling by any ſordid carriage: when Antigonus was going to defile himſelf with women, one told him, 'he was a king's ſon.' O remember your dignity, 'called of God!' of the blood-royal of heaven: do nothing unworthy of your honourable calling. Scipio refuſed the embraces of an harlot, becauſe he was general of an army. Abhor all motions to ſin, becauſe of your high calling. It is not fit for them who are the called of God, to do as others; though others of the Jews did drink wine, it was not fit for the Nazarite, becauſe he had a vow of ſeperation upon him, and had promiſed abſtinence; though Pagans and looſe Chriſtians take liberty to ſin, yet it is not fit for them who are called out of the world, and have the mark of election upon them to do ſo: you are conſecrated perſons, your bodies are the temples of the Holy Ghoſt, and your bodies muſt be a ſacrary, or holy of holies.

OF JUSTIFICATION.

ROM. iii. 24. *Being juſtified freely by his grace.*

Q. XXXIII. *What is juſtification?*

A. It is an act of God's free grace, whereby he pardoneth all our ſins, and accepts us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

Juſtification is the very hinge and pillar of Chriſtianity; and an error about juſtification is dangerous, like a crack in the foundation, or an error in the firſt concoction. Juſtification by Chriſt, is a ſpring of the water of life; and to have the poiſon

of corrupt doctrine caſt into this ſpring, is damnable. It was a ſaying of Luther, " that after his death the doctrine of juſtification would be corrupted." As it hath been in theſe latter times, the Arminians and Socinians have caſt a dead fly into this box of precious ointment.

I ſhall endeavour to follow the ſtar of ſcripture to light me through this myſterious point.

Q. *What is meant by juſtification?*

Anſ. It is *verbum forenſe*, a word borrowed from law-courts, wherein a perſon arraigned is pronounced righteous, and is openly abſolved in the court. Thus God, in juſtifying a perſon, pronounceth him to be righteous, and looks upon him as if he had not ſinned.

Q. *What is the ground of juſtification?*

Anſ. The *cauſa*, the inward impellent motive or ground of juſtification, is the free grace of God; ſo in the text, 'juſtified freely by his grace.' Which Ambroſe expounds, " not of the grace wrought within us, but the free grace of God." The firſt wheel that ſets all the reſt a-running, is the love and favour of God: 'being juſtified by his grace;' as a king freely pardons a delinquent. Juſtification is a mercy ſpun out of the bowels of free grace. God doth not juſtify us becauſe we are worthy, but by juſtifying us makes us worthy.

Q. *What is the material cauſe, or that by which a ſinner is juſtified?*

Anſ. The matter of our juſtification, is Chriſt's ſatisfaction made to his Father. If it be aſked, how can it ſtand with God's juſtice and holineſs to pronounce us innocent when we are guilty? This anſwers it, Chriſt having made ſatisfaction for our fault, now God may, in equity and juſtice, pronounce us righteous. It is a juſt thing for a creditor to diſcharge a debtor of the debt, when a ſatisfaction is made by the ſurety.

Q. *But how was Chriſt's ſatisfaction meritorious, and ſo ſufficient to juſtify?*

Anſ. In reſpect of the divine nature: as he was man he ſuffered, as God he ſatisfied; by Chriſt's death and merits, God's juſtice is more abundantly ſatisfied, than if we had ſuffered the pains of hell for ever.

Q. *Wherein lies the formality or eſſence of our juſtification?*

Anſ. In the imputation of Chriſt's righteouſneſs to us, Jer. xxiii. 6. 'This is the name whereby he ſhall be called *Jehovah Tzidkennu*,' 'THE LORD OUR RIGHTEOUSNESS,' 2 Cor i. 40. 'He is made to us righteouſneſs.' This righteouſneſs of Chriſt, which doth juſtify us, is better righteouſneſs than the angels; there's is the righteouſneſs of creatures, this of God.

Q. *What is the means or inſtrument of our juſtification?*

Anſ. Faith, Rom. v. 1, 'Being juſtified by faith.' The dig-

nity is not in faith as a grace, but relatively, as it lays hold on Chriſt's merits.

Q. *What is the efficient cauſe of our juſtification?*

Anſ. The whole Trinity, all the perſons in the bleſſed Trinity have an hand in the juſtification of a ſinner: *opera Trinitatis ad extra junt indiviſa.* God the Father is ſaid to juſtify, Rom. viii. 33. 'It is God that juſtifieth.' God the Son is ſaid to juſtify, Acts xiii. 39. 'By him all that believe are juſtified.' God the Holy Ghoſt is ſaid to juſtify, 1 Cor. vi. 11. 'But ye are juſtified by the Spirit of our God.' God the Father juſtifies, as he pronounceth us righteous: God the Son juſtifies as he imputes his righteouſneſs to us; and God the Holy Ghoſt juſtifies, as he clears up our juſtification, and ſeals us up to the day of redemption.

Q. *What is the end of our juſtification?*

Anſ. The end is, 1. That God may inherit praiſe, Eph. i. 6. 'To the praiſe of the glory of his grace.' Hereby God raiſeth the everlaſting trophies of his own honour: how will the juſtified ſinner proclaim the love of God, and make heaven ring of his praiſes?

2. That the juſtified perſon may inherit glory, Rom. viii. 30. 'Whom he juſtified, them he alſo glorified.' God, in juſtifying, doth not only abſolve a ſoul from guilt, but advance him to dignity; as Joſeph was not only looſed from priſon, but made lord of the kingdom. Juſtification is crowned with glorification.

Q. *Whether are we juſtified from eternity?*

Anſ. No: for 1. By nature we are under a ſentence of condemnation, John iii. 18. But we could not be at all condemned, if we were juſtified from eternity.

2. The ſcripture confines juſtification to thoſe who believe and repent, Acts iii. 19. 'Repent that your ſins may be blotted out.' Therefore their ſins were uncancelled, and their perſons unjuſtified, till they did repent: Though God doth not juſtify us for our repentance, yet not without it. The Antinomians erroneouſly hold, that we are juſtified from eternity. This doctrine is a key which opens the door to all licentiouſneſs; what ſins do they care they commit, ſo long as they hold they are, *ab æterno*, juſtified, whether they repent or not?

Before I come to the uſes, I ſhall lay down four maxims or poſitions about juſtification.

Poſition 1. That juſtification confers a real benefit upon the perſon juſtified. The acquitting and diſcharging of the debtor, by virtue of the ſatisfaction made by the ſurety, is a real benefit to the debtor; a robe of righteouſneſs, and a crown of righteouſneſs, are real benefits.

Poſition 2. All believers are alike juſtified; *juſtificatio non recipit majis et minus:* though there are degrees in grace, yet

not in juſtification; one is not juſtified more than another, the weakeſt believer is as perfectly juſtified as the ſtrongeſt; Mary Magdalene is as much juſtified as the Virgin-Mary. This may be cordial-water to a weak believer; though thou haſt but a drachm of faith, thou art as truly juſtified as he who is of the higheſt ſtature in Chriſt.

Poſition 3. Whoſoever God juſtifies, he ſanctifies, 1. Cor. vi. 11. 'But ye are ſanctified, but ye are juſtified.' The Papiſts calumniate the Proteſtants; they report, we hold that men continuing in ſin are juſtified; whereas all our proteſtant writers affirm, that righteouſneſs imputed, viz. Juſtification, and righteouſneſs inherent, viz. Sanctification, muſt be inſeperably united. Holineſs indeed is not the cauſe of our juſtification, but it is the concomitant; the heat in the ſun is not the cauſe of its light, but it is the concomitant. It is abſurd to imagine, that God ſhould juſtify a people, and they go on in ſin. If God ſhould juſtify a people and not ſanctify them, he ſhould juſtify a people whom he could not glorify. God, as he is an holy God, cannot lay a ſinner in his boſom. The metal is firſt refined, before the king's ſtamp is put upon it: firſt, the ſoul is refined with holineſs, before God puts the royal ſtamp of juſtification upon it.

Poſition 4. Juſtification is *inamiſſibilis*; it is a fixed permanent thing, it can never be loſt. The Arminians hold an apoſtacy from juſtification: to-day juſtified, to-morrow unjuſtified; to-day a Peter, to-morrow a Judas; to-day a member of Chriſt, to-morrow a limb of Satan: a moſt uncomfortable doctrine. Indeed juſtified perſons may fall from degrees of grace, they may leave their firſt love, they may loſe God's favour for a time, but not loſe their juſtification. If they are juſtified, then they are elected; they can no more fall from their juſtification, than from their election. If they are juſtified, then they have union with Chriſt; and, can a member of Chriſt be broken off? If one juſtified perſon may fall away from Chriſt, then all may; and ſo Chriſt ſhould be an head without a body.

Uſe 1. See from hence, that there is nothing within us could juſtify us, but ſomething without us; not any righteouſneſs inherent, but imputed: we may as well look for a ſtar in the earth, as for juſtification in our own righteouſneſs. The papiſts ſay we are juſtified by works. But the apoſtle confutes it, 'not of works, leſt any man ſhould boaſt,' Eph. ii. 9. But the papiſts ſay "the works done by an unregenerate man indeed cannot juſtify him, but works done by a regenerate man may juſtify." This is moſt falſe, as may be proved both by example and reaſon.

1. By example. Abraham was a regenerate man; but Abraham was not juſtified by works, but by faith, Rom. iv. 3.

Abraham 'believed God, and it was counted to him for righteouſneſs.'

2. By reaſon. How can thoſe works juſtify us, which defile us? Iſa. lxiv. 6. 'Our righteouſneſſes are as filthy rags.' *Bona opera non præcedunt juſtificationem, ſed ſequuntur juſtificatum:* good works are not an uſher to go before juſtification, but an hand-maid to follow it.

Obj. *But doth not the apoſtle James ſay, Abraham was juſtified by works?*

A. The anſwer is eaſy: works declare us to be righteous before men, but they do not make us righteous before God. Works are evidences of our juſtification, not cauſes. This name only muſt be graven upon the golden plate of our High Prieſt Chriſt, THE LORD OUR RIGHTEOUSNESS.

2d Uſe, of Exhortation. Branch 1. Adore the infinite wiſdom and goodneſs of God, to find out ſuch a way to juſtify us by 'rich grace and precious blood.' We were all involved in guilt; none of us could plead *not guilty*; and being guilty, we lay under a ſentence of death: now that the judge himſelf ſhould find out a way to juſtify us, and the creditor himſelf contrive a way to have the debt paid, and not diſtreſs the debtor; this may fill us with wonder and love. The angels admire the myſtery of free grace in this new way of juſtifying and ſaving loſt man, 1 Pet. i. 12. and ſhould not we, who are nearly concerned in it, and on whom the benefit is devolved, cry out with the apoſtle, 'O the depth of the riches both of the wiſdom and knowledge of God!' &c.

Branch. 2. Labour for this high privilege of juſtification: there is balm in Gilead; Chriſt hath laid down the price of our juſtification, viz. his blood; and he offers himſelf and all his merits to us, to juſtify; he invites us to come to him; he hath promiſed to give his Spirit, to enable us to do what is required. Why then, ſinners, will ye not look after this great privilege of juſtification? Do not ſtarve in the midſt of plenty; do not periſh when there is a remedy to ſave you. Would not he be thought to be diſtracted, if having a pardon offered him, only upon the acknowledgment of his fault, and promiſing amendment, he ſhould bid the prince keep his pardon to himſelf; for his part, he was in love with his chains and fetters, and would die? Thou who neglecteſt juſtification offered thee freely by Chriſt in the goſpel, art this diſtracted perſon. Is the love of Chriſt to be ſlighted? Is thy ſoul and heaven worth nothing? O then look after juſtification through Chriſt's blood!

Conſider, 1. The neceſſity of being juſtified: if we are not juſtified, we cannot be glorified, Rom. viii. 30. 'Whom he juſtified, them he alſo glorified.' He who is outlawed, and all his goods confiſcated, muſt be brought into favour with his

prince, before he can be reſtored to his former rights and liberties: ſo we muſt firſt have our ſins forgiven, and be brought into God's favour by juſtification, before we can be reſtored to the liberty of the ſons of God, and have right to that happineſs we have forfeited in Adam.

2. The utility and benefit: by juſtification we enjoy peace in our conſcience; a richer jewel than any prince wears in his crown, Rom. v. 1. 'Being juſtified by faith, we have peace with God.' Peace can ſweeten all our afflictions, it turns our water into wine. How happy is a juſtified perſon who hath the power of God to guard him, and the peace of God to comfort him? Peace flowing from juſtification, is an antidote againſt the fear of death and hell, Rom. viii. 34. 'It is God that juſtifies, who is he that condemneth?' Therefore labour for this juſtification by Chriſt; this privilege is obtained by believing in Chriſt, Acts xiii. 39. 'By him all that believe are juſtified.' And Rom. iii. 25. 'Whom God hath ſet forth to be a propitiation through faith in his blood.' Faith unites us to Chriſt; and having union with his perſon, we partake of his merits and the glorious ſalvation which comes by him.

Uſe 3. Comfort to the juſtified, (1.) It is comfort in caſe of failings: alas! how defective are the godly! they come ſhort in every duty: but though believers ſhould be humbled under their defects, yet not deſponed; they are not to be juſtified by their duties or graces, but the righteouſneſs of Chriſt. Their duties are mixed with ſin, but that righteouſneſs which juſtifies them is a perfect righteouſneſs.

(2.) Comfort in caſe of hard cenſures: the world cenſures the people of God for proud and hypocritical, and the troublers of Iſrael; but though men cenſure and condemn the godly; yet God hath juſtified them, and as he hath now juſtified them, ſo at the day of judgment he will openly juſtify them, and pronounce them righteous before men and angels. And God is ſo juſt and holy a judge, that having once juſtified his people, he will never condemn them. Pilate juſtified Chriſt, 'I find no fault in him;' yet after this he condemned him: but God having publicly juſtified his ſaints, he will never condemn them: 'whom he juſtified, them he alſo glorified.'

OF ADOPTION.

JOHN i. 12. *To them gave he power to become the ſons of God.*

HAVING ſpoken of the great points of faith and juſtification, the next is adoption.

1. The qualification of the perſons. 'As many as received him.' Receiving is put for believing, as is clear by the laſt words, 'to them that believe in his name.'

2. The ſpecification of the privilege; 'to them he gave power to become the ſons of God.' The Greek word for power, *exuſia*, ſignifies dignity and prerogative; he dignified them to become the ſons of God.

Our ſonſhip differs from Chriſt's ſonſhip; Chriſt was the ſon of God by eternal generation, a ſon before time; but our ſonſhip is, 1. By creation, Acts xvii. 28. 'We are his offspring.' This is no privilege; men may have God for their father by creation, yet have the devil for their father.

2. Our ſonſhip is by adoption: ſo in the text, 'He gave them power to become the ſons of God.' Adoption is twofold.

(1.) *External and federal:* ſo thoſe who live in a viſible church, and make a profeſſion of God, are ſons, Matth. viii. 12. 'The children of the kingdom ſhall be caſt out.'

(2.) *Real and gracious:* ſo they are ſons, who are God's favourites, and are heirs of glory. Before I proceed to the queſtions, I ſhall lay down three poſitions.

Poſition 1. Adoption takes in all nations: at firſt adoption was confined to the people of the Jews, they only were grafted into the true olive, and were dignified with glorious privileges, Rom. ix. 4. 'Who are Iſraelites: to whom pertaineth the adoption and the glory.' But now, in the time of the goſpel, the charter is enlarged, and the believing Gentiles are within the line of communication, and have a right to the privileges of adoption as well as the Jews, Acts x. 35. 'in every nation he that feareth God, and worketh righteouſneſs, is accepted with him.'

Poſition 2. Adoption takes in both ſexes, females as well as males, 2 Cor. vi. 18. 'I will be a Father unto you, and ye ſhall be my ſons and daughters.' I have read, in ſome countries, females are excluded from the ſupreme dignity: as by the Salique law in France, no woman can inherit a crown: but,

If we ſpeak of ſpiritual privileges, females are as capable as males. Every gracious ſoul (of whatever ſex) lays claim to adoption, and hath an intereſt in God as a father: 'ye ſhall be my ſons and daughters, ſaith the Lord Almighty.'

Poſition 3. Adoption is an act of pure grace. Eph. i. 5. 'Having predeſtinated us to the adoption of children, according to the good pleaſure of his will.' Adoption is a mercy ſpun out of the bowels of free grace: all by nature are ſtrangers, therefore have no right to ſonſhip; only God is pleaſed to adopt one, and not another; to make one a veſſel of glory, another a veſſel of wrath. The adopted heir may cry out, 'Lord, how is it, that thou wilt ſhew thyſelf to me, and not unto the world?'

Q. *What this filiation or adoption is?*

Anſ. Adoption is the taking a ſtranger into the relation of a ſon and heir: ſo Moſes was the adopted ſon of king Pharaoh's daughter, Exod. ii. 10. And Eſther was the adopted child of her uncle Mordecai, Eſth. ii. 7. Thus God adopts us into the family of heaven; and God, in adopting us, doth two things:

1. He ennobles us with his name: he who is adopted, bears his name who adopts him, Rev. iii. 12. 'I will write on him the name of my God.'

2. God conſecrates us with his Spirit: whom he adopts, he anoints; whom he makes ſons, he makes ſaints. When a man adopts another for his ſon and heir, he may put his name upon him, but he cannot put his diſpoſition into him; if he be a moroſe rugged nature, he cannot alter it; but whom God adopts he ſanctifies: he doth not only give them a new name, but a new nature, 2 Pet. i. 4. God turns the wolf into a lamb; he makes the heart humble and gracious; he works ſuch a change as if another ſoul did dwell in the ſame body.

Q. *From what ſtate doth God take us when he adopts us?*

Anſ. From a ſtate of ſin and miſery. King Pharaoh's daughter took Moſes out of the ark of bulruſhes in the water, and adopted him for her ſon. God did not take us out of the water, but out of our blood, and adopted us, Ezek. xvi. God adopted us from ſlavery: it is a mercy to redeem a ſlave, but is it more to adopt him.

Q. *To what God adopts us?*

Anſ. He adopts us to a ſtate of excellency. It were much for God to take a clod of duſt, and make it a ſtar; it is more for God to take a piece of clay and ſin, and adopt it for his heir.

1. God adopts us to a ſtate of liberty. Adoption is a ſtate of freedom; a ſlave being adopted, is made a freeman, Gal. iv. 7. 'Thou art no more a ſervant, but a ſon.'

Q. *How is an adopted Son free?*

Anſ. (1.) Not to do what he liſts: he is free from the dominion of ſin, the tyranny of Satan, the curſe of the law.

2. He is free in the manner of worſhip; he hath God's free Spirit, which makes him free and chearful in the ſervice of God; he is 'joyful in the houſe of prayer,' Iſa. lvi. 7.

(2.) God adopts us to a ſtate of dignity: God makes us heirs of promiſe; God inſtals us into honour, Iſa. xliii. 4. 'Since thou waſt precious in my ſight, thou haſt been honourable.' The adopted are God's treaſure, Exod. xix. 5. His jewels, Mal. iii. 17. His firſt-born, Heb. xii. 23. They have angels for their life-guard, Heb. i. 14. They are of the blood-royal of heaven, 1 John iii. 9. The ſcripture hath ſet forth their ſpiritual heraldry; they have their eſcutcheon or coat-armour: ſometimes they give the lion for their courage, Prov. xxviii. 1. Sometimes the dove for their meekneſs, Cant. ii. 14. Sometimes the eagle for their ſublimeneſs, Iſa. xi. 31. Thus you ſee their coat of arms diſplayed: but what is honour without inheritance? God adopts all his ſons to an inheritance, Luke xii. 32. 'It is your Father's good pleaſure to give you a kingdom.' It is no diſparagement to be the ſons of God. To reproach the ſaints, is as if Shimei had reproached David when he was going to be made king; adoption ends in coronation. The kingdom God gives his adopted ſons and heirs, excels all earthly monarchies.

1. In riches, Rev. xxi. 21. The gates of pearl, and the ſtreets of pure gold, and as it were tranſparent glaſs.

2. In tranquility. It is peaceable, the white lily of peace is the beſt flower in a prince's crown: *Pax una triumphis innumeris melior.* No diviſions at home, or invaſions abroad; no more the noiſe of the drum or cannon, but the voice of harpers harping, the hieroglyphic of peace, Rev. xiv. 2.

3. In ſtability. Other kingdoms are corruptible; though they have heads of gold, yet feet of clay: but this kingdom into which the ſaints are adopted, runs parallel with eternity: it is a kingdom that cannot be ſhaken, Heb. xii. 28. The heirs of heaven reign for ever and ever, Rev. xxii. 5.

Q. *What is the organical or inſtrumental cauſe of adoption?*

A. Faith intereſts us in the privilege of adoption, Gal. iii. 26. 'Ye are all the children of God by faith in Chriſt Jeſus.' Before faith be wrought, we are ſpiritually illegitimate, we have no relation to God as a father: an unbeliever may call God judge, but not father; faith is the filiating grace, it confers upon us the title of ſonſhip, and gives us right to inherit.

Q. *Why is faith the inſtrument of adoption, more than any other grace?*

Anſ. 1. Faith is a quickening grace, it is the vital artery of the ſoul, Hab. ii. 4. 'The juſt ſhall live by faith.' Life makes us capable of adoption, dead children are never adopted.

2. Faith makes us Chriſt's brethren, and ſo God comes to be our father.

Uſe 1*ſt*, *Branch* 1. See the amazing love of God in making us his ſons. Plato gave God thanks that he had made him a man, and not only a man but a philoſopher: but it is infinitely more, that he ſhould inveſt us with the prerogative of ſons. It is love in God to feed us, but more to adopt us, 1 John iii. 1. 'Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!' It is an *ecce admirantis*, a behold of wonder.

The wonder of God's love in adopting us, will appear the more if we conſider theſe ſix things.

1. That God ſhould adopt us when he had a ſon of his own. Men adopt becauſe they want children, and deſire to have ſome to bear their name: but that God ſhould adopt us when he had a ſon of his own, the Lord Jeſus; here is the wonder of love. Chriſt is called 'God's dear ſon,' Col. i. 13. 'A ſon more worthy than the angels,' Heb. i. 4. 'Being made ſo much better than the angels.' Now, when God had a ſon of his own, ſuch a ſon, here is the wonder of God's love in adopting us. We needed a Father, but he did not need ſons.

2. Conſider what we were before God did adopt us: we were very deformed; a man will ſcarce adopt him for his heir that is crooked and ill-favoured, but that hath ſome beauty. Mordecai adopted Eſther, becauſe ſhe was fair. But we were in our blood, and then God adopted us, Ezek. xvi. 6. 'When I ſaw thee polluted in thy blood, it was the time of love.' God did not adopt us when we were beſpangled with the jewels of holineſs, and had the angels glory upon us; but when we were black as Ethiopians, diſeaſed as lepers, then it was the time of love.

3. That God ſhould be at ſo great expence in adopting us: when men adopt, they have only ſome deed ſealed, and the thing is effected; but when God adopts, it puts him to a far greater expence, it ſets his wiſdom a-work to find out a way to adopt us; it was no eaſy thing to make the heirs of wrath, heirs of the promiſe. And when God had found out a way to adopt, it was no eaſy way; our adoption was purchaſed at a dear rate; when God was about to make us ſons and heirs, he could not ſeal the deed but by the blood of his own Son. Here is the wonder of God's love in adopting us, that he ſhould be at all this expence to bring this work about.

4. That God ſhould adopt his enemies; if a man adopts

another for his heir, he will not adopt his mortal enemy; but that God ſhould adopt us, when we were not only ſtrangers, but enemies, here is the wonder of love, for God to have pardoned his enemies, had been much; but to adopt them for his heirs, this ſets the angels in heaven a-wondering.

5. That God ſhould take great numbers out of the devil's family, and adopt them into the family of heaven. Chriſt is ſaid to bring many ſons to glory, Heb. ii. 10. Men adopt uſually but one heir, but God is reſolved to increaſe his family, he brings many ſons to glory. God's adopting millions, is the wonder of love. Had but one been adopted, all of us might have deſpaired; but he brings many ſons to glory, this opens a door of hope to us.

6. That God ſhould confer ſo great honour upon us, in adopting us: David thought it no ſmall honour that he ſhould be a king's ſon-in-law, 1 Sam. xviii. 18. But what honour to be the ſons of the high God? And the more honour God hath put upon us in adopting us, the more he hath magnified his love towards us, What honour, that God hath made us ſo near in alliance to him, ſons of God the Father, members of God the Son, temples of God the Holy Ghoſt? that he hath made us as the angels, Matth. xxii. 30. nay, in ſome ſenſe, ſuperior to the angels: all proclaims the wonder of God's love in adopting us.

Branch 2. See the ſad condition of ſuch as live and die in unbelief; they are not the ſons of God: 'To as many as received him, he gave power to become the ſons of God, even to them that believe in his name.' No faith, no ſonſhip; unbelievers have no ſign of ſonſhip, they know not God; all God's children know their Father, but the wicked do not know him, Jer. ix. 3. 'They proceed from evil to evil, and know not me, ſaith the Lord.' Unbelievers are 'dead in treſpaſſes,' Eph. ii. 1. God hath no dead children; and not being children, they have no right to inherit.

2d *Uſe of trial.* Try whether we are adopted. All the world is divided into theſe two ranks, either the ſons of God, or the heirs of hell, John i. 12. 'To them he gave power to become the ſons of God.' Let us put ourſelves on a trial. It is no ſign we are adopted ſons, becauſe we are ſons of godly parents: the Jews boaſted that they were of Abraham's ſeed, John viii. 33. they thought they muſt needs be good, becauſe they came of ſuch an holy line. But adoption doth not come by blood: we ſee many godly parents have wicked ſons; Abraham had an Iſhmael; Iſaac an Eſau. The corn that is ſown pure, yet brings forth grain with an huſk? he who himſelf is holy, yet the child that ſprings from his loins is unholy. So that, as Hierom, *non naſcimur filii:* we are not God's ſons as we are

born of godly parents, but by adoption and grace. Well, then, let us try if we are the adopted ſons and daughters of God.

Firſt ſign of adoption, *obedience*. A ſon obeys his father, Jer. xxxv. 5. 'I ſet before the ſons of the houſe of the Rechabites, pots full of wine, and cups, and ſaid unto them, drink ye wine. But they ſaid, we will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, ye ſhall drink no wine.' So, when God ſaith, drink not in ſin's enchanted cup; an adopted child ſaith, my heavenly Father hath commanded me, I dare not drink. A gracious ſoul doth not only believe God's promiſe, but obey his command. And true child-like obedience muſt be regular, which implies three things:

1. It muſt be done by a right rule: obedience muſt have the word for its rule; *Lydius lapis*, Iſa. viii. 20. 'To the law, to the teſtimony.' If our obedience be not according to the word, it is offering up ſtrange fire; it is will-worſhip: and God will ſay, who hath required this at your hand? the apoſtle condemns worſhipping of angels, which had a ſhew of humility, Col. ii. 18. The Jews might ſay, that they were loth to be ſo bold, as to go to God in their own perſons; they would be more humble, and proſtrate themſelves before the angels, deſiring them to be their mediators to God. Here was a ſhew of humility in their angel-worſhip; but it was abominable, becauſe they had no word of God to warrant it: it was not obedience, but idolatry. Child-like obedience is that which is conſonant to our Father's revealed will.

2. It muſt be done from a right principle, *i. e.* the noble principle of faith, Rom. xvi. 26. 'The obedience of faith'—— *Quicquid decorum eſt ex fide proficiſſitur*, Aug. A crab-tree may bear fruit fair to the eye, but it is ſour, becauſe it doth not come from a good root. A moral perſon may give God outward obedience, and to the eyes of others it ſeems glorious; but his obedience is ſour, becauſe it comes not from that ſweet and pleaſant root of faith. A child of God gives him the obedience of faith, and that meliorates and ſweetens his ſervices, and makes them come off with a better reliſh, Heb. xi. 4. 'By faith Abel offered a better ſacrifice than Cain.'

3. It muſt be done to a right end: *Finis ſpecificat actionem*; the end of obedience is glorifying God. That which hath ſpoiled many glorious ſervices, is, when the end hath been wrong, Mat. vi. 2. 'When thou doſt thine alms, do not ſound a trumpet, as the hypocrites do, that they may have glory of men.' Good works ſhould ſhine, but not blaze. 'If I give my body to be burnt, and have not charity, it profits me nothing,' 1 Cor. xiii. 3. The ſame I may ſay of a ſincere aim: if I obey never ſo much, and have not a ſincere aim, it profits

me nothing. True obedience looks at God in all, Phil. i. 20. 'That Chriſt may be magnified.' Though a child of God ſhoots ſhort, yet he takes a right aim.

(2.) True child-like obedience is uniform: a child of God makes conſcience of one command, as well as another: *Quicquid propter Deum fit, æqualiter fit*——All God's commands have the ſame ſtamp of divine authority upon them; and if I obey one precept becauſe my heavenly Father commands me, then by the ſame rule I muſt obey all: as the blood runs through all the veins of the body, and the ſun in the firmament runs through all the ſigns of the zodiac: ſo the true child-like obedience runs through the firſt and ſecond table, Pſal. cxix. 6. 'When I have a reſpect unto all thy commandments.' To obey God in ſome things of religion, and not in others, ſhews an unſound heart; like Eſau, who obeyed his father in bringing him veniſon, but not in a greater matter, viz. the choice of his wife. Child-like obedience moves towards every command of God, as the needle points that way which the loadſtone draws. If God call to duties which are croſs to fleſh and blood, if we are children, we obey our Father.

Q. *But who can obey God in all things?*

A. An adopted heir of heaven, though he cannot obey every precept perfectly, yet he doth evangelically: 1. He approves of every command, Rom. vii. 16. 'I conſent to the law, that it is good.' 2. A child of God delights in every command, Pſal. cxix. 97. 'O how love I thy precepts!' 3. His deſire is to obey every command, Pſal. cxix. 5. 'O that my ways were directed to keep thy ſtatutes!' 4. Wherein he comes ſhort, he looks up to Chriſt's blood to make ſupply for his defects. This is evangelical obedience; which, though it be not to ſatisfaction, it is to acceptation.

(3.) True child-like obedience is conſtant, Pſal. cvi. 3. 'Bleſſed is he that doth righteouſneſs at all times.' Child-like obedience is not like an high colour in a fit, which is ſoon over; but like a right ſanguine complexion, it abides; it is like the fire on the altar which was kept always burning, Lev. vi. 13.

Second ſign of adoption, to love to be in our Father's preſence. The child who loves his Father, is never ſo well as when he is near his father. Are we children? we love the preſence of God in his ordinances. In prayer we ſpeak to God, in the preaching of his word he ſpeaks to us: and how doth every child of God delight to hear his Father's voice? Pſal. lxiii. 1, 2. 'My ſoul thirſteth for thee, to ſee thy glory ſo as I have ſeen thee in the ſanctuary.' Such as diſregard ordinances, are not God's children, becauſe they care not to be in God's preſence: Gen. iv. 17. 'Cain went out from the preſence of the Lord.' Not that he could go out of God's ſight, but the meaning is,

"Cain went out from the church and people of God, where the Lord gave visible tokens of his presence."

Third sign of adoption, to have the conduct of God's Spirit, Rom. viii. 24. 'As many as are led by the Spirit of God, are the sons of God.' It is not enough that the child have life, but it must be led every step by the nurse: so the adopted child must not only be born of God, but have the manuduction of the Spirit to lead him in a course of holiness, Hos. xi. 3. 'I taught Ephraim also to go, taking them by their arms.' As Israel was led by the pillar of fire, so God's children are led by the conduct of his Spirit: the adopted ones need God's Spirit to lead them, they are apt to go wrong. The fleshly part inclines to sin; the understanding and conscience are to guide the will, but the will is imperious and rebels; therefore God's children need the Spirit to check corruption, and lead them in the right way. As wicked men are led by the evil spirit; the spirit of Satan led Herod to incest, Ahab to murder, Judas to treason: so the good Spirit leads God's children into virtuous actions.

Obj. *But enthusiasts pretend to be led by the Spirit, when it is an* ignis fatuus, *a delusion.*

A. The Spirit's conduct is agreeable to the word; enthusiasts leave the word, 'The word is truth,' John xvi. 13. And, 'the Spirit guides in all truth,' John xvi. 13. The word's teaching, and the Spirit's leading agree together.

Fourth sign, if we are adopted, we have an entire love to all God's children, 1 Peter ii. 17. 'Love the brotherhood.' We bear affection to God's children, though they have some infirmities: there are the spots of God's children, Deut. xxxii. 5. But we must love the beautiful face of holiness, though it hath a scar in it. If we are adopted, we love the good we see in God's children, we admire their graces, we pass by their imprudencies: if we cannot love them, because they have some failings, how do we think God can love us? can we plead exemption? By these signs we may know our adoption.

Q. *What are the benefits which accrue to God's children:*

A. They have great immunities: King's children have great privileges and freedoms; they do not pay custom, Matth. xvii. 6. God's children are privileged persons, they are privileged from the hurt of every thing, Luke x. 19. 'Nothing shall by any means hurt you.' Hit you it may, not hurt you, Psalm xci. 10. 'There shall no evil befal thee.' God saith not, No affliction shall befal his children, but, No evil; the hurt and poison of it is taken away. Affliction to a wicked man hath evil in it, it makes him worse; it makes him curse and blaspheme, Rev. xvi 9. 'Men were scorched with great heat, and blasphemed the name of God.' But no evil befals a child of God,

he is bettered by affliction, Heb. xii. 10. The furnace make gold purer. Again, no evil befals the adopted, becauſe no condemnation. Rom. viii. 33. 'It is God that juſtifieth, who is he that condemneth?' What a bleſſed privilege is this, to be freed from the ſting of affliction, and the curſe of the law? to be in ſuch a condition, that nothing can hurt one? When the dragon hath poiſoned the water, the unicorn with his horn doth extract and draw out the poiſon; ſo Jeſus Chriſt hath drawn out the poiſon of every affliction, that it cannot prejudice the ſaints.

Second benefit, if we are adopted, then we have an intereſt in all the promiſes: the promiſes are children's bread: 'Believers are heirs of the promiſes,' Heb. vi. 17. The promiſes are ſure: God's truth, which is the brighteſt pearl in his crown, is laid to pawn in a promiſe. The promiſes are ſuitable; like a phyſic-garden, there is no diſeaſe, but there is ſome herb in the phyſic-garden to cure it. In the dark of deſertion, God hath promiſed to be a ſun; in temptation, to tread down Satan, Rom. xvi. 20. Doth ſin prevail? he hath promiſed to take away its kingly power, Rom. vi. 14. O the heavenly comforts which are deſtilled from the limbec of the promiſes! But who hath a right to theſe? Believers only are heirs of the promiſe. There is never a promiſe in the Bible, but a believer may ſay, this is mine.

Uſe ult. Extol and magnify God's mercy, who hath adopted you into his family; who, of ſlaves, hath made you ſons; of heirs of hell, heirs of the promiſe. Adoption is a free gift. He gave them power, or dignity, to become the ſons of God. As a thread of ſilver runs through the whole piece of work, ſo free grace runs through this whole privilege of adoption. Adoption is a greater mercy than Adam had in paradiſe; he was a ſon by creation, but here is a further ſonſhip by adoption. To make us thankful, conſider, in civil adoption there is ſome worth and excellency in the perſon to be adopted; but there was no worth in us, neither beauty, nor parentage, nor virtue; nothing in us to move God to beſtow the prerogative of ſonſhip upon us. We have enough in us to move God to correct us, but nothing to move him to adopt us; therefore exalt free grace, begin the work of angels here; bleſs him with your praiſes, who hath bleſſed you in making you his ſons and daughters.

OF SANCTIFICATION.

1 Thess. iv. 3. *For this is the will of God, even your sanctification.*

The notion of the word sanctification, signifies to consecrate and set apart to an holy use: thus they are sanctified persons, who are separated from the world, and set apart for God's service. Sanctification hath a privative and a positive part.

1. A privative part, mortification, which lies in the purging out of sin. Sin is compared to leaven, which sours; and to leprosy, which defiles; sanctification doth purge out 'the old leaven,' 1 Cor. ix. 7. Though it takes not away the life, yet it takes away the love of sin.

2. A positive part, vivification, which is the spiritual refining of the soul; which in scripture is called a 'renewing of our mind,' Rom. xii. 2. and a 'partaking of the divine nature,' 2 Pet. i. 4. The priests in the law not only were washed in the great laver, but adorned with glorious apparel, Exod. xxviii. 2. so in sanctification, not only washed from sin, but adorned with purity.

Q. *What is sanctification?*

Ans. It is a principle of grace savingly wrought, whereby the heart becomes holy, and is made after God's own heart. A sanctified person bears not only God's name, but image. For the opening the nature of sanctification, I shall lay down these seven positions.

1. Sanctification is a supernatural thing: it is divinely infused. We are naturally polluted, and to cleanse, God takes to be his prerogative; Lev. xxi. 8. 'I am the Lord which sanctifieth you.' Weeds grow of themselves. Flowers are planted. Sanctification is a flower of the Spirit's planting, therefore it is called, The sanctification of the Spirit,' 1 Peter. 2.

2. Sanctification is an intrinsical thing: it lies chiefly in the heart. It is called 'the adorning the hidden man of the heart,' 1 Peter iii. 4. The dew wets the leaf, the sap is hid in the root: the religion of some consists only in externals, but sanctification is deeply rooted in the soul, Psal. li. 6. 'In the hidden part thou shalt make me to know wisdom.'

3. Sanctification is an extensive thing: it spreads into the whole man, 1 Thess. v. 23. 'The God of peace sanctify you wholly.' As original corruption hath depraved all the faculties, the whole 'head is sick, the whole heart faint,' no part sound, as if the whole mass of blood were corrupted: so sanctification goes over the whole soul. After the fall, there was ignorance

in the mind; now in ſanctification, we are 'light in the Lord,' Eph. v. 8. After the fall, the will was depraved: there was not only impotency to good, but obſtinacy: now, in ſanctification, there is a bleſſed pliableneſs in the will; it doth ſymbolize and comport with the will of God. After the fall, the affections were miſplaced on wrong objects; in ſanctification, they are turned into a ſweet order and harmony, the grief placed on ſin, the love on God, the joy on heaven. Thus ſanctification ſpreads itſelf as far as original corruption: it goes over the whole ſoul; 'the God of peace ſanctify you wholly.' He is not a ſanctified perſon who is good only in ſome part, but who is all over ſanctified: therefore in ſcripture, grace is called a 'new man,' Col. iii. 10. not a new eye or a new tongue, but a 'new man.' A good Chriſtian, though he be ſanctified but in part, yet in every part.

4. Sanctification is an intenſe ardent thing, *Qualitatis ſunt in ſubjectio intenſive*, Rom. xii. 11. 'Fervent in Spirit.' Sanctification is not a dead form, but it is inflamed into zeal. We call water hot, when it is ſo in the third or fourth degree: he is holy, whoſe religion is heated to ſome degree, and his heart boils over in love to God.

5. Sanctification is a beautiful thing; it makes God and angels fall in love with us, Pſal. cx. 3. 'The beauties of holineſs.' As the ſun is to the world, ſo is ſanctification to the ſoul, beautifying and beſpangling it in God's eyes. That which makes God glorious, muſt needs make us ſo. Holineſs is the moſt ſparkling jewel in the Godhead, Exod. xv. 11. 'Glorious in holineſs.' Sanctification is the firſt fruit of the Spirit; it is heaven begun in the ſoul; ſanctification and glory differ only in degree; ſanctification is glory in the ſeed, and glory is ſanctification in the flower. Holineſs is the quinteſſence of happineſs.

6. Sanctification is an abiding thing, 1 John iii. 9. 'His ſeed remaineth in him.' He who is truly ſanctified cannot fall from that ſtate. Indeed ſeeming holineſs may be loſt, colours may waſh off, ſanctification may ſuffer an eclipſe, Rev. ii. 4. 'Thou haſt left thy firſt love:' but true ſanctification is a bloſſom of eternity, 1 John ii. 27. 'The anointing which ye have received abideth in you.' He who is truly ſanctified, can no more fall away, than the angels which are fixed in their heavenly orbs.

7. Sanctification is a progreſſive thing, it is growing; it is compared to ſeed which grows; firſt the blade ſprings up, then the ear, then the ripe corn in the ear; ſuch as are already ſanctified, may be more ſanctified, 2 Cor vii. 1. Juſtification doth not admit of degrees; a believer cannot be more elected or juſtified than he is, but he may be more ſanctified than he is: ſanctification is ſtill increaſing, like the morning ſun, which

grows brighter to the full meridian. Knowledge is ſaid to increaſe, Col. i. 10. and faith to increaſe, 2 Cor. x. 15. A Chriſtian is continually adding a cubit to his ſpiritual ſtature. It is not with us as it was with Chriſt, who received the Spirit without meaſure: Chriſt could not be more holy than he was. But we have the Spirit only in meaſure, and may be ſtill augmenting our grace: As Appelles, when he had drawn a picture, he would be ſtill mending it with his pencil. The image of God is drawn but imperfectly in us, therefore we muſt be ſtill mending it, and drawing it in more lively colours; ſanctification is progreſſive; if it doth not grow, it is becauſe it doth not live. Thus you ſee the nature of ſanctification.

Q. *What are the counterfeits of ſanctification?*

A. There is ſomething looks like ſanctification, which is not.

1. The firſt counterfeit of ſanctification is moral virtue. To be juſt, temperate, to be of a fair deportment, not having one's ſcutcheon blotted with ignominious ſcandal: this is good but not enough: this is not ſanctification. A field flower differs from a garden flower: 1. Heathens have attained to morality; Cato, Socrates, Ariſtides. Civility is but nature refined; there is nothing of Chriſt there; the heart may be foul and impure: under theſe fair leafs of civility, the worm of unbelief may be hid. 2. A moral perſon hath a ſecret antipathy againſt grace; he hates vice, and he hates grace as much as vice. The ſnake hath a fine colour, but a ſting. A perſon adorned and cultivated with moral virtue, hath a ſecret ſpleen againſt ſanctity: thoſe Stoics, which were the chief of the moralized Heathens, were the bittereſt enemies St. Paul had, Acts xvii. 18.

2. The ſecond counterfeit of ſanctification, is ſuperſtitious devotion: this abounds in Popery, adorations, images, altars, veſtments, holy water, which I look upon as a religious frenzy; this is far from ſanctification. 1. It doth not put any intrinſical goodneſs into a man, it doth not make a man better. If the legal purifications and waſhings, which were of God's own appointing, did not make them that uſed them more holy, (the prieſts, who wore holy garments, and had holy oil poured on them, were never the more holy, without the anointing of the Spirit) then ſurely thoſe ſuperſtitious innovations in religion, which God never appointed, cannot contribute any holineſs to men. 2. A ſuperſtitious holineſs coſts no great labour; there is nothing of the heart in it: if to tell over a few beads, or bow to an image, to ſprinkle themſelves with holy water; if this were ſanctification, and were all that were required of them that ſhould be ſaved, then hell would be empty, none would come there.

3. The third counterfeit of ſanctification, is hypocriſy; when men make a pretence of that holineſs which they have not.

A comet may ſhine like a ſtar; ſuch a luſtre ſhines from their profeſſion, as dazzleth the eyes of the beholders, 2 Tim. iii. 5. 'Having a form of godlineſs, but denying the power.' Theſe are lamps without oil; whited ſepulchres, like the Egyptian temples, which had fair outſides, but within ſpiders and apes. The apoſtle ſpeaks of true holineſs, Eph. iv. 24. implying that there is holineſs which is ſpurious and feigned, Rev. iii. 1. 'Thou haſt a name to live, but art dead:' like pictures and ſtatues which are deſtitute of a vital principle, Jude xii. 'Clouds without water.' They pretend to be full of the Spirit, but empty clouds. This ſhew of ſanctification (when it is nothing elſe) is ſelf-deluſion. He who takes copper inſtead of gold, wrongs himſelf; the moſt counterfeit faint deceives others while he lives, but deceives himſelf when he dies. To pretend holineſs, when there is none, is a vain thing: what were the fooliſh virgins better for their blazing lamps, when they wanted oil? What is the lamp of profeſſion without the oil of ſaving grace? What comfort will a ſhew of holineſs yield at laſt? Will painted gold enrich? Painted wine refreſh him that is thirſty? Will painted holineſs be a cordial at the hour of death? A pretence of ſanctification is not to be reſted in. Many ſhips, that have had the name of the Hope, the Safeguard, the Triumph, yet have been caſt away upon the rocks; ſo, many who have had the name of ſaintſhip, have been caſt into hell.

4. The fourth counterfeit of ſanctification, is reſtraining grace. When men forbear vice, though they do not hate it; this may be the ſinner's motto, 'Fain I would, but I dare not.' The dog hath a mind to the bone, but is afraid of the cudgel; men have a mind to luſt, but conſcience ſtands as the angel, with a flaming ſword, and affrights; they have a mind to revenge, but the fear of hell is a curb-bit to check them. Here is no change of heart: ſin is curbed, but not cured; a lion may be in chains, but is a lion ſtill.

4. The fifth counterfeit of ſanctification, is common grace, which is a ſlight, tranſient work of the Spirit, but doth not amount to converſion. There is ſome light in the judgment, but it is not humbling; ſome checks in the conſcience, but they are not awakening: this looks like ſanctification, but is not. Men have convictions wrought in them, but they break looſe from them again, like the deer, which, being ſhot, ſhakes out the arrow: after conviction, men go into the houſe of mirth, take the harp to drive away the ſpirit of ſadneſs, and ſo all dies and comes to nothing.

Q. *Wherein appears the neceſſity of ſanctification?*

A. In ſix things: 1. God hath called us to it, 2 Pet. i. 4. 'Who hath called us to glory and virtue;' to virtue as well as glory, 'God hath not called us to uncleanneſs, but unto ho-

lineſs,' 1 Theſſ. iv. 7. We have no call to ſin, we may have a temptation, but no call; no call to be proud, or unclean, but we have a call to be holy.

2. The neceſſity appears in this: without ſanctification there is no evidencing our juſtification; juſtification and ſanctification go together, 1 Cor. vi. 11. 'But ye are ſanctified, but ye are juſtified.' Mic. vii. 18. 'Pardoning iniquity,' there is juſtification; ver. 19. 'He will ſubdue our iniquities,' there is ſanctification. 'Out of Chriſt's ſides came blood and water,' 1 John v. 7. Blood, viz. juſtification; water, viz. ſanctification. Such as have not the water out of Chriſt's ſides to cleanſe them, ſhall never have the blood out of his ſides to ſave them.

3. Without ſanctification we have no title to the new covenant. The covenant of grace is our charter for heaven; the tenure of the covenant is, 'that God will be our God' (the crowning bleſſing.) But who are intereſted in the covenant, and may plead the benefit of it? Only ſanctified perſons; Ezek. xxxvi. 26. 'A new heart will I give you, and I will put my Spirit within you, and I will be your God.' If a man makes a will, and ſettles his eſtate upon ſuch perſons as he names in the will; none elſe but they can lay claim to the will: ſo God makes a will and teſtament, but it is reſtrained and limited to ſuch as are ſanctified; and it is high preſumption for any elſe to lay claim to the will.

4. There is no going into heaven without ſanctification, Heb. xii. 14. 'Without holineſs no man ſhall ſee the Lord.' God is an holy God, and he will ſuffer no unholy creature to come near him; a king will not ſuffer a man with plague-ſores to approach into his preſence. Heaven is not like Noah's ark, where the clean beaſts and the unclean entered; no unclean beaſt comes into the heavenly ark: though God ſuffer the wicked to live a while on the earth, he will never ſuffer heaven to be peſtered with ſuch vermin: are they fit to ſee God, who wallow in wickedneſs? Will God ever lay ſuch vipers in his boſom? 'Without holineſs no man ſhall ſee the Lord.' It muſt be a clear eye that ſees a bright object; only an holy heart can ſee God in his glory. Sinners may ſee God as an enemy, but not as a friend; may have an affrighting viſion of God, but not a beatifical viſion: they may ſee the flaming ſword, but not the mercy-ſeat. O then what need is there of ſanctification?

5. Without ſanctification, all our holy things are defiled, Tit. i. 5. 'Unto them that are defiled is nothing pure.' Under the law, if a man who was unclean by a dead body, had carried a piece of holy fleſh in his ſkirt, the holy fleſh had not cleanſed him, but he had polluted that, Hag. i. 12, 13. An emblem of a ſinner's polluting his holy offering. A foul ſto-

mach turns the beſt food into ill humours: an unſanctified heart pollutes prayers, alms, ſacraments. This evinceth the neceſſity of ſanctification: ſanctification makes our holy things accepted; an holy heart is the altar which ſanctifies the offering; his duties though they are not to ſatisfaction, yet to acceptation.

6. Without ſanctification we can ſhew no ſign of our election, 2 Theſſ. ii. 13. Election is the cauſe of our ſalvation, ſanctification is our evidence; ſanctification is the ear mark of Chriſt's elect ſheep.

Q. *What are the ſigns of ſanctification?*

A. 1. Such as are ſanctified, can remember a time when they were unſanctified, Tit. iii. 3. We were in our blood, and then God waſhed us with water, and anointed us with oil, Ezek. xvi. 9. Thoſe trees of righteouſneſs that bloſſom and bear almonds, can remember when they were like Aaron's dry rod, not one bloſſom of holineſs growing: a ſanctified ſoul can remember when he was enſtranged from God through ignorance and vanity, and when free grace planted this flower of holineſs in him.

Second ſign of ſanctification is the indwelling of the Spirit, 2 Tim. i. 14. 'The Holy Ghoſt which dwelleth in us.' As the unclean Spirit dwells in the wicked, and carries them to pride, luſt, revenge; the devil hath entered into theſe ſwine, Acts v. 3. ſo the Spirit of God dwells in the elect, as their guide and comforter. The Spirit poſſeſſeth the ſaints. God's Spirit ſanctifies the fancy, cauſing it to mint holy thoughts; it ſanctifies the will, putting a new bias upon it, whereby it is inclined to good. He who is ſanctified hath the influence of the Spirit, though not the eſſence.

The third ſign of ſanctification is an antipathy againſt ſin, Pſal. cxix. 104. an hypocrite may leave ſin, yet love it; as a ſerpent caſts its coat but keeps its ſting: but a ſanctified perſon can ſay, he not only leaves ſin, but loathes it. As there are antipathies in nature, between the vine and laurel, ſo in a ſanctified ſoul there is an holy antipathy againſt ſin: and antipathies can never be reconciled. Becauſe he hath an antipathy againſt ſin, he cannot but oppoſe it, and ſeek the deſtruction of it.

Fourth ſign of ſanctification is, the ſpiritual performance of duties, viz. with the heart, and from a principle of love. The ſanctified ſoul prays out of a love to prayer, he 'calls the ſabbath a delight,' Iſa. lviii. 13. A man may have gifts to admiration, he may ſpeak as an angel dropped out of heaven, yet may be carnal in ſpiritual things; his ſervices do not come from a renewed principle, nor is he carried upon the wings of delight in duty. A ſanctified ſoul worſhips God in the Spirit,

1 Pet. ii. 5. God doth not judge of our duties by the length, but by the love.

Fifth ſign, a well ordered life, 1 Pet. i. 15. 'Be ye holy in all manner of converſation:' Where the heart is ſanctified the life will be ſo too; the temple had gold without, as well as within. As in a piece of coin, there is not only the king's image within the ring, but his ſuperſcription too without; ſo where there is ſanctification, there is not only God's image in the heart, but a ſuperſcription of holineſs written in the life; ſome ſay they have good hearts, but their lives are vicious, Prov. xxx. 12. 'There is a generation that are pure in their own eyes, yet is not waſhed from their filthineſs.' If the water be foul in the bucket, it cannot be clean in the well, Pſal. xlv. 13. 'The king's daughter is all glorious within;' there is holineſs of heart; 'her clothing is of wrought gold.' Holineſs of life. Grace is moſt beautiful when its light doth ſo ſhine, that others may ſee it; this adorns religion, and makes proſelytes to the faith.

Sixth ſign, ſtedfaſt reſolution. He is reſolved never to part with his holineſs; let others reproach it, he loves it the more; let water be ſprinkled on the fire, it burns the more. He ſaith, as David, when Michal reproached him, for dancing before the ark, 2 Sam. vi. 22. 'If this be to be vile, I will yet be more vile.' Let others perſecute him for his holineſs, he ſaith as Paul, Acts xx. 24. 'None of thoſe things move me;' he prefers ſanctity before ſafety, and had rather keep his conſcience pure, than his ſkin whole. He ſaith as Job, 'my integrity I will hold faſt, and not let it go,' ch. xxvii. 6. He will rather part with his life than his conſcience.

Uſe 1. See what is the main thing a Chriſtian ſhould look after, viz. ſanctification; this is the *unum neceſſarium*, the one thing needful. Sanctification is our pureſt complexion, it makes us as the heaven, beſpangled with ſtars; it is our nobility, by it we are born of God, and partake of the divine nature: it is our riches, therefore compared to rows of jewels, and chains of gold, Cant. i. 10. It is our beſt certificate for heaven: what evidence have we elſe to ſhew? Have we knowledge? ſo hath the devil: do we profeſs religion? Satan often appears in Samuel's mantle, and transforms himſelf into an angel of light: but here is our certificate to ſhew for heaven, ſanctification. Sanctification is the firſt fruits of the Spirit; the only coin will paſs current in the other world. Sanctification is the evidence of God's love; we cannot gueſs of God's love by giving us health, riches, ſucceſs, but by drawing his image of ſanctification on us by the pencil of the Holy Ghoſt.

Branch 2. It ſhews the miſery of ſuch as are deſtitute of a principle of ſanctification; they are ſpiritually dead, Eph. ii. 1.

'though they breathe, yet they do not live.' The greateſt part of the world remain unſanctified, 1 John v. 19. The world lies in wickedneſs, that is the major part of the world. Many call themſelves Chriſtians, yet blot out the word ſaints: you may as well call him a man who wants reaſon, as him a Chriſtian who wants grace; nay, which is worſe, ſome are buoyed up to ſuch a height of wickedneſs, that they hate and deride ſanctification: They hate it; it is bad to want it, it is worſe to hate it: they embrace the form of religion, but hate the power. 1. The vulture hates ſweet ſmells, ſo do they the perfumes of holineſs. 2. Deride it; theſe are your holy ones. To deride ſanctification, argues an high degree of atheiſm, and is a black brand of reprobation: ſcoffing Iſhmael was caſt out of Abraham's family, Gen. xxi. 9. ſuch as ſcoff at holineſs ſhall be caſt out of heaven.

Uſe 2. Of Exhortation. Above all things purſue after ſanctification; ſeek grace more than gold, Prov. iv. 13. 'Keep her, for ſhe is thy life.'

Q. *What are the chief inducements to ſanctification?*

A. 1*ſt*, It is the will of God that we ſhould be holy: in the text, 'This is the will of God, your ſanctification.' As God's word muſt be the rule, ſo his will, the reaſon of our actions: 'this is the will of God, our ſanctification.' Perhaps it is not the will of God we ſhould be rich, but it is his will that we ſhould be holy. God's will is our warrant.

2*dly*, Jeſus Chriſt hath died for our ſanctification. Chriſt ſhed his blood to waſh off our impurity. The croſs was both an altar and a laver, Tit. ii. 14. 'Who gave himſelf for us, to redeem us from all iniquity.' If we could be ſaved without holineſs, Chriſt needed not have died. Chriſt died, not only to ſave us from wrath, but from ſin.

3*dly*, Sanctification makes us reſemble God. It was Adam's ſin that he aſpired to be like God in omniſciency, but we muſt endeavour to be like him in ſanctity. It is only a clear glaſs in which we can ſee a face; it is only an holy heart in which ſomething of God can be ſeen; there's nothing of God to be ſeen in an unſanctified man: you may ſee Satan's picture in him: envy is the devil's eye, hypocriſy his cloven foot; but nothing of God's image can be ſeen in him. You can ſee no more of God in him, than you can ſee a man's face in a glaſs that is duſty and foul.

4*thly*, Sanctification is that which God bears a great love to. Not any outward ornaments, high blood, or worldly grandeur, draws God's love, but an heart embelliſhed with holineſs. Chriſt never admired any thing, but the beauty of holineſs; he ſlighted the glorious buildings of the temple, but admired the woman's faith, 'O woman great is thy faith;' *amor funda-*

tur similitudine. A king delights to see his image upon a piece of coin: where God sees his likeness, there he gives his love. The Lord hath two heavens he dwells in, and the holy heart is one of them,

5thly, Sanctification is the only thing doth difference us from the wicked: God's people have his seal upon them, 2 Tim. ii. 19. 'The foundation of God standeth sure, having this seal, the the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity.' The godly are sealed with a double seal: 1. A seal of election, 'The Lord knoweth who are his:' 2. A seal of sanctification, 'Let every one that nameth the name of Christ depart from iniquity.' This is the name by which God's people are known, Isa. lxiii. 18. 'The people of thy holiness.' As chastity distinguisheth a virtuous woman from a harlot, so sanctification distinguisheth God's people from others, 1 John ii. 27. Ye have received an unction from the holy One.

6thly, It is as great a shame to have the name of a Christian, yet want sanctity, as to have the name of a steward, and yet want fidelity; the name of a virgin, yet want chastity. It exposeth religion to reproach, to be baptized into the name of Christ, yet unholy; to have eyes full of tears on a sabbath, and on a week day eyes full of adultery, 2 Pet. ii. 14. To be so devout at the Lord's table, as if men were stepping into heaven; and so profane the week after, as if they came out of hell. To have the name of Christians, yet unholy, is a scandal to religion, and makes the ways of God evil spoken of.

7thly, Sanctification fits for heaven, 2 Pet. i. 3. 'Who hath called us to glory and virtue;' glory is the throne, and sanctification is the step by which we ascend to it. First, you cleanse the vessel, and then you pour in the wine; first, God cleanseth us by sanctification, and then pours in the wine of glory. Solomon was first anointed with oil, and then he was a king, 1 Kings i. 39. First, God anoints us with the holy oil of his Spirit, and then he sets the crown of happiness upon our head. Pureness of heart and seeing God are linked together, Mat. v. 8.

Q. *How may sanctification be attained to?*

A. 1. Be conversant in the word of God, John xvii. 17. 'Sanctify them through thy truth.' The word is both a glass to shew us the spots of our soul, and a laver to wash them away; the word hath a transforming virtue in it, it irradiates the mind, and consecrates the heart.

2. Get faith in Christ's blood, Acts xv. 9. 'Having purified their hearts by faith.' She in the gospel that touched the hem of Christ's garment was healed; a touch of faith purifies. Nothing can have a greater force upon the heart, to sanctify it, than faith; if I believe Christ and his merits are mine, how can

I ſin againſt him? Juſtifying faith doth that in a ſpiritual ſenſe, which miraculous faith doth, it removes mountains, the mountains of pride, luſt, envy. Faith, and the love of ſin are inconſiſtent.

3. Breath after the Spirit; it is called 'the ſanctification of the Spirit,' 2 Theſſ. ii. 13. The Spirit ſanctifies the heart, as lightning purifies the air, as fire refines metals. *Omne agens generat ſibi ſimile:* The Spirit ſtamps the impreſſion of its own ſanctity upon the heart, as the ſeal prints its effigies and likeneſs upon the wax. The Spirit of God in a man perfumes him with holineſs, and makes his heart a map of heaven.

4. Aſſociate with ſanctified perſons. They may, by their counſel, prayers, holy example, be a means to make you holy: as the communion of ſaints is in our creed, ſo it ſhould be in our company, Prov. xiii. 20. 'He that walketh with the wiſe, ſhall be wiſe.' Aſſociation begets aſſimulation.

5. Pray for ſanctification. Job propounds a queſtion, 'Who can bring a clean thing out of an unclean?' Job xv. 14. God can do it. Out of an unholy heart he can produce grace. O! make David's prayer, Pſal. li. 10. 'Create in me a clean heart, O God.' Lay thy heart before the Lord, and ſay, Lord, my unſanctified heart pollutes all it toucheth. I am not fit to live with ſuch an heart, for I cannot honour thee: nor die with ſuch an heart, for I cannot ſee thee. O create in me a clean heart; Lord, conſecrate my heart, and make it thy temple, and thy praiſes ſhall be ſung there for ever.

Uſe 3. *Of thankfulneſs.* Hath God brought a clean thing out of an unclean: hath he ſanctified you? wear this jewel of ſanctification with thankfulneſs, Col. i. 12. 'Giving thanks to the Father, who hath made us meet for the inheritance,' &c. Chriſtian, thou couldeſt defile thyſelf, but not ſanctify thyſelf: but God hath done it, he hath not only chained up ſin, but changed thy nature, and made thee as a king's daughter all glorious within. He hath put upon thee the breaſt-plate of holineſs, which, though it may be ſhot at, can never be ſhot thorough. Are there any here that are ſanctified? God hath done more for you than millions: they may be illuminated, but not ſanctified. He hath done more for you, than if he had made you the ſons of princes, and cauſed you to ride upon the high places of the earth. Are you ſanctified? heaven is begun in you; happineſs is nothing but the quinteſſence of holineſs. O how thankful ſhould you be to God! Do as that blind man in the goſpel, after he had received his ſight, 'He followed Chriſt, glorifying God,' Luke xviii. 43. Make heaven ring of God's praiſes.

OF ASSURANCE.

Q. XXXVI. *WHAT are the benefits which flow from ſanctification?*

A. Aſſurance of God's love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end.

The firſt benefit flowing from ſanctification, is aſſurance of God's love.

2 Pet. i. 10. 'Give diligence to make your calling and election ſure.' Sanctification is the ſeed, aſſurance is the flower which grows out of it: aſſurance is a conſequent of ſanctification, the ſaints of old had it, 1 John ii. 3. 'We know that we know him,' 2 Tim. i. 12. 'I know whom I have believed.' Here was *ſenſus fidei*, the reflex act of faith: and, Gal. ii. 20. 'Chriſt hath loved me.' Here was faith flouriſhing into aſſurance. Aecolamhadias, when he was ſick, pointed to his heart, *Hic ſat lucis*, Here I have light enough, meaning comfort and aſſurance.

Q. 1. *Have all ſanctified perſons aſſurance?*

A. They have a right to it, and I do incline to believe that all have it in ſome degree before their laſt expiring; though their comfort may be ſo ſtrong, and their vital ſpirits ſo weak, that they cannot expreſs what they feel. But I dare not poſitively affirm that all have aſſurance in the firſt moment of their ſanctification: a letter may be written, which is not ſealed; ſo grace may be written in the heart, yet the Spirit may not ſet the ſeal of aſſurance to it. God is a free agent, and may give or ſuſpend aſſurance *pro licito* as he pleaſes. Where there is the ſanctifying work of the Spirit, he may withhold the ſealing work, partly to keep the ſoul humble; partly to puniſh our careleſs walking: we neglect our ſpiritual watch, grow remiſs in duty, and then walk under a cloud; we quench the graces of the Spirit, and God withholds the comforts: and partly to put a difference between earth and heaven. This I the rather ſpeak, to bear up the hearts of God's people, who are dejected becauſe they have no aſſurance: you may have the water of the Spirit poured on you in ſanctification, though not the oil of gladneſs in aſſurance; there may be faith of adherence, and not of evidence; there may be life in the root, when there is no fruit in the branches to be ſeen; ſo faith in the heart, when no fruit of aſſurance.

Q. 2. *What is aſſurance?*

Anſ. It is not vocal, any audible voice, or brought to us by

the help of an angel or revelation. Assurance consists of a practical syllogism, where the word of God makes the major, conscience the minor, the Spirit of God the conclusion. The word saith, 'He that fears and loves God, is loved of God;' there is the major proposition: then conscience makes the minor, 'But I fear and love God;' then the Spirit makes the conclusion, 'Therefore thou art loved of God.' And this is that which the apostle calls, 'The witnessing of the Spirit with our spirits, that we are his children,' Rom. viii. 16.

Q. 3. *Whether hath a sanctified soul such an assurance as excludes all doubtings?*

Ans. He hath that which bears up his heart from sinking, he hath such an earnest of the Spirit, that he would not part with it for the richest prize; but his assurance, though it be infallible, it is not perfect. There will be sometimes a trepidation or trembling; he is safe, yet not without fears and doubts; as a ship lies safe at anchor, yet may be a little shaken by the wind. If a Christian had no doubtings, there would be no unbelief in him; had he no doubtings, there would be no difference between grace militant and grace triumphant. Had not David his ebbings sometimes as well as flowings? Like the mariner, who sometimes cries out, *stellam video*, I see a star; sometimes the star is out of sight. Sometimes we hear David say, 'Thy loving-kindness is before mine eyes,' Psal. xxvi. 3. But at another time he was at a loss, Psal. lxxxix. 49. 'Lord, where are thy former loving-kindnesses?' And there may fall out an eclipse in a Christian's assurance, to put him upon longing after heaven; then there shall not be the least doubting; then the banner of God's love shall be always displayed upon the soul; then the light of God's face shall be without clouds, and have no sun-setting; then the saints shall have an uninterrupted assurance, and be ever with the Lord.

Q. 4. *What are the differences between true assurance and presumption?*

Ans. 1. They differ in the method or manner of working: divine assurance flows from humiliation for sin (I speak not of the measure of humiliation, but the truth.) There are in Palermo, reeds growing, in which there is a sugared juice: a soul humbled for sin is the bruised reed, in which grows this sweet assurance. God's Spirit is a spirit of bondage, before it be a spirit of adoption; but presumption ariseth without any humbling work of the Spirit: 'How camest thou by thy venison so soon?' The plow goes before the seed be sown; the heart must be plowed up by humiliation and repentance, before God sow the seed of assurance.

2. He who hath a real assurance, will take heed of that which will weaken and darken his assurance; he is fearful of the for-

bidden fruit: he knows, though he cannot ſin away his ſoul, yet he may ſin away his aſſurance: but he who hath the *ignis fatuus* of preſumption, doth not fear defiling his garments, he is bold in ſin, Jer. iii. 4, 5. 'Wilt thou not cry unto me, my Father, Behold, Thou haſt done evil things as thou couldſt.' Balaam ſaid, My God, yet a ſorcerer. A ſign he hath no money about him, who fears not to travel all hours in the night; a ſign he hath not the jewel of aſſurance, who fears not the works of darkneſs.

3. True aſſurance is built upon a ſcripture-baſis; the word ſaith, 'The effect of righteouſneſs ſhall be quietneſs and aſſurance for ever.' Iſa. xxxii. 17. A Chriſtian's aſſurance is built upon this ſcripture; God hath ſown the ſeed of righteouſneſs in his ſoul, and this ſeed hath brought forth the harveſt of aſſurance: but preſumption is a ſpurious thing, it hath no ſcripture to ſhew for its warrant: it is like a will without ſeal and witneſſes, which is null and void in law: preſumption wants both the witneſs of the word, and the ſeal of the Spirit.

4. Aſſurance flowing from ſanctification always keeps the heart in a lowly poſture: Lord, ſaith the ſoul, what am I, that, paſſing by ſo many, the golden beams of thy love ſhould ſhine upon me? St. Paul had aſſurance: is he proud of this jewel? No, Eph. iii. 8. 'To me who am leſs than the leaſt of all ſaints.' The more love a Chriſtian receives from God, the more he ſees himſelf a debtor to free grace, and the ſenſe of his debt keeps his heart humble; but preſumption is bred of pride. He who preſumes, diſdains; he thinks himſelf better than others, Luke xviii. 11. 'God, I thank thee I am not as other men are, nor as this Publican.' Feathers fly up, but God deſcends; he who hath this golden aſſurance, his heart deſcends in humility.

Q. 5. *What is it may excite us to look after aſſurance?*

Anſ. To conſider how ſweet it is, and the noble and excellent effects it produceth:

1. How ſweet it is. This is the manna in the golden pot; the white ſtone, the wine of paradiſe which cheers the heart. How comfortable is God's ſmile! the ſun is more refreſhing when it ſhines out, than when it is hid in a cloud; it is a prælibation and a foretaſte of glory, it puts a man in heaven before his time: none can know how delicious and raviſhing it is, but ſuch as have felt it: as none can know how ſweet honey is, but they who have taſted it.

2. The noble and excellent effects it produceth: 1. Aſſurance will make us love God, and praiſe him: (1.) Love him. Love is the ſoul of religion, the fat of the ſacrifice: and who can love God ſo, as he who hath aſſurance? The ſun reflecting its beams on a burning-glaſs, makes the glaſs burn that which is near to it: ſo aſſurance (which is the reflexion of God's love

upon the ſoul) makes it burn in love to God. St. Paul was aſſured of Chriſt's love to him, Gal. ii. 20. 'Who hath loved me:' and how was his heart fired with love? he valued and admired nothing but Chriſt, Phil. iii. 8. As Chriſt was faſtened to the croſs, ſo he was faſtened to Paul's heart. (2.) Praiſe him. Praiſe is the quit-rent we pay to the crown of heaven: who but he who hath aſſurance of his juſtification, can bleſs God, and give him the glory of what he hath done for him? can a man in a ſwoon or apoplexy, praiſe God that he is alive? can a Chriſtian, ſtaggering with fears about his ſpiritual condition, praiſe God that he is elected and juſtified? No, 'The living, the living, he ſhall praiſe thee,' Iſa. xxxviii. 19. Such as are enlivened with aſſurance, they are the fitteſt perſons to ſound forth God's praiſe.

Effect 2. Aſſurance would drop ſweetneſs into all our creature enjoyments: it would be as ſugar to wine, an earneſt of more: it gives a bleſſing with the veniſon: as guilt imbitters our comforts, it is like drinking out of a worm-wood cup: ſo aſſurance would indulcerate and ſweeten all health, and the aſſurance of God's love are ſweet riches, and with the aſſurance of a kingdom are delectable: nay, a dinner of green herbs, with the aſſurance of God's love, is princely fare.

Effect 3. Aſſurance would make us active and lively in God's ſervice: it would excite prayer, quicken obedience. As diligence begets aſſurance, ſo aſſurance begets diligence. Aſſurance will not (as Papiſts ſay) breed ſecurity in the ſoul, but induſtry: doubting does diſcourage us in God's ſervice, but the aſſurance of his favour breeds joy, 'And the joy of the Lord is our ſtrength,' Neh. viii. 10. Aſſurance makes us mount up to heaven, as eagles, in holy duties: it is like the Spirit in Ezekiel's wheels, that moved them, and lifted them up. Faith would make us walk, but aſſurance would make us run: we ſhould never think we could do enough for God. Aſſurance would be as wings to the bird, as weights to the clock, to ſet all the wheels of obedience a-running.

Effect 4. Aſſurance would be a golden ſhield to beat back temptation: aſſurance triumphs over temptation. There are two ſorts of temptations Satan uſeth: 1. He tempts to draw us to ſin: now the being aſſured of our juſtification would make this temptation vaniſh. What, Satan, ſhall I ſin againſt him who hath loved me, and waſhed me in his blood? Shall I return to folly after God hath ſpoken peace? Shall I weaken my aſſurance, wound my conſcience, grieve my comforter? Avoid Satan, tempt no more. 2. Satan would make us queſtion our intereſt in God; he tells us we are hypocrites, and God doth not love us. Now there is no ſuch ſhield againſt this temptation as aſſurance; what, Satan, have I real work of grace in my

heart, and the seal of the Spirit to witness it, and dost thou tell me God doth not love me? Now I know thou art an impostor, who goest about to disprove what I sensibly feel. If faith resists the devil, assurance would put him to flight.

Effect 5. Assurance would make us contented, though we have but a little in the world: he who hath enough is content; he who hath sun-light, is content, though he want torch-light. A man that hath assurance, hath enough: *in uno salvatore omnes florent gemmæ ad salutem:* He hath the riches of Christ's merit, a pledge of his love, an earnest of his glory, he is filled with the fulness of God; here is enough and having enough he is content, Ps. xvi. 5. 'The Lord is the portion of my inheritance; the lines are fallen to me in pleasant places, and I have a goodly heritage.' Assurance will rock the heart quiet; the reason of discontent, is either because men have no interest in God, or do not know their interest. St. Paul saith, 'I know whom I have believed,' 2 Tim. i. 1. There was the assurance of his interest. And, 2 Cor. vi. 10. 'As sorrowful, yet always rejoicing,' &c. There was his contentment. Get but assurance, and you will be out of the weekly bill of murmurers, you will be discontented no more. We cannot come amiss to him that hath assurance: God is his; hath he lost a friend? his father lives; hath he lost his only child? God hath given him his only Son; hath he scarcity of bread? God hath given him the finest of the wheat, the bread of life; are his comforts gone? He hath the comforter; doth he meet with storms on the sea? He knows where to put in for harbour; God is his portion, and heaven is his haven. Thus assurance gives sweet contentment in every condition.

Effect 6. Assurance would bear up the heart in sufferings, it would make a Christian endure troubles with patience and cheerfulness. With patience, Heb. x. 36. Ye 'have need of patience.' There are some meats (we say) are hard of digestion, and only a good stomach will concoct them: affliction is a meat hard of digestion, but patience (like a good stomach) will be able to digest it; and whence comes patience but from assurance? Rom. v. 5. 'Tribulation worketh patience, because the love of God is shed abroad in our hearts,' with cheerfulness. Assurance is like the mariner's lantern on the deck, which gives light in a dark night. Assurance gives the light of comfort in affliction, Heb. x. 34. 'Ye took joyfully the spoiling of your goods, knowing in yourselves,' &c. there was assurance. He that hath assurance, can rejoice in tribulation; he can gather grapes of thorns, and honey out of the lion's carcase. Latimer, "When I sit alone, and can have a settled assurance of the state of my soul, and know that God is mine, I can laugh at all troubles, and nothing can daunt me."

Effect 7. Assurance would pacify a troubled conscience: he

who hath a disturbed vexatious conscience, carries an hell about him, *Eheu quis intus scorpio!* but assurance cures the agony, and allays the fury of conscience: conscience, that before was turned into a serpent, now is like a bee that hath honey in its mouth, it speaks peace; *tranquillus deus tranquillat omnia*, Tertul. When God is pacified towards us, then conscience is pacified. If the heavens are quiet, and there are no winds stirring thence, the sea is quiet and calm; so, if there be no anger in God's heart, if the tempest of his wrath do not blow, conscience is quiet and serene.

Effect 8. Assurance would strengthen us against the fears of death; such as want it, cannot die with comfort; they are *in æquilibrio*, they hang in a doubtful suspense, what should become of them after death: but he who hath assurance, hath an happy and joyful passage out of the world; he knows he is passed from death to life, he is carried full sail to heaven: Though he cannot resist death, yet he overcomes it.

Q. 6. *What shall they do that want assurance?*

Ans. 1. Such as want assurance, let them labour to find grace. When the sun denies light to the earth, it may give forth its influence: when God denies the light of his countenance, he may give the influence of his grace.

Q. *How shall we know we have a real work of grace, and so have a right to assurance?*

Ans. If we can resolve two queries, 1. Have we high appretiations of Jesus Christ? 1 Pet. ii. 7. 'To you that believe he is precious.' Christ is all made up of beauties and delights; our praises fall short of his worth, and is like spreading canvas upon cloth of gold. How precious is his blood and incense? The one pacifies our conscience, the other perfumes our prayers. Can we say we have endearing thoughts of Christ? Do we esteem him our pearl of price, our bright morning-star? Do we count all our earthly enjoyments but as dung in comparison of Christ? Phil. iii. 8. Do we prefer the worst things of Christ, before the best things of the world; the reproaches of Christ before the world's embraces? Heb. xi. 26. *Quer.* 2. Have we the indwelling of the Spirit? 2 Tim. i. 14. 'The Holy Ghost which dwelleth in us.'

Q. *How may we know that we have the indwelling presence of the Spirit?*

Ans. Not by having sometimes good motions stirred up in us by the Spirit; it may work in us yet not dwell: but by the sanctifying power of the Spirit in our heart: the Spirit infuseth *divinem indolem*, a divine nature; it stamps its own impress and effigies on the soul, making the complexion of it holy. The Spirit ennobles and raiseth the heart above the world. When Nebuchadnezzar had his understanding given him, he grazed no

longer among the beaſts, but returned to his throne, and minded the affairs of his kingdom: when the Spirit of God dwells in a man, it carries his heart above the viſible orbs; it makes him *ſuperna anhalere*, thirſt after Chriſt and glory. If we can find this, then we have grace, and ſo have a right to aſſurance.

2. If you want aſſurance, wait for it. If the figures are graven on the dial, it is but waiting a while, and the ſun ſhines; when grace is engraven in the heart, it is but waiting a while, and we ſhall have the ſunſhine of aſſurance. 'He that believes makes not haſte,' Iſa. xxviii. 16. He will ſtay God's leiſure. Say not, God hath forſaken you, he will never lift up the light of his countenance; but rather ſay, as the church, Iſa. viii. 17. 'I will wait upon the Lord, which hideth his face from the houſe of Jacob.' 1. Hath God waited for your converſion, and will not you wait for his conſolation? How long did he come a-wooing to you by his Spirit? He waited till his head was filled with dew: he cried, as Jer. xiii. 27. 'Wilt thou not be made clean? When ſhall it once be?' O! Chriſtian, did God wait for thy love, and canſt not thou wait for his? 2. Aſſurance is ſo ſweet and precious, that it is worth waiting for; the price of it is above rubies, it cannot be valued with the gold of Ophir. Aſſurance of God's love is a pledge of election, it is the angels' banquet: what other joy have they! as Micah ſaid, Judg. xviii. 24. 'What have I more;' ſo, when God aſſures the ſoul of his eternal purpoſes of love, what hath he more to give? Whom God kiſſeth, he crowns. Aſſurance is the firſt fruits of paradiſe: one ſmile of God's face, one glance of his eye, one crumb of the hidden manna is ſo ſweet and delicious; that it deſerves our waiting. 3. God hath given a promiſe that we ſhould not wait in vain, Iſa. xlix. 23. 'They ſhall not be aſhamed that wait for me.' Perhaps God reſerves this cordial of aſſurance for a fainting time; he keeps ſometimes his beſt wine till laſt. Aſſurance ſhall be reſerved as an ingredient to ſweeten the bitter cup of death.

Q. 7. *How may deſerted ſouls be comforted, who are caſt down for want of aſſurance? They have the day-ſtar of grace riſen in their ſouls; but as Job complains,* 'I went mourning *without the ſun,*' *Job* xxx. 28. *They go mourning for want of the ſun-light of God's face: their joy is eclipſed, they walk in darkneſs, and ſee no light, Iſa.* l. 18. *How ſhall we comfort ſuch as lie bleeding in deſertion, and are caſt down for want of aſſurance?*

A. 1. Want of aſſurance ſhall not hinder the ſucceſs of the ſaints' prayers. Sin lived in, doth put a bar to our prayer; but want of aſſurance doth not hinder prayer; we may go to God ſtill in an humble, fiducial manner. A Chriſtian perhaps may think, becauſe he doth not ſee God's ſmiling face, therefore

God will not hear him: this is a miſtake, Pſal. xxxi. 22. 'I ſaid in my haſte, I am cut off from before thine eyes, nevertheleſs thou heardſt the voice of my ſupplication.' If we pour out ſighs to heaven, God hears every groan; though he doth not ſhew us his face, he may lend us his ear.

2. Faith may be ſtrongeſt when aſſurance is weakeſt; the woman of Canaan had no aſſurance, but a glorious faith; 'O woman, great is thy faith,' Mat. xv. 28. Rachel was more fair, but Leah was more fruitful. Aſſurance is more fair and lovely to look upon, but a fruitful faith God ſeeth it better for us, John xx. 28. 'Bleſſed are they that believe, and feel not.'

3. When God is out of ſight, yet he is not out of covenant, Pſal. lxxxix. 28. 'My covenant ſhall ſtand faſt.' Though a wife doth not ſee her huſband's face in many years, yet the marriage-relation holds, and he will come again to her after a long voyage. God may be gone from the ſoul in deſertion, but the covenant ſtands faſt, Iſa. liv. 10. 'The covenant of my peace ſhall not be removed.' Quer. *But this promiſe was made to the Jews, and doth not belong to us.* Yes, ver. 17. 'This is the heritage of the ſervants of the Lord.' This is made to all the ſervants of God, thoſe who are now living, as well as thoſe who lived in the time of the Jews.

Q. 8. *What ſhould we do to get aſſurance?*

Anſ. 1. Keep a pure conſcience, let no guilt lie upon the conſcience unrepented of. God ſeals no pardons before repentance: God will not pour in the wine of aſſurance into a foul veſſel, Heb. x. 22. 'Let us draw near in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience.' Guilt clips the wings of comfort: he who is conſcious to himſelf of ſecret ſins, cannot draw near to God in full aſſurance; he cannot call God father, but judge: keep conſcience as clear as your eye, that no duſt of ſin fall into it.

2. If you would have aſſurance, be much in the actings of grace, 1 Tim. iv. 7. 'Exerciſe thyſelf unto godlineſs.' Men grow rich by trading; by trading in grace, we grow rich in aſſurance, 2 Pet. i. 10. 'Make your election ſure.' How? 'Add to your faith virtue, and to virtue knowledge,' Keep grace upon the wing, it is the lively faith flouriſheth into aſſurance. No man will ſet up a great ſail into a ſmall boat, but in a large veſſel: God ſets up the ſail of aſſurance in an heart enlarged with grace.

3. If you would have aſſurance, cheriſh the Holy Spirit of God. When David would have aſſurance, he prays, 'take not away thy Spirit from me,' Pſal. li. 11. He knew that it was the Spirit only that could make him hear the voice of joy; the Spirit is the Comforter, he ſeals up aſſurance, 2 Cor. i. 22. Therefore make much of the Spirit; do not grieve it: as Noah

opened the ark to receive the dove, ſo ſhould we open our hearts to receive the Spirit; this is the bleſſed dove which brings an olive-branch of aſſurance in its mouth.

4. Let us lie at the pool of the ordinances, frequent the word and ſacrament, Cant. ii. 2. 'He brought me to the banqueting-houſe, and his banner over me was love.' The bleſſed ordinances are the banqueting-houſe, where God diſplays the banner of aſſurance. The ſacrament is a ſealing ordinance; Chriſt made himſelf known to his diſciples in the breaking of bread; ſo, in the holy ſupper, in the breaking of bread, God makes himſelf known to us, to be our God and portion.

Q. 9. *How ſhould they carry themſelves who have aſſurance?*

Anſ. 1. If you have aſſurance of your juſtification, do not abuſe aſſurance: 1. It is an abuſing of aſſurance, when we grow more remiſs in duty; as the muſician, having money thrown him, leaves off playing. By remiſſneſs, or intermitting the exerciſes of religion, we grieve the Spirit, and that is the way to have an embargo laid upon our ſpiritual comforts. 2. We abuſe aſſurance, when we grow preſumptuous and leſs fearful of ſin. What, becauſe a father gives his ſon an aſſurance of his love, and tells him he will entail his land upon him, ſhall the ſon therefore be wanton and diſſolute? This were the way to loſe his father's affection, and make him cut off the entail: it was an aggravation of Solomon's ſin, 'his heart was turned away from the Lord, after he had appeared to him twice,' 1 Kings xi. 9. It is bad to ſin, when one wants aſſurance, but it is worſe to ſin when one hath it. Hath the Lord ſealed his love with a kiſs? Hath he left a pledge of heaven in your hands, and do you thus requite the Lord? Will you ſin with manna in your mouth? Doth God give you the ſweet cluſters of aſſurance to feed on, and will you return him wild grapes? It much pleaſeth Satan, either to ſee us want aſſurance, or abuſe it: this is to abuſe aſſurance, when the pulſe of our ſouls beats faſter in ſin, and ſlower in duty.

2. If you have aſſurance, admire this ſtupendous mercy. You deſerved that God ſhould give you gall and vinegar to drink, and hath he made the honey-comb of his love to drop upon you? O fall down and adore his goodneſs; ſay, Lord, how is it that thou ſhouldeſt manifeſt thyſelf to me, and not to other believers! thoſe whom thou loveſt as the apple of thine eye, yet thou holdeſt them in ſuſpence, and giveſt them no aſſurance of thy love; though thou haſt given them the new name, yet not the white ſtone; though they have the ſeed of grace, yet not the oil of gladneſs; though they have the Holy Ghoſt, the ſanctifier, yet not the Holy Ghoſt, the Comforter. Lord, whence is it that thou ſhouldeſt manifeſt thyſelf to me, and

make thy golden beams of assurance shine upon my soul? O admire God! this will be the work of heaven.

3. Let your hearts be endeared in love to God. If God gives his people correction, they must love him; much more when he gives them assurance, Ps. xxxi. 23. 'O love the Lord, ye his saints.' Hath God brought you to the borders of Canaan, given you a bunch of grapes, crowned you with loving-kindness, confirmed your pardon under the broad seal of heaven? How can you be frozen at such a fire? How can you chuse but to be turned into seraphims burning in divine love? Say, as St. Austin, *animam meam in odio haberem*, I would hate my own soul, if I did not find it loving God. Give God the cream and quintessence of your love, and shew your love by being willing to lose all for his sake.

4. If you have assurance, *improve it for God's glory*, several ways: 1. By encouraging such as are yet unconverted; tell them how sweet this hidden manna is; tell them what a good master you serve, what vials you have had; tell them, God hath carried you to the hill of myrrh, to the mountains of spices: he hath given you not only a prospect of heaven, but an earnest. O persuade sinners, by all the love and mercy of God, that they would enroll their names in his family, and cast themselves upon him for salvation; tell them, God hath met with you, and unlocked the secrets of free grace, and assured you of a land flowing with those infinite delights which the eye hath not seen. Thus, by telling others what God hath done for your soul, you may make them in love with the ways of God, and cause them to turn proselytes to religion. 2. *Improve assurance, by comforting such as want it:* Be as the good Samaritan, pour wine and oil into their wounds. You who have assurance, are gotten, as it were, to the haven; you are sure of your happiness: but do you not see others who are struggling with the waves of temptation and desertion, and are ready to sink? O now sympathize with them, and do what you can to comfort them when they are in this deep ocean, 2 Cor. i. 6. 'Whether we be comforted, it is for your consolation.' The comfortable experience of one Christian, being communicated to another doth much revive and bear up his fainting heart: 'Our comfort,' saith the apostle, 'is for your consolation.' 3. *Improve assurance, by walking more heavenly.* You should scorn these things below; you who have an earnest of heaven, should not be too earnest for the earth: you have angels' food; and it becomes not you with the serpent to lick the dust. The wicked are all for corn, wine and oil; but you have that which is better: God hath lifted up the light of his countenance; will you hanker after the world, when you have been feeding upon the grapes and pomegranates of the holy land? Do you now lust after the garlic and

onions of Egypt? When you are clothed with the ſun, will you ſet the moon and ſtars above you? O let them ſcramble for the world, who have nothing elſe but huſks to feed on. Have you aſſurance of heaven, and is not that enough? Will not a kingdom ſatisfy you? Such as are high in aſſurance, ſhould be in the altitudes, live above the world. 4. *Improve aſſurance by a cheerful walking*: It is for condemned perſons to go hanging down their heads: but haſt thou thy abſolution? Doth thy God ſmile on thee? Cheer up, 2 Sam. xiii. 4. 'Why art thou, being the king's ſon, lean?' Art thou the king's ſon? Hath God aſſured thee of thy adoption? And art thou ſad? Aſſurance ſhould be an antidote againſt all trouble: what though the world hate thee? Yet thou art aſſured that thou art one of God's favourites. What though there is but little oil in the cruiſe, and thou art low in the world? Yet thou art high in aſſurance: O then rejoice! How muſical is the bird? How doth it chirp and ſing, that knows not where to pick up the next crumb! and ſhall they be ſad and diſcontented, who have God's bond to aſſure them of their daily bread, and his love to aſſure them of heaven? But certainly thoſe who have aſſurance, cannot be but of a ſanguine complexion.

5. If you have an aſſurance of ſalvation, let this make you long after a glorified ſtate: he who hath an earneſt in his hand, deſires the whole ſum to be paid: that ſoul who hath taſted how ſweet the Lord is, ſhould long for a fuller enjoyment of him in heaven. Hath Chriſt put this ring of aſſurance on thy hand, and ſo eſpouſed thee to himſelf? how ſhouldſt thou long for the marriage-ſupper of the Lamb? Rev. xix. 9. O Chriſtian, think with thyſelf, if a glimpſe of heaven, a ſmile of God's face be ſo ſweet, what will it be, to be ever ſunning thyſelf in the light of God's countenance! certainly, you who have an aſſurance of your title to heaven, cannot but deſire poſſeſſion. Be content to live, but willing to die.

6. If you have aſſurance, be careful you do not loſe it; keep it; for it is your life, viz. *Bene eſſe*, the comfort of your life. Keep aſſurance, 1ſt, By prayer, Pſ. xxxvi. 10. 'O continue thy loving-kindneſs:' Lord, continue aſſurance; do not take away this privy-ſeal from me. 2dly, Keep aſſurance by humility: pride enſtrangeth God from the ſoul; when you are high in aſſurance, be low in humility. St. Paul had aſſurance, and he baptizeth himſelf with this name, 'Chief of ſinners,' 1 Tim. i. 15. The jewel of aſſurance is beſt kept in the cabinet of an humble heart.

OF PEACE.

1 Pet. i. 2. *Grace unto you, and Peace be multiplied.*

Having ſpoken of the firſt fruit of ſanctification, aſſurance; I proceed to the ſecond, viz. peace, 'Peace be multiplied.'

Q. *What are the ſeveral ſpecies or kinds of Peace?*

Anſ. Peace, in ſcripture, is compared to a river, Iſa. lxvi. 12. this river parts itſelf into two ſilver ſtreams.

1*ſt*, There is an external peace, and that is either, 1. *Economical*, peace in a family. 2. *Political*, peace in the ſtate. Peace is the nurſe of plenty, Pſal. cxlvii. 14. 'He maketh peace in thy borders, and filleth thee with the fineſt of the wheat.' How pleaſant is it when the waters of blood begin to aſſuage, and we can ſee the windows of our ark open, and the dove returning with an olive branch of peace? 3. *Eccleſiaſtical*, peace in the church. It is Unity in Trinity is the greateſt myſtery in heaven, and Unity in Verity the greateſt mercy on earth. Peace eccleſiaſtical ſtands in oppoſition to ſchiſm and perſecution.

2*dly*, *A ſpiritual peace*, which is twofold; peace above us, or peace with God; and peace within us, or peace with conſcience: this is ſuperlative; other peace may be laſting, but this is everlaſting.

Q. 2. *Whence comes this peace?*

Anſ. This peace hath the whole Trinity for its author, (1.) God the Father is 'the God of peace,' 1 Theſſ. v. 23. (2.) God the Son is the 'Prince of peace,' Iſa. ix. 9. (3.) Peace is ſaid to be the 'fruit of the Spirit,' Gal. v. 22.

1. God the Father is the God of peace. As he is the God of order, 1 Cor. xiv. 33. ſo the God of peace, Phil. iv. 9. This was the form of the prieſt's bleſſing the people, Numb. vi. 27. 'The Lord give thee peace.'

2. God the Son is the purchaſer of peace. He had made peace by his blood, Col. i. 20. 'Having made peace by the blood of his croſs.' The atonement Aaron made for the people, when he entered into the holy of holies with blood, was a type of Chriſt our high-prieſt, who hath by his ſacrifice pacified his angry Father, and made atonement for us. Chriſt purchaſed our peace upon hard terms; his ſoul was in an agony, while he was travailing to bring forth peace to the world.

3. Peace is a fruit of the Spirit. He ſeals up peace to the conſcience: The Spirit clears up the work of grace in the heart,

from whence ariſeth peace. There was a well of water, near Hagar, but ſhe did not ſee it, therefore wept. A Chriſtian hath grace, but doth not ſee it, therefore weeps. Now the Spirit diſcovers this well of water, it enables conſcience to witneſs to a man that hath the real work of grace, and ſo peace flows into the ſoul. Thus you ſee whence this peace comes, the Father decrees it, the Son purchaſeth it, the Holy Ghoſt applies it.

Q. 3. *Whether ſuch as are deſtitute of grace may have peace?*

A. No. Peace flows from ſanctification; but they, being unregenerate, have nothing to do with peace, Iſa. lvii. 21. 'There is no peace, ſaith my God, to the wicked.' They may have a truce, but no peace. God may forbear the wicked a while, and ſtop the roaring of his cannon; but though there be a truce, yet no peace. The wicked may have ſomething which looks like peace, but it is not. They may be fearleſs and ſtupid; but there is a great difference between a ſtupified conſcience, and a pacified conſcience, Luke xi. 21. 'When a ſtrong man keeps his palace, his goods are in peace.' This is the devil's peace; he rocks men in the cradle of ſecurity; he cries, peace, peace, when men are on the precipice of hell. The ſeeming peace a ſinner hath, is not from the knowledge of his happineſs but the ignorance of his danger.

Q. 4. *What are the ſigns of a falſe peace?*

A. 1. A falſe peace hath much confidence in it, but this confidence is conceit. The ſinner doth not doubt of God's mercy; from which preſumptuous confidence ariſeth ſome kind of quiet in the mind. The ſame word in the Hebrew, *caſal*, ſignifies both confidence and folly, indeed a ſinner's confidence is folly; how confident were the fooliſh virgins?

2. Falſe peace ſeparates thoſe things which God hath joined together: God joins holineſs and peace, but he who hath a falſe peace ſeparates theſe two. He lays claim to peace, but baniſheth holineſs, Deut. xxix. 19. 'I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt.' The wicked are looſe and vain, and yet thank God that they have peace: a deluſion. You may as well ſuck health out of poiſon, as peace out of ſin.

3. Falſe peace is not willing to be tried; a ſign they are bad wares which will not endure the light; a ſign a man hath ſtolen goods, when he will not have his houſe ſearched. A falſe peace cannot endure to be tried by the word: the word ſpeaks of an humbling and refining work upon the ſoul before peace; falſe peace cannot endure to hear of this: the leaſt trouble will ſhake this peace; it will end in deſpair. In a falſe peace, conſcience is aſleep; but, when this lion of conſcience ſhall be awakened

at death, then it will roar upon a man, he will be a terror to himſelf, and be ready to lay violent hands upon himſelf.

Q. 5. *How ſhall we know that ours is a true peace?*

Anſ. 1. True peace flows from union with Chriſt; *Communio fundatur in unione.* The graft or ſcion muſt firſt be inoculated into the tree before it can receive ſap and nouriſhment from it; ſo we muſt firſt be ingrafted into Chriſt, before we can receive peace from him. Have we faith? By holineſs we are made like Chriſt; by believing we are made one with Chriſt, and being in Chriſt we have peace, John xvi. 33.

2. True peace flows from ſubjection to Chriſt; where Chriſt gives peace, there he ſets up his government in the heart, Iſa. ix. 7. 'Of his government and peace there ſhall be no end.' Chriſt is called 'a prieſt upon his throne,' Zech. vi. 13. Chriſt as a prieſt makes peace; but he will be a prieſt upon his throne, he brings the heart in ſubjection to him. If Chriſt be our peace, he is our prince, Iſa. ix. 6. Whenever Chriſt pacifies the conſcience, he ſubdues the luſt.

3. True peace is after trouble. Firſt, God lets looſe a ſpirit of bondage, he convinceth and humbleth the ſoul; then he ſpeaks peace. Many ſay they have peace, but is this peace before a ſtorm, or after it? True peace is after trouble. Firſt, there was the earthquake, and then the fire, and then the ſtill ſmall voice, 1 Kings xix. 11. Thou who never hadſt any legal bruiſings, mayſt ſuſpect thy peace; God pours the golden oil of peace into broken hearts.

Q. 6. *Whether have all ſanctified perſons this peace?*

Anſ. They have a title to it; they have the ground of it; grace is the ſeed of peace, and it will in time turn to peace; as the bloſſoms of a tree to fruit, milk to cream. They have a promiſe of it, Pſal. xxix. 11. 'The Lord will bleſs his people with peace:' they may have peace with God, though not peace in their own conſcience; they have the initials and beginnings of peace. There is a ſecret peace the heart hath in ſerving God; ſuch meltings and enlargements in duty as do revive the ſoul, and bear it up from ſinking.

Q. 7. *But why have not all believers the full enjoyment and poſſeſſion of peace? why is not this flower of peace fully ripe and blown?*

Anſ. Some of the godly may not have ſo full a degree of peace. 1. Through the fury of temptation; the devil, if he cannot deſtroy us, he will diſturb us; Satan diſputes againſt our adoption; he would make us queſtion the work of grace in our hearts, and ſo troubles the waters of our peace: Satan is like a ſubtile cheater, who, if he cannot make a man's title to his land void, yet he will put him to many troubleſome ſuits in law. If Satan cannot make us ungodly, he will make us unquiet:

violent winds make the ſea rough and ſtormy; the winds of temptation blowing, diſturb peace of ſpirit, and put the ſoul into a commotion. 2. The godly may not enjoy peace, through miſtake and miſapprehenſion about ſin. They find ſo much corruption, that ſure, if there were grace, there would not be ſuch ſtrong workings of corruption: whereas this ſhould be ſo far from diſcouraging Chriſtians, and hindering their peace, that it is an argument for them. Let me aſk, Whence is it that you feel ſin? No man can feel ſin, but by grace. A wicked man is inſenſible: lay an hundred weight upon a dead man, he doth not complain: but the being ſenſible of corruption, argues a gracious principle, Rom. vii. 21. Again, 'Whence is it that there is a combat with ſin, but from the life of grace?' Gal. v. 17. Dead things cannot combat. Whence is it that the ſaints weep for ſin? what are theſe tears but ſeeds of faith? The not underſtanding of this, hinders a Chriſtian's peace. 3. The godly may not enjoy peace, through remiſſneſs in duty: they leave their firſt love. When Chriſtians abate their fervency, God abates their peace: If you ſlacken the ſtrings of a viol, the muſic is ſpoiled; if a Chriſtian ſlack in duty, they ſpoil the ſweet muſic of peace in their ſouls. As the fire decays, ſo the cold increaſeth; as fervency in duty abates, ſo our peace cools.

Uſe. Labour for this bleſſed peace, peace with God and conſcience. Peace with neighbour-nations is ſweet, *Pax una triumphis innumeris melior.* The Hebrew word *ſchalom*, peace, comprehends all bleſſings, it is the glory of a kingdom; a prince's crown is more beautiful when it is hung with the white lily of peace, than when it is ſet with the red roſes of a bloody war. O then, how ſweet is peace of conſcience! It is a bulwark againſt the enemy, Phil. iv. 7. it ſhall keep you as in a garriſon; you may throw out the gauntlet and bid defiance to the enemies: it is the golden pot and the manna; it is the firſt fruits of paradiſe. It is ſtill muſic; for want of this a Chriſtian is in continual fear, he doth not take that comfort in ordinances. Hannah went up to the feaſt at Jeruſalem, but ſhe wept, and did not eat, 1 Sam. i. 7. So, a poor dejected ſoul goes to an ordinance, but doth not eat of the feaſt; he weeps and doth not eat. He cannot take that comfort in worldly bleſſings, health, eſtate, relations; he wants that inward peace, which ſhould be a ſauce to ſweeten his comforts. O therefore labour for this bleſſed peace. Conſider the noble and excellent effects of it. 1. It gives boldneſs at the throne of grace: guilt of conſcience clips the wings of prayer, it makes the face bluſh, and the heart faint: but when a Chriſtian hath ſome lively apprehenſions of God's love, and the Spirit whiſpering peace, then he goes to God with boldneſs, as a child to his father, Pſal. xxv. 1. 'Unto thee, O Lord, I lift my ſoul.' Time was when

David's ſoul was bowed down, Pſal. xxxviii. 6. 'I am bowed down greatly;' but now the caſe is altered, he will lift up his ſoul to God in a way of triumph, whence was this? God hath ſpoken peace to his ſoul, Pſal. xxvi. 3. 'Thy loving-kindneſs is before mine eyes.' 2. This divine peace fires the heart with love to Chriſt. Peace is the reſult of pardon; he who hath a pardon ſealed, cannot chuſe but love his prince. How endeared is Chriſt to the ſoul! Now Chriſt is precious indeed. 'O, ſaith the ſoul, how ſweet is this roſe of Sharon! Hath Chriſt waded through a ſea of blood and wrath to purchaſe my peace; Hath he not only made peace, but ſpoke peace to me? How ſhould my heart aſcend in a fiery chariot of love! How willing ſhould I be to do and ſuffer for Chriſt?' This peace quiets the heart in trouble, Mic. v. 5. 'This man ſhall be the peace, when the Aſſyrian ſhall come into our land, and tread in our palaces.' The enemy may invade our palaces, but not our peace; this man Chriſt, ſhall be the peace. When the head aches, the heart may be well; when worldly troubles aſſault a Chriſtian, his mind may be in peace and quiet, Pſal. iv. 8. 'I will lay me down in peace, and ſleep.' 'Twas now a ſad time with David, he was fleeing for his life from Abſalom: it was no ſmall affliction to think that his own ſon ſhould ſeek to take away his Father's life and crown: David wept and covered his face, 2 Sam. xv. 30. Yet at this time, ſaith he, 'I will lay me down in peace, and ſleep.' He had trouble from his ſon but peace from his conſcience; David could ſleep upon the ſoft pillow of a good conſcience: this is a peace worth getting.

Qu. 8. *What ſhall we do to attain this bleſſed peace?*

Anſ. 1. Let us aſk it of God; he is the God of peace, he beats back the roaring lion, he ſtills the raging of conſcience; if we could call all the angels out of heaven, they could not ſpeak peace without God. The ſtars cannot make day without the ſun; none can make day in a dark deſerted ſoul, but the Sun of righteouſneſs. As the wilderneſs cannot water itſelf, but remains dry and parched, till the clouds drop their moiſture; ſo our hearts cannot have peace, till he infuſe it and drop it upon us by his Spirit. Therefore pray, 'Lord, thou who art the God of peace, create peace, thou who art the Prince of peace, command it. Give me that peace which may ſweeten trouble, yea, the bitter cup of death.'

2. If you would have peace, make war with ſin; ſin is the Achan that troubles us, the Trojan horſe, 1 Kings ix. 22. 'When Joram ſaw Jehu, he ſaid, is it peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts are ſo many?' What peace as long as ſin remains unmortified? if you would have peace with

God, break the league with ſin; give battle to ſin, it is a moſt juſt war, God hath proclaimed it: nay, he hath promiſed us victory, 'Sin ſhall not have dominion,' Rom. vi. No way to peace but by maintaining a war with ſin. *Pax noſtra bellum contre dæmonem*, Tertul. When Samſon had ſlain the lion, there came honey out of the lion: by ſlaying ſin, we get this honey of peace.

3. Go to Chriſt's blood for peace. Some go to fetch their peace from their own righteouſneſs, not Chriſt's, they go for peace to their holy life, not Chriſt's death; if conſcience be troubled, they ſtrive to quiet it with their duties. This is not the right way to peace: duties muſt not be neglected, nor yet idolized. Look up to the blood of ſprinkling, Heb. xii. 24. That blood of Chriſt which pacified God, muſt pacify conſcience; Chriſt's blood being ſucked in by faith, gives peace, Rom. v. 1. 'Being juſtified by faith, we have peace with God.' No balm to cure a wounded conſcience, but the blood of Chriſt.

4. Walk cloſely with God. Peace flows from purity, Gal. vi. 16. 'As many as walk according to this rule, peace be on them.' In the text, grace and peace are put together; grace is the root, and peace is the flower. As balm-water drops from the limbec, ſo divine peace comes out of the limbec of a gracious heart. Walk very holily; God's Spirit is firſt a refiner before a comforter.

Branch 2. You who have this peace, peace above, peace within, labour to keep it: it is a precious jewel, do not loſe it: it is ſad to have the league of national peace broken, but it is worſe to have the peace of conſcience broken: O preſerve this peace. *Firſt*, Take heed of relapſes; hath God ſpoken peace? do not turn again to folly, Pſal. lxxxv. 8. Beſides the ingratitude, there's folly in relapſes. It was long ere God was reconciled and the breach made up; and you will again eclipſe and forfeit your peace? hath God healed the wound of conſcience, and will you tear it open again? will you break another vein? will you cut a new artery? this is returning indeed to folly. What madneſs is it to meddle again with that ſin, which will breed the worm of conſcience! *Secondly*, Make up your ſpiritual accounts daily; ſee how matters ſtand between God and your ſouls, Pſal. lxxvii. 6. 'I commune with my own heart.' Often reckonings keep God and conſcience friends; do with your hearts as you do with your watches, wind them up every morning by prayer, and at night examine whether your hearts have gone true all that day, whether the wheels of your affections have moved ſwiftly toward heaven: Oh call yourſelves often to account; keep your reckonings even, and that is the way to keep your peace.

OF JOY.

GAL. v. 22. *The Fruit of the Spirit is Joy.*

THE third fruit of juſtification, adoption, and ſanctification, is joy in the Holy Ghoſt. Joy is the ſetting the ſoul upon the top of a pinnacle, 'tis the cream of the ſincere milk of the word.

Q. *What is this Joy?*

Anſ. Spiritual joy is a ſweet and delightful paſſion, ariſing from the apprehenſion and feeling of ſome good, whereby the ſoul is ſupported under preſent troubles, and fenced againſt future fear.

1. *It is a delightful paſſion.* So it is contrary to ſorrow, which is a perturbation of mind, whereby the heart is perplexed and caſt down. Joy is a ſweet and pleaſant affection which eaſes the mind, exhilarates and comforts the ſpirits.

2. *It ariſeth from the feeling of ſome good.* Joy is not a fancy, or bred of conceit; but is rational, and ariſeth from the feeling of ſome good, viz. the ſenſe of God's love and favour. Joy is ſo real a thing, that it makes a ſudden change in a perſon; it turns mourning into melody. As in the ſpring-time, when the ſun comes to our horizon, it makes a ſudden alteration in the face of the univerſe, the birds ſing, the flowers appear, the fig-tree puts forth her green figs; every thing ſeems to rejoice and put off its mourning, as being revived with the ſweet influence of the ſun; ſo when the Sun of Righteouſneſs ariſeth on the ſoul, it makes a ſudden alteration, and the ſoul is infinitely rejoiced with the golden beams of God's love.

3. *By it the ſoul is ſupported under preſent troubles.* Joy ſtupifies and ſwallows up troubles; it carries the heart above them, as the oil ſwims above the water.

4. *The heart is fenced againſt future fear.* Joy is both a cordial and an antidote; it is a cordial which gives preſent relief to the ſpirits when they are ſad; and an antidote, it fenceth off fear of approaching danger, Pſal. xxiii. 4. 'I will fear no evil, for thou art with me, thy rod and thy ſtaff comfort me.'

Q. *How is this joy wrought?*

Anſ. 1. It ariſeth partly from the promiſe: as the bee lies at the breaſt of the flower, and ſucks out the ſweetneſs of it; ſo faith lies at the breaſt of a promiſe, and ſucks out the quinteſence of joy, Pſalm xciv. 19. 'Thy comforts delight my ſoul;' that is the comforts which diſtil from the limbec of the promiſes.

2. The Spirit of God (who is called the 'Comforter,' John xiv. 26.) doth ſometimes drop in this golden oil of joy into the ſoul; the Spirit whiſpers to a believer the remiſſion of his ſin, and ſheds God's love abroad into the heart, Rom. v. 5. whence flows infinite joy and delight.

Q. 3. *What are the ſeaſons when God doth uſually give his people theſe divine joys?*

A. Five ſeaſons: 1ſt ſeaſon, Sometimes at the bleſſed ſupper; the ſoul oft comes weeping after Chriſt in the ſacrament, and God ſends it away weeping for joy. The Jews had a cuſtom at their feaſts, they poured ointment on their gueſts, and kiſſed them; in the Euchariſt, God often pours the oil of gladneſs on the ſaints, and kiſſeth them with the kiſſes of his lips. There are two grand ends of the ſacrament, the ſtrengthening of faith, and the flouriſhing of joy. Here, in this ordinance, God diſplays the banner of his love; here believers taſte not only ſacramental bread, but hidden manna. [Caution, not that God always meets the ſoul with joy.] He may give increaſe of grace, when not increaſe of joy; but oftentimes he pours in the oil of gladneſs, and gives the ſoul a privy ſeal of his love; as Chriſt made himſelf known in the breaking of bread.

2d Seaſon. Before God calls his people to ſuffering, Acts xxiii. 11. 'Be of good cheer, Paul.' When God was about to give Paul a cup of blood to drink, he ſpiced it with joy, 2 Cor. i. 5. 'As the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth:' this made the martyrs' flames beds of roſes; when Stephen was ſtoning, he ſaw heaven open, and the Sun of Righteouſneſs ſhined in his face. God candies our wormwood with ſugar.

3d Seaſon. After ſore conflicts with Satan. Satan is the red dragon who troubleth the waters; he puts the ſoul into frights, makes it believe that it hath no grace, and that God doth not love it; though Satan cannot blot out a Chriſtian's evidence, yet he may caſt ſuch a miſt before his eyes, that he cannot read it. Now, when the ſoul hath been bruiſed with temptations, God will comfort this bruiſed reed: he now gives joy, *ad corroborandum titulum*, to confirm a Chriſtian's title to heaven. After Satan's fiery darts, comes the white ſtone, no better balm to heal a tempted ſoul, than the oil of gladneſs: as after Chriſt was tempted, then came an angel to comfort him.

4th Seaſon. After deſertion: deſertion is a poiſoned arrow which ſhoots to the heart, Job vi. 4. God is called a fire and a light: the deſerted ſoul feels the fire, but doth not ſee the light; it cries out, as Aſaph, Pſal. lxxvii. 8. 'Is his mercy clean gone?' Now, when the ſoul is in this caſe, and ready to faint away in deſpair, God ſhines upon the ſoul, and gives it ſome apprehenſion of his favour, and turns the ſhadow of death into

the light of the morning. God keeps his cordials for a time of fainting. Joy after desertion is like a resurrection from the dead.

5th Season. At the hour of death, such as have had no joy in their life-time, God puts in this sugar in the bottom of the cup, to make their death sweet. Now, at the last hour, when all other comforts are gone, God sends the comforter; and when their appetite to meat fails, God feeds them with hidden manna. Sure, as the wicked, before they die, have some apprehensions of hell and wrath in their conscience; so the godly have some fore-tastes of God's everlasting favour, though sometimes their diseases may be such, and their animal spirits so oppressed, that they cannot express what they feel. Jacob laid himself to sleep on a stone, where he saw a vision, a ladder, and the angels ascending and descending; so, when the saints lay themselves down to sleep the sleep of death, they have often a vision: they see the light of God's face, and have the evidences of his love sealed up to them for ever.

Q. 4. *What are the differences between worldly joys and spiritual?*

Ans. The gleanings of the one are better than the vintage of the other.

(1.) Spiritual joys help to make us better, worldly joys do often make us worse, Jer. xxii. 21. 'I spake to thee in thy prosperity, and thou saidst, I will not hear.' Pride and luxury are the two worms bred of worldly pleasures, Hos. iv. 11. 'Wine takes away the heart;' it is *fomentum libidinis*, Aug. the inflamer of lust. As Satan entered in the sop, so often in the cup; but spiritual joy makes one better; it is like cordial water, which (as physicians say) doth not only cheer the heart, but purges out the noxious humours: so divine joy is cordial water, which doth not only comfort, but cleanse; it makes a Christian more holy; it causeth an antipathy against sin: it infuseth strength to do and suffer, Neh. viii. 10. 'The joy of the Lord is your strength.' As some colours do not only delight the eye, but strengthen the sight: so the joys of God do not only refresh the soul, but strengthen it, 'The joy of the Lord is your strength.'

(2.) Spiritual joys are inward, they are heart-joys, John xvi. 22. 'Your heart shall rejoice.' Seneca saith, true joy *latet in profundo*, it is hidden within, worldly joy is *in superficie*, it lies in the outside, like the dew that wets the leaf, 2 Cor. v. 12. who 'rejoice in appearance,' (in the Greek) in the face. It goes no farther than the face, it is not within; in 'laughter the heart is sad.' Like a house which hath a gilded frontispiece, but all the rooms within are hung in mourning. But spiritual joy lies most within, 'Your heart shall rejoice.' Divine joy is like a

ſpring of water which runs under ground: a Chriſtian, others can ſee his ſufferings, but they ſee not his joy, Prov. xiv. 10. 'A ſtranger intermeddleth not with his joy.' This joy is hidden manna, hid from the eye of the world; he hath ſtill muſic, which others hear not: the marrow lies within, the beſt joy is within the heart.

(3.) Spiritual joys are ſweeter than others, better than wine, Cant. i. 2. They are a Chriſtian's feſtival; they are the golden pot and the manna, they are ſo ſweet, that they make every thing elſe ſweet; ſweeten health, eſtate, as ſweet water poured on flowers make them more fragrant and aromatical. Divine joys are ſo delicious and raviſhing, that they do very much put our mouth out of taſte to earthly delights; as he who hath been drinking ſpirits of alkermes, taſtes little ſweetneſs in water. St. Paul had taſted theſe divine joys, and his mouth was out of taſte to worldly things: the world was crucified to him, Gal. vi. 14. it was like a dead thing, he could find no ſweetneſs in it.

(4.) Spiritual joys are more pure, they are not tempered with any bitter ingredients; a ſinner's joy is mixed with dregs, it is imbittered with fear and guilt; the wolf feeds in the breaſts of his joy, he drinks wormwood wine: but ſpiritual joy is not muddied with guilt, but like a cryſtal-ſtream, runs pure; it is all ſpirits and quinteſſence; it is joy, and nothing but joy, it is a roſe without prickles, it is honey without the wax.

(5.) Theſe are ſatisfying and filling joys, John xvi. 24. 'Aſk that your joy may be full.' Worldly joys can no more fill the heart, than a drop can fill a ciſtern; they may pleaſe the pallate or fancy, (Plato calls them pictures of joy) not ſatisfy the ſoul, Eccl. i. 8. 'The eye is not ſatisfied with ſeeing, nor the ear with hearing;' but the joys of God ſatisfy, Pſ. xciv. 19. 'Thy comforts delight my ſoul.' There is as much difference between ſpiritual joys and earthly, as between a banquet that is eaten, and one that is painted on the wall.

(6.) Theſe are ſtronger joys than worldly, Heb. vi. 18. 'Strong conſolation.' They are ſtrong indeed, that can bear up a Chriſtian's heart in trials and afflictions, 1 Theſſ. i. 6. 'Having received the word in much affliction, with joy.' Theſe are roſes that grow in winter, theſe joys can ſweeten the waters of Marah; he that hath theſe can gather grapes of thorns, and fetch honey out of the carcaſe of a lion, 2 Cor. vi. 10. 'As ſorrowing yet always rejoicing.' At the end of the rod a Chriſtian taſtes honey.

(7.) Theſe are unwearied joys: other joys, when in exceſs, oft cauſe a loathing, we are apt to ſurfeit on them; too much honey naufeats: one may be tired with pleaſure as well as labour; Xerxes offered a reward to him that could find out a new pleaſure: but the joys of God, though they ſatisfy, yet

they never ſurfeit; a drop of joy is ſweet, but the more of this wine the better; ſuch as drink of the joys of heaven, are never cloyed; the ſatiety is without loathing, becauſe they ſtill deſire the joy wherewith they are ſatiated.

(8.) Theſe are more abiding joys. Worldly joys are ſoon gone: ſuch as crown themſelves with roſe-buds, and bathe in the perfumed waters of pleaſure, yet theſe joys which ſeem to be ſweet are ſwift; like meteors they give a bright and ſudden flaſh, and then diſappear: but the joys which believers have, are abiding; they are a bloſſom of eternity, a pledge and earneſt of thoſe rivers of pleaſure which run at God's right hand for evermore.

Q. 5. *Why is this joy to be laboured for?*

Anſ. Becauſe this joy is ſelf-exiſtent, it can ſubſiſt in the want of all other carnal joy. This joy depends not upon outward things: as the philoſophers once ſaid, when the muſicians came to them, "philoſophers can be merry without muſic;" he that hath this joy can be chearful in the deficiency of carnal joys; he can rejoice in God, in ſure hope of glory, 'though the fig-tree doth not flouriſh,' Hab. iii. 17. Spiritual joy can go without ſilver crutches to ſupport it. Spiritual joy is higher built than upon creatures, it is built on the love of God, on the promiſes, on the blood of Chriſt.

2. Becauſe ſpiritual joy carries the ſoul through duty cheerfully; the ſabbath is a delight, religion is a recreation. Fear and ſorrow hinder us in the diſcharge of duty; but a Chriſtian ſerves God with activity, when he ſerves him with joy. The oil of joy makes the wheels of obedience move faſter. How fervently did they pray, whom God made joyful in the houſe of prayer? Iſa. lvi. 7.

3. Joy is the beginning of heaven here; it is called the kingdom of God, Rom. xiv. 17. becauſe it is a taſte of that which the ſaints have in the kingdom of God. What is the heaven of the angels, but the ſmiles of God's face, the ſenſible perception and feeling of thoſe joys which are infinitely raviſhing and full of glory? And, to encourage and quicken us in ſeeking after them, conſider, that Chriſt died to purchaſe this joy for the ſaints: he was a man of ſorrows, that we may be full of joy, he prays that the ſaints may have this divine joy, John xvii. 13. 'And now I come to thee, that they may have my joy fulfilled in themſelves.' And this prayer he now prays over in heaven; he knows we never love him ſo as when we feel his love: which may encourage us to ſeek after this joy; we pray for that which Chriſt himſelf is praying for, that his joy may be fulfilled in us.

Q. 6. *What ſhall we do to obtain this ſpiritual joy?*

Anſ. Walk accurately and heavenly; God gives it after a long and cloſe walking with him. (1.) Obſerve your hours:

ſet time every day apart for God. (2.) Mourn for ſin: mourning is the ſeed (as Baſil ſaith) out of which the flower of ſpiritual joy grows, Iſa. lvii. 18. 'I'll reſtore comfort to my mourners.' (3.) Keep the book of conſcience fair written: do not by preſumptuous ſins blur your evidences: a good conſcience is the ark where God puts the hidden manna. (4.) Be often upon your knees, pray with life and fervency. The ſame Spirit that fills the heart with ſighs, fills it with joys. The ſame Spirit that indites the prayer, ſeals it. When Hannah had prayed, her countenance was no more ſad, 1 Sam. i. 18. Praying Chriſtians have much intercourſe with God; and none are ſo like to have the ſecrets of his love imparted, as thoſe who hold correſpondence with him: by cloſe walking with God, we get theſe bunches of grapes by the way, which are an earneſt of future happineſs.

Q. 7. *How ſhall we comfort them that want joy?*

Anſ. ſuch as walk in cloſe communion with God, have more than others.

1. Initial joy, joy *in ſemine* in the ſeed, Pſal. xcvii. 11. 'Light (a metaphor for joy) is ſown for the righteous.' Grace in the heart is a ſeed of joy; though a Chriſtian wants the ſun, he hath a day-ſtar in his heart.

2. A believer hath real, though not royal comforts; he hath, as Aquinas ſaith, *gaudium in Deo*, tho' not *a Deo*: joy in God, though not from God. Joy in God is the delight and complacency the ſoul takes in God, Pſalm civ. 34. 'My ſoul ſhall be glad in the Lord.' He that is truly gracious, is ſo far joyful, as to take comfort in God: though he cannot ſay, God rejoiceth in him, yet he can ſay, he rejoiceth in God.

3. He hath ſupporting, though not tranſporting comforts; he hath ſo much, that keeps him from ſinking, Pſal. cxxxviii. 3. 'Thou ſtrengthenedſt me with ſtrength in my ſoul.' If a Chriſtian hath not God's arm to embrace him, yet to uphold him: thus a Chriſtian, who walks with God, hath ſomething that bears up his heart from ſinking; and it is but waiting a while, and he is ſure of thoſe joys which are unſpeakable, and full of glory.

Uſe 1. Then ſee that religion is no melancholy thing; it brings joy: the fruit of the Spirit is joy; *Mutatur non tollitur.* A poor Chriſtian, that feeds on bread and water, may have purer joy than the greateſt monarch; though he fares hard, he feeds high: he hath a table ſpread from heaven, angels food, hidden manna: he hath ſometimes thoſe ſweet raptures of joy, as a cauſe of jubilation of ſpirit, 2 Cor. xii. 3. he hath that which is better felt than can be expreſſed.

Uſe 2. If God gives his people ſuch joy in this life: O then what glorious joy will he give them in heaven, Mat. xxv. 21,

'Enter thou into the joy of thy Lord:' Here joy begins to enter into us, there we shall enter into joy: God keeps his best wine till last. Heliogabalus bathed himself in sweet perfumed waters: What joy when the soul shall forever bathe itself in the pure and pleasant fountain of God's love? What joy to see the orient brightness of Christ's face, and have the kisses of those lips which drop sweet smelling myrrh? *Laetabitur sponsa in amplexibus Domini*, Aug. Oh! if a cluster of grapes here be so sweet, what will the full vintage be? How may this set us all a-longing for that place, where sorrow cannot live, and where joy cannot die.

GROWTH IN GRACE.

2 PET. iii. 18. *But grow in grace.*

FRUIT IV.

GROWTH of grace. True grace is progressive, of a spreading, growing nature. It is with grace, as with the light: First, There is the *Crepusculum*, or day-break: then it shines brighter to the full meridian. A good Christian is like the crocodile, *quamdiu vivit crescit*; he hath never done growing. The saints are not only compared to stars for their light, but to trees for their growth, Isa. lxi. 3. Hos. xiv. 5. A good Christian is not like Hezekiah's sun that went backward, nor Joshua's sun that stood still, but it is always advancing in holiness, and increasing with the increase of God, Col. ii. 16. Now, to amplify and illustrate this?

Q. 1. *How many ways may a Christian be said to grow in grace?*

Ans. 1. He grows *vigore*, in the exercise of grace; his lamps are burning and shining: therefore we read of a lively hope, 1 Pet. i. 3. Here is the activity of grace; the church prays for the blowing of the Spirit, that her spices might flow forth, Cant. iv. 61.

2. A Christian grows *gradu*, in the degree of grace; he goes from strength to strength, Psal. lxxxiv. 7. viz. from one degree of grace, to another. A saint goes from faith to faith, Rom. i. 17. and his love abounds more and more, Phil. i. 9. Here is growing in the degree.

Q. 2. *What is the right manner of a Christian's growth?*

Ans. 1. The right manner of growth, is to grow less in one's own eyes, Psal. xxii. 6. 'I am a worm, and no man.' The sight of corruption and ignorance make a Christian grow into a

diſlike of himſelf, he doth vaniſh in his own eyes. Job abhorred himſelf in the duſt, *ch.* xlii. 6. This is good to grow out of conceit with one's ſelf.

2. The right manner of growth, is to grow proportionably, when a Chriſtian grows in one grace as well as another, 2 Pet. i. 5. To grow in knowledge, but not in meekneſs, brotherly love, good works, this is not the right growth; a thing may ſwell, and not grow; a man may be ſwelled with knowledge, yet may have no ſpiritual growth: the right manner of growth is uniform, growing in one grace as well as another.' As the beauty of the body is, when there is a ſymmetry of parts, not only the head grows, but the arms and breaſt; ſo ſpiritual growth is moſt beautiful, when there is a ſymmetry and proportion, every grace thrives.

3. The right manner of growth is, when a Chriſtian hath grace ſuitable to his ſeveral employments and occaſions; when corruptions are ſtrong, and he hath grace able to give check to them; burdens are heavy, and he hath patience able to bear them; temptations fierce, and he hath faith able to reſiſt them: here is grace growing in the right manner.

Q. 3. *Whence is it that true grace cannot but grow?*

Anſ. 1. It is proper for grace to grow; it is *ſemen manens*, the ſeed of God, 1 John iii. 9. It is the nature of ſeed to grow; grace doth not lie in the heart, as a ſtone in the earth, but as ſeed in the earth, which will ſpring up, firſt the blade and then the ear, and then the full corn in the ear.

2. Grace cannot but grow, from the ſweetneſs and excellency of it; he that hath grace, is never weary of it, but ſtill would have more; the delight he hath in it, cauſeth thirſt; grace is the image of God, and a Chriſtian thinks he can never be enough like God. Grace inſtils peace; therefore a Chriſtian cannot but ſtrive to increaſe in grace, becauſe, as grace grows, ſo peace grows.

3. Grace cannot but grow, from a believer's ingrafting into Chriſt; he who is a ſcion, ingrafted into this noble, generous ſtock, cannot but grow. Chriſt is ſo full of ſap, and vivifical influence, that he makes all inoculated into him, grow fruitful, Hoſ. xiv. 8. 'From me is thy fruit found.'

Q. 4. *What motives or incentives are there to make us grow in grace?*

Anſ. 1. Growth is the end of the ordinances. Why doth a man lay out coſt on ground, manure and water it, but that it may grow? The ſincere milk of the word is, that we may grow thereby, 1 Pet. ii. 2. The table of the Lord is on purpoſe for our ſpiritual nouriſhment and increaſe of grace.

2. The growth of grace is the beſt evidence of the truth of it: things that have no life will not grow, a picture will not

grow, a ſtake in the hedge will not grow; but a plant that hath a vegetative life grows. The growing of grace ſhews it to be alive in the ſoul.

3. Growth in grace is the beauty of a Chriſtian. The more a child grows, the more it comes to its favour and complexion, and looks more ruddy; ſo, the more a Chriſtian grows in grace, the more he comes to his ſpiritual complexion, he looks fairer. Abraham's faith was beautiful when in its infancy, but at laſt it grew ſo vigorous and eminent, that God himſelf was in love with it, and crowned Abraham with his honour, to be the 'father of the faithful.'

4. The more we grow in grace, the more glory we bring to God: God's glory is more worth than the ſalvation of all men's ſouls. This ſhould be our deſign, to raiſe the trophies of God's glory; and how can we do it more, than by growing in grace? John xv. 8. 'Hereby is my Father glorified, if ye bring forth much fruit.' Though the leaſt drachm of grace will bring ſalvation to us, yet it will not bring ſo much glory to God, Phil. i. 11. 'Filled with the fruits of his righteouſneſs, which are to the praiſe of his glory.' It commends the ſkill of the huſbandman, when his plants grow and thrive; it is a praiſe and honour to God, when we thrive in grace.

5. The more we grow in grace, the more will God love us. Is it not that we pray for? the more growth, the more will God love us. The huſbandman loves his thriving plants; the thriving Chriſtian is God's *Hephzibah*, or chief delight. Chriſt loves to ſee the vine flouriſhing, and the pomegranates budding, Cant. vi. 11. Chriſt accepts the truth of grace, but commends the growth of grace, Matth. viii. 10. 'I have not found ſo great faith, no not in Iſrael.' Would you be as the beloved diſciple that lay in Chriſt's boſom? would you have much love from Chriſt? labour for much growth, let faith flouriſh with good works, and love increaſe into zeal.

6. What need we have to grow in grace. There is ſtill ſomething lacking in our faith, 1 Theſſ. iii. 10. Grace is but in its infancy and minority, and we muſt be ſtill adding a cubit to our ſpiritual ſtature; the apoſtles ſaid, 'Lord, increaſe our faith,' Luke xvii. 5. Grace is but weak, 2 Sam. iii. 39. 'I am this day weak, though anointed king.' So, though we are anointed with grace, yet we are but weak, and had need arrive at further degrees of ſanctity.

7. The growth of grace will hinder the growth of corruption. The more health grows, the more the diſtempers of the body abate; ſo it is in ſpirituals; the more humility grows, the more the ſwelling of pride is aſſuaged; the more purity of heart grows, the more the fire of luſt is abated. The growth of flowers in the garden doth not hinder the growing of weeds; but the

growing of this flower of grace hinders the ſprouting of corruption. As ſome plants have an antipathy, and will not thrive if they grow near together, as the vine and the bay-tree; ſo, where grace grows, ſin will not thrive ſo faſt.

8. We cannot grow too much in grace; there is no *ninium*, no exceſs there. The body may grow too great, as in the dropſy; but faith cannot grow too great, 2 Theſſ. i. 3. 'Your faith groweth exceedingly;' here was exceeding, yet not exceſs. As a man cannot have too much health, ſo not too much grace. Grace is the beauty of holineſs, Pſal. cx. 3. We cannot have too much ſpiritual beauty; it will be the only trouble at death, that we have grown no more in grace.

9. Such as do not grow in grace, decay in grace: *Non progredi in via eſt regredi*, Bern. There is no ſtanding at a ſtay in religion, either we go forward or backward: if faith doth not grow, unbelief will; if heavenly mindedneſs doth not grow, covetouſneſs will. A man that doth not increaſe his ſtock, diminiſheth it; if you do not improve your ſtock of grace, your ſtock will decay. The angels on Jacob's ladder were either aſcending or deſcending; if you do not aſcend in religion, you deſcend.

10. The more we grow in grace, the more we ſhall flouriſh in glory. Though every veſſel of glory ſhall be full, yet ſome veſſels hold more: he whoſe pound gained ten, was made ruler over ten cities, Luke xix. 17. Such as do not grow much, though they do not loſe their glory, yet they leſſen their glory. If any ſhall follow the Lamb in whiter and larger robes of glory than others, they ſhall be ſuch as have grown moſt in grace here.

Uſe. Lament we may the want of growth: religion in many is grown only into a form and profeſſion; this is to grow in leaves, not in fruit; many Chriſtians are like a body in an atrophy, which doth not thrive; they are not nouriſhed by the ſermons they hear: like the angels who aſſumed bodies, they did eat, but did not grow. It is very ſuſpicious where there is no growth, there wants a vital principle. Some inſtead of growing better, grow worſe; they grow more earthly, more profane, 2 Tim. iii. 13. Evil men *proficient in pejus*, ſhall wax worſe and worſe. Many grow hell-ward, they grow paſt ſhame, Eph. ii. 3, 5. they are like ſome watered ſtuffs, which grow more rotten.

Q. 5. *How ſhall we know whether we grow in grace?*

A. For the deciding of this queſtion, I ſhall, *First*, Shew the ſigns of our not growing; *Secondly*, Of our growing.

1ſt, The ſigns of our not growing in grace, but rather falling into a ſpiritual conſumption.

Sign 1. When we have loſt our ſpiritual appetite. A con-

ſumptive perſon hath not that ſtomach to his meat as formerly. Perhaps, Chriſtian, thou canſt remember the time when thou didſt hunger and thirſt after righteouſneſs, thou didſt come to the ordinances with ſuch a ſtomach as to a feaſt: but now it is otherwiſe, Chriſt is not ſo prized, nor his ordinances ſo loved: a ſad preſage, grace is on the declining hand; thou art in a deep conſumption. A ſign David was near his grave, when he covered him with clothes, and got no heat, 1 Kings i. 1. So, when a perſon is plied with hot clothes, I mean ordinances, yet he hath no heat of affection to ſpiritual things; this is a ſign he is declining in grace.

Sign 2. When we grow more worldly. Perhaps once we were mounted into higher orbs, we did ſet our hearts on things above, and ſpeak the language of Canaan; but now our minds are taken off heaven, we dig our comfort out of theſe lower mines, and with Satan compaſs the earth: a ſign we are going down the hill apace, and our grace is in a conſumption. It is obſervable, when nature decays, and people are near dying, they grow more ſtooping; and truly, when men's hearts grow more ſtooping to the earth, and they can hardly lift up themſelves to an heavenly thought, if grace be not dead, yet it is ready to die, Rev. iii. 2.

Sign 3. When we are leſs troubled about ſin. Time was when the leaſt ſin did grieve us, (as the leaſt hair makes the eye weep) but now we can digeſt ſin without remorſe. Time was when a Chriſtian was troubled if he neglected cloſet-prayer; now he can omit family-prayer. Time was when vain thoughts did trouble him: now he is not troubled for looſe practices. Here is a ſad declenſion in religion; and truly grace is ſo far from growing, that we can hardly perceive its pulſe to beat.

2dly, The ſigns of our growing in grace.

1. The firſt ſign of our growing is, when we are got beyond our former meaſures of grace: a ſign a child thrives, when he hath outgrown his clothes, his clothes are too little for him. That knowledge which would ſerve us before, will not ſerve us now; we have a deeper inſight into religion, our light is clearer, our ſpark of love is increaſed into a flame; there is a ſign of growth. That competency of grace we once had, is too ſcanty for us; we have outgrown ourſelves.

2. When we are more firmly rooted in religion, Col. ii. 7. 'Rooted in him, and eſtabliſhed:' the ſpreading of the root ſhews the growth of the tree. When we are ſo ſtrongly faſtened on Chriſt, that we cannot be blown down with the breath of heretics, a bleſſed ſign of growth. Athanaſius was called *Adamas eccleſiæ*, an adament that could not be removed from the love of the truth.

3. The third ſign of growth; When we have a more ſpiritual

frame of heart. 1*ſt*, We are more ſpiritual in our principles: we oppoſe ſin out of love to God, and as it ſtrikes at his holineſs. 2*dly*, We are more ſpiritual in our affections: we grieve for the firſt riſing of corruption, for the bubbling up of vain thoughts, the ſpring that runs under ground. We mourn not only for the penalty of ſin, but the pollution. It is not only a coal that burns, but blacks. 3*dly*, We are ſpiritual in the performance of duty; we are more ſerious, reverent, fervent; we have more life in prayer, we put fire to the ſacrifice, Rom. xii. 'Fervent in ſpirit.' We ſerve God with more love, which ripens and mellows our duty, and makes it come off with a better reliſh.

4. The fourth ſign of growth; When grace gets ground by oppoſition. The fire, by an antiperiſtaſis, burns hotteſt in the coldeſt ſeaſon. Peter's courage increaſed by the oppoſition of the high-prieſt and the rulers, Acts iv. 8, 11. The martyrs' zeal was increaſed by perſecution. Here was grace of the firſt magnitude.

Q. 6. *What ſhall we do to grow in grace?*

Anſ. 1. Take heed of that which will hinder growth, the love of any ſin: the body may as well thrive in a fever, as grace can where any ſin is cheriſhed.

2. Uſe all means for growth in grace. 1*ſt*, 'Exerciſe yourſelves to godlineſs,' 1 Tim. iv. 7. The body grows ſtronger by exerciſe. Trading of money makes men grow rich; the more we trade our faith in the promiſes, the richer in faith we grow. 2*dly*, If you would be growing Chriſtians, be humble Chriſtians. It is obſerved in ſome countries (as in France) the beſt and largeſt grapes which they make their wine of, grow on the lower ſort of vines; the humble ſaints grow moſt in grace, 1 Pet. v. 5. 'God giveth grace to the humble.' 3*dly*, Pray to God for ſpiritual growth. Some pray that they may grow in gifts. It is better to grow in grace than gifts: gifts are for ornament, grace is for nouriſhment; to edify others, to ſave ourſelves. Some pray that they may grow rich; but a fruitful heart is better than a full purſe. Pray that God would make you grow in grace, though it be by affliction, Heb. xii. 10. The vine grows by pruning. God's pruning-knife is to make us grow more in grace.

Q. 7. *How may we comfort ſuch as complain they do not grow in grace?*

Anſ. They may miſtake; they may grow, when they think they do not, Prov. xiii. 7. 'There is that maketh himſelf poor, yet he is rich.' The ſight Chriſtians have of their defects in grace, and their thirſt after greater meaſures of grace, makes them think they do not grow when they do. He who covets a great eſtate, becauſe he hath not ſo much as he deſires, there-

fore he thinks himself to be poor. Indeed Christians should seek after the grace they want, but they must not therefore overlook the grace they have. Let Christians be thankful for the least growth; if you do not grow so much in assurance, bless God if you grow in sincerity; if you do not grow so much in knowledge, bless God if you grow in humility. If a tree grows in the root, it is a true growth; if you grow in the root-grace of humility, it is as needful for you as any other growth.

OF PERSEVERANCE.

1 Pet. i. 5. *Who are kept by the Power of God, through Faith unto Salvation.*

The fifth and last fruit of sanctification, is perseverance in grace. The heavenly inheritance is kept for the saints, 1 Pet. i. 4. and they are kept to the inheritance; in my text, 'Who are kept by the power of God through faith unto salvation.' The apostle asserts a saint's stability and permanency in grace. The saint's perseverance is much oppunged by Papists and Arminians; but it is not the less true, because it is opposed. A Christian's main comfort depends upon this doctrine of perseverance: take away this, and you much prejudice religion, and cut the sinews of all chearful endeavours. Before I come to the full handling and discussing this great point, let me first clear the sense of it, which I shall do by way of concession or grant.

When I say, believers do persevere: 1*st*, I grant, that such as are so only in profession, may fall away, 2 Tim. iv. 10. 'Demas hath forsaken us.' Blazing comets soon evaporate. A building on sand will fall, Matth. vii. 26. 'Seeming grace may be lost.' No wonder to see a bough fall from a tree that is only tied on. Hypocrites are only tied on Christ by an external profession, they are not ingrafted. Who ever thought artificial motions would hold long? the hypocrites' motion is only artificial, not vital. All blossoms do not ripen into fruit.

2*dly*, I grant, that, if believers were left to stand upon their own legs, they might fall finally. Some of the angels, who were stars full of light and glory, yet did actually lose their grace; and if those pure angels fell from grace, much more would the godly, who have so much sin to betray them, if they were not upheld by a superior power.

3*dly*, I grant, true believers, tho' they do not fall away actually, and lose all their grace, yet their grace may fail in the degree, and they may make a great breach upon their sanctification. Grace may be *meritura, non mortua*; dying, but not

dead, Rev. iii. 2. 'Strengthen the things which are ready to die.' Grace may be like fire in the embers, though not quenched, yet the flame is gone out. This decay of grace I shall shew in two particulars; (1.) The lively actings of grace may be suspended, Rev. ii. 4. 'Thou hast left thy first love.' Grace may be like a sleepy habit; the godly may act faintly in religion, the pulse of their affections may beat low. The wise virgins slumbered, Matth. xxv. 5. The exercise of grace may be hindered; as when the course of water is stopped, and doth not run. (2.) Instead of grace exercising in the godly, corruption may exercise; instead of patience, murmuring; instead of heavenliness, earthliness. How did pride put forth itself in the disciples, when they strove who should be the greatest! how did lust put forth itself in David? Thus lively and vigorous may corruption be in the regenerate; they may fall into enormous sins. But though all this be granted, yet they do not *penitus excedere*, fall away finally from grace. David did not quite lose his grace; for then, why did he pray, 'Take not away thy Holy Spirit from me!' He had not quite lost the Spirit. As Eutyches, when he fell from a window, Acts xx. and all thought he was dead; 'No, saith Paul, there is life in him:' so David fell foully, but there was the life of grace in him. Though the saints may come to that pass, they have but little faith, yet not to have no faith; though their grace may be drawn low, yet not drawn dry: though grace may be abated, not abolished; though the wise virgins slumbered, yet their lamps were not quite gone out. Grace, when it is at the lowest, shall revive and flourish; as when Samson had lost his strength, his hair grew again, and he renewed his strength. Having thus explained the proposition, I come now to the amplifying this great doctrine of the saints perseverance.

Q. 1. *By what means do Christians come to persevere?*

Ans. 1. By the manuduction and help of ordinances, prayer, word, sacraments. Christians do not arrive at perseverance when they sit still and do nothing. It is not with us as with passengers in a ship, who are carried to the end of their voyage, and they sit still in the ship; or, as it is with noblemen, who have their rents brought in without their toil or labour: but we arrive at salvation in the use of means; as a man comes to the end of a race by running, to a victory by fighting, Matth. xxvi. 41. 'Watch and pray.' As Paul said, Acts xxvii. 31. 'Except ye abide in the ship, ye cannot be saved.' Believers shall come to shore at last, arrive at heaven; but, 'except they abide in the ship,' viz. in the use of ordinances, 'they cannot be saved.' The ordinances cherish grace: as they beget grace, so they are the breast-milk by which it is nourished and preserved to eternity.

2. *Auxilio ſpiritus*, by the ſacred influence and concurrence of the Spirit. The Spirit of God is continually at work in the heart of a believer, to carry on grace to perſeverence; it drops on freſh oil, to keep the lamp of grace burning. The Spirit excites, ſtrengthens, increaſeth grace, and makes a Chriſtian go from one ſtep of faith to another, till he comes to the end of his faith, ſalvation, 1 Pet. i. 9. It is a fine expreſſion of the apoſtle, 2 Tim. i. 14. 'The Holy Ghoſt which dwelleth in us.' He who dwells in an houſe, keeps the houſe in repair; the Spirit dwelling in a believer, keeps grace in repair. Grace is compared to a river of the water of life, John vii. 38. This river can never be dried up, becauſe God's Spirit is a ſpring which continually feeds it.

3. Grace is carried on to perſeverance, by Chriſt's daily interceſſion. As the Spirit is at work in the heart, ſo is Chriſt at work in heaven. Chriſt is ever praying that the ſaints' grace may hold out, John xvii. 11. *Conſerva illos*; 'Father, keep thoſe whom thou haſt given me;' keep them as the ſtars in their orbs: keep them as jewels, that they may not be loſt. 'Father, keep them.' That prayer Chriſt made for Peter, was the copy of his prayer he now makes for believers, Luke xxii. 32. 'I have prayed for thee that thy faith fail not,' that it be not totally eclipſed? how can the children of ſuch prayers periſh?

Q. 2. *By what arguments may we prove the ſaints perſeverance?*

Anſ. 2. *A veritate Dei*, from the truth of God. God hath both aſſerted it, and promiſed it: (1.) God hath aſſerted it, 1 John ii. 9. 'His ſeed remaineth in him.' 1 John ii. 27. 'The anointing ye have received of him abideth in you.' (2.) As God hath aſſerted it, ſo he hath promiſed it: the truth of God, the moſt orient pearl of his crown, is laid a pawn in the promiſe, John x. 28. 'I will give unto them eternal life, and they ſhall never periſh.' Jer. xxxii. 40. 'I will make an everlaſting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.' God will ſo love his people, that he will not forſake them; and they ſhall ſo fear him, that they ſhall not forſake him. If a believer ſhould not perſevere, God ſhould break his promiſe, Hoſ. ii. 19. 'I will betrothe thee unto me for ever, in righteouſneſs and loving-kindneſs.' God doth not marry his people unto himſelf, and then divorce them: he hates putting away, Mal. ii. 16. God's love ties the marriage knot ſo faſt, that neither death nor hell can break it aſunder.

2. The ſecond argument is, *a potentia Dei*, from the power

of God. In the text, we 'are kept by the power of God unto ſalvation.' Every perſon in the Trinity hath an hand in making a believer perſevere. God the Father eſtabliſheth, 1 Cor. i. 21. God the Son confirms, 1 Cor. i. 8. God the Holy Ghoſt ſeals, Eph. i. 13. ſo that it is the power of God that keeps us. Alas, we are not kept by our own power. The Pelagians held, that man, by his own power, might overcome temptation, and perſevere. But St. Auſtin confutes him. "Man, ſaith he, prays unto God for perſeverance, which would be abſurd, if he had power of himſelf to perſevere." And, ſaith St. Auſtin, "if all the power be inherent in a man's ſelf, then why ſhould not one perſevere, as well as another? Why not Judas as well as Peter?" So that it is not by any other than the power of God that we are kept: as the Lord preſerved Iſrael from periſhing in the wilderneſs, till he brought them to Canaan: the ſame care will he take, if not in a miraculous manner, yet in a ſpiritual inviſible manner, in preſerving his people in a ſtate of grace, till he bring them to the celeſtial Canaan. As the Heathens feigned of Atlas, that he did bear up the heavens from falling; the power of God is that Atlas which bears up the ſaints from falling. It is diſputed, whether grace of itſelf may not periſh, as Adam's; yet ſure I am, grace kept by the power of God, cannot periſh.

3. The third argument is taken: *ab electione*, from God's electing love. Such as God hath from all eternity elected to glory, cannot fall away finally: but every true believer is elected to glory, therefore he cannot fall away. What can fruſtrate election, or make God's decree void? This argument ſtands like mount Sion, which cannot be moved; inſomuch that ſome of the Papiſts hold, that thoſe who have abſolute election cannot fall away, 2 Tim. ii. 19. 'The foundation of God ſtands ſure, having this ſeal, the Lord knows them that are his.' The foundation of God is nothing elſe but God's decree in election; and this ſtands ſure, God will not alter it, others cannot.

4. The fourth argument is taken, *ab unione cum Chriſto*, from believers union with Chriſt. They are knit to Chriſt as the members to the head by the nerves and ligament of faith, ſo that they cannot be broken off, Eph. iii. 23. What was once ſaid of Chriſt's natural body, is true of his myſtical, 'A bone of it ſhall not be broken.' As it is not poſſible to ſever the leaven and the dough when they are once mingled and kneaded together; ſo it is impoſſible, when Chriſt and believers are once united, ever to be ſeparated: Chriſt and his members make one Chriſt. Now, is it poſſible that any part of Chriſt ſhould periſh? How can Chriſt loſe any member of his body myſtical, and be perfect? In ſhort, *Si unas excidat, quare non et alter?* If one believer may be broken off from Chriſt, then, by the ſame rule,

why not another? why not all? And so Christ should be an head without a body.

5. The fifth argument is taken, *ab emptione*, from the nature of a purchase. A man will not lay down his money for a purchase which may be lost, and the fee-simple alienated. Christ died, that he might purchase us as a people to himself for ever, Heb. ix. 12. 'Having obtained eternal redemption for us.' Would Christ, think we, have shed his blood, that we might believe in him for a while, and then fall away? Do we think Christ will lose his purchase?

6. The sixth argument is, *a victoria supra mundum*, from a believer's victory over the world. The argument stands thus: He who overcomes the world, doth persevere in grace: but a believer doth overcome the world, therefore he perseveres in grace, 1 John v. 4. 'This is the victory over the world, even our faith.' A man may lose a single battle in the field, yet at last win the victory. A child of God may be foiled in a single battle against temptation (as Peter was) but at last he is victorious. Now, if a saint be crowned victor, if the world be conquered by him, he must needs persevere. I come next to answer some objections of the Arminians.

1st, The first objection of Arminians, is, *If a believer shall persevere in grace, then, to what purpose are all those admonitions in scripture?* '*Let him take heed lest he fall*,' 1 Cor. x. 12. And, Heb. iv. 1. '*Let us fear, lest any of you seem to come short.*' *These admonitions seem to be superfluous and vain, if a saint shall certainly persevere.*

Ans. No, these counsels and admonitions are necessary to caution believers against carelessness; they are as goads and spurs to quicken them to a greater diligence in working our salvation. These admonitions do not imply the saints can fall away, but they are preservatives to keep them from falling away. Christ told some of his disciples, they should abide in him, yet he exhorts them to abide in him, John xv. His exhorting them was not in the least to question their abiding in him, but to awaken their diligence, and make them pray the harder, that they might abide in him.

2*dly*, The second objection is, Heb. vi. 4. *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have felt the powers of the world to come, if they shall fall away, to renew them again to repentance.*

Ans. This place of scripture hath no force in it; for the apostle here speaks of hypocrites, he shews how far they may go, yet fall away. 1. *They who were once enlightened:* Men may have great illuminations, yet fall away. Was not Judas enlightened? 2. *They have been made partakers of the Holy Ghost*;

the common gifts of the Spirit, not the ſpecial grace. 3. *They have taſted the good word of God.* Taſting here is oppoſed to eating; the hypocrite may have a kind of taſte of the ſweetneſs of religion, but his taſte doth not nouriſh. There is a great deal of difference between one that takes a gargle, and a cordial; the gargle only waſheth his mouth, he taſtes it, and puts it out again; but a cordial is drunk down, which nouriſheth and cheriſheth the ſpirits. The hypocrite, who hath only ſome ſmack or taſte of religion (as one taſtes a gargle) may fall away. 4. *And have felt the powers of the world to come:* that is, they may have ſuch apprehenſions of the glory of heaven, as to be affected with it, and ſeem to have ſome joy in the thoughts of it, yet fall away; as in the parable of the ſtony ground, Mat. xiii. 20. All this is ſpoken of the hypocrite; but it doth not therefore prove, that the true believer, who is effectually wrought upon, can fall away. Though comets fall, it doth not therefore follow, that true ſtars fall. That this ſcripture ſpeaks not of ſound believers, is clear from ver. 9. 'But we are perſuaded better things of you, and things that accompany ſalvation.'

OF PERSEVERANCE.

1 Pet. i. 5. *Who are kept by the power of God, through faith unto ſalvation.*

Uſe 1. See the excellency of grace, it perſeveres: other things are but for a ſeaſon: health and riches are ſweet, but they are but for a ſeaſon: but grace is a bloſſom of eternity. The ſeed of God remains, 1 John iii. 9. Grace may ſuffer an eclipſe, not a diſſolution. It is called ſubſtance, for its ſolidity, Prov. viii. 21. and durable riches, for its permanency, Prov. vii. 18. It laſts as long as the ſoul, as heaven laſts. Grace is not like a leaſe which ſoon expires, but it runs parallel with eternity.

2. See here that which may excite in the ſaints everlaſting love and gratitude to God. What can make us love God more than the fixedneſs of his love to us? He is not only the author of grace, but finiſher: his love is perpetuated and carried on to our ſalvation. John x. 27. 'My ſheep hear my voice, and I know them, and they follow me: and I give unto them eternal life.' *My ſheep*, there is election; *hear my voice*, there is vocation; *and I know them*, there is juſtification; *and I give unto them eternal life*, there is glorification. How may this make us love God, and ſet up the monuments and trophies of his praiſe! how much have we done to cauſe God to withdraw

his Spirit, and ſuffer us to fall finally! yet that he ſhould keep us, let his name be bleſſed, and his memorial eternized, who keepeth the feet of his ſaints, 1 Sam. ii. 9.

3. See whence it is that ſaints do perſevere in holineſs: it is ſolely to be aſcribed to the power of God; we are kept by his power, kept as in a garriſon: it is a wonder any Chriſtian perſeveres, if you conſider, (1.) *Corruption within.* The tares are mingled with the wheat; there is more ſin than grace, yet grace is habitually predominant. Grace is like a ſpark in the ſea, a wonder it is not quenched: a wonder ſin doth not deſtroy grace, that it doth not do, as ſometimes the nurſe to the infant, overlay it, and it dies; ſo that this infant of grace is not ſmothered by corruption. (2.) *Temptations without.* Satan envies us happineſs, and he raiſeth his militia, ſtirs up perſecution: he ſhoots his fiery darts of temptation; they are called darts for their ſwiftneſs, fiery for their terribleneſs. We are every day beſet with devils: as it was a wonder Daniel was kept alive in the midſt of the roaring lions; ſo, that there are many roaring devils about us, and yet we are not torn in pieces. Now, whence is it, we ſtand againſt theſe powerful temptations? We are kept by the power of God. (3.) *The world's golden ſnares, riches and pleaſure*, Luke xviii. 24. 'How hardly ſhall they that have riches enter into the kingdom of God?' How many have been caſt away upon theſe golden ſands, 2 Tim. iv. 10. as Demas? What a wonder any ſoul perſeveres in religion, that the earth doth not choke the fire of all good affections? Whence is this but from the power of God? We are kept by his power.

Uſe 2. *Conſolation.* This doctrine of perſeverance is as Bezoar ſtone; it is a ſovereign cordial to keep up the ſpirits of the godly from fainting. There is nothing doth more trouble a child of God than this, he fears he ſhall never hold out; theſe weak legs of mine will never carry me to heaven. But perſeverance is an inſeparable fruit of ſanctification; *Once in Chriſt, and for ever in Chriſt.* A believer may fall from ſome degrees of grace, but not from the ſtate of grace: an Iſraelite could never wholly ſell or alienate his land of inheritance, Luke xxv. 23. A type of our heavenly inheritance, which cannot be wholly alienated from us. How deſpairing is the Arminian doctrine of falling from grace? To-day a ſaint, to-morrow a reprobate; to-day a Peter, to-morrow a Judas. This muſt needs cut the ſinews of a Chriſtian's endeavour, and be as the boring an hole in the veſſel, to make all the wine of his joy run out. Were the Arminian doctrine true, how could the apoſtle ſay, the ſeed of God remains in him; 1 John iii. 9. and the anointing of God abides? 1 John ii. 27. What comfort were it to have one's name written in the book of life, if it might be blotted out again? but, be aſſured, for your comfort, grace, if true, though never

ſo weak, ſhall perſevere: though a Chriſtian hath but little grace to trade with, yet he need not fear breaking, becauſe God doth not only give him a ſtock of grace, but will keep his ſtock for him. *Gratia concutitur, non excutitur*, Aug. Grace may be ſhaken with fears and doubts, but it cannot be plucked up by the roots. Fear not falling away. If any thing ſhould hinder the ſaints perſeverance, then it muſt be either ſin or temptation; but neither of theſe: 1. Not the ſins of believers. That which humbles them ſhall not damn them: but their ſins are a mean to humble them; they gather grapes of thorns; from the thorn of ſin, they gather the grape of humility. 2. Not temptation: the devil lays the train of his temptation to blow up the fort of a ſaint's grace; but this cannot do it. Temptation is a medicine for ſecurity; the more Satan tempts, the more the ſaints pray. When Paul had the meſſenger of Satan to buffet him, 2 Cor. xii. 8. 'For this I beſought the Lord thrice, that it might depart from me.' Thus nothing can break off a believer from Chriſt, or hinder his perſeverance. Let this wine be given to ſuch as are of an heavy heart: this perſeverance is comfort, 1. In the loſs of worldly comforts. When our goods may be taken away, our grace cannot, Luke x. 42. 'Mary hath choſen the better part, which cannot be taken from her.' 2. In the hour of death. When all things fail, friends take their farewel of us; yet ſtill grace remains. Death may ſeparate all things elſe from us but grace: a Chriſtian may ſay on his death-bed, as Olevian, once, "Sight is gone, ſpeech and hearing are departing, but the loving-kindneſs of God will never depart."

Q. 1. *What motives and incentives are there to make Chriſtians perſevere?*

Anſ. 1. It is the crown and glory of a Chriſtian to perſevere, *In Chriſtianis non initia ſed fide laudantur*, Prov. xvi. 31. 'The hoary head is a crown of glory, if found in the way of righteouſneſs.' When grey hairs ſhine with golden virtues, this is a crown of glory. The church of Thyatira was beſt at laſt, Rev. ii. 19. 'I know thy patience and thy works, and the laſt to be more than the firſt.' The excellency of a building is not in having the firſt ſtone laid, but when it is finiſhed. The glory and excellency of a Chriſtian is, when he hath finiſhed the work of faith.

2. You are within a few days march of heaven. Salvation is near to you, Rom. xiii. 11. 'Now is your ſalvation nearer than when we believed.' Chriſtians, it is but a while, and you ſhall have done weeping and praying, and be triumphing; you ſhall put off your mourning, and put on white robes: you ſhall put off your armour, and put on a victorious crown: you who have made a good progreſs in religion, you are almoſt ready to commence and take your degree of glory; now is your ſalvation

nearer than when you began to believe. When a man is almoſt at the end of a race, will he now tire, or faint away? O labour to perſevere, your ſalvation is now nearer; you have but a little way to go, and you will ſet your foot in heaven. Though the way be up-hill and full of thorns, viz. ſufferings, yet you have gone the greateſt part of your way, and ſhortly you ſhall reſt from your labours.

3. How ſad is it not to perſevere in holineſs? You expoſe yourſelves to the reproaches of men, and the rebukes of God. *Firſt*, to the reproaches of men. They will deride both you and your profeſſion, Luke xiv. 28. 'This man began to build, and was not able to finiſh.' Such is he who begins in religion, and doth not perſevere: he is the *ludibrium*, and deriſion of all. *Secondly*, to the rebukes of God. God is moſt ſevere againſt ſuch as fall off, becauſe they bring an evil report upon religion. Apoſtacy breeds a bitter worm in conſcience; what a worm did Spira feel! and it brings ſwift damnation; it is a drawing back to perdition, Heb. x. 38. God will make his ſword drunk with the blood of apoſtates.

4. The promiſes of mercy are annexed only to perſeverance, Rev. iii. 5. 'He that overcometh, ſhall be clothed in white raiment, and I will not blot out his name out of the book of life.' *Non pugnanti, ſed vincenti dabitur corona*, Aug. The promiſe is not to him that fights, but that overcomes, Luke xxii. 28. 'Ye are they which have continued with me, and I appoint unto you a kingdom.' The promiſe of a kingdom, ſaith Chryſoſtom, is not made to them that heard Chriſt or followed him, but that continued with him. Perſeverance carries away the garland; no man hath the crown ſet upon his head, but he who holds out to the end of the race. O therefore, by all this, be perſuaded to perſevere; God makes no account of ſuch as do not perſevere. Who eſteems of corn that ſheds before harveſt, or fruit that falls from the tree before it be ripe?

Q. 2. *What expedients or means may be uſed for a Chriſtian's perſeverance?*

Anſ. 1. Take heed of thoſe things, which will make you deſiſt and fall away. 1*ſt*, Take heed of preſumption. Do not preſume upon your own ſtrength; exerciſe an holy fear and jealouſy over your own hearts, Rom. xi. 12. 'Be not high-minded, but fear.' 1 Cor. x. 12. 'Let him that thinketh he ſtandeth, take heed leſt he fall.' It was Peter's ſin, he leaned more upon his grace than upon Chriſt, and then he fell. A Chriſtian hath cauſe to fear leſt the luſts and deceit of his heart betray him: take heed of preſuming; fear begets prayer, prayer begets ſtrength, and ſtrength begets ſtedfaſtneſs. 2*dly*, Take heed of hypocriſy. Judas was firſt a fly hypocrite, and then a traitor, Pſal. lxxviii. 37. 'Their heart was not right with God,

neither were they ſtedfaſt in his covenant.' If there be any venom or malignity in the blood, it will break forth into a plague-ſore. The venom of hypocriſy is in danger of breaking out into the plague-ſore of ſcandal. *3dly*, Beware of a vile heart of unbelief, Heb. iii. 12. 'Take heed leſt there be in any of you an evil heart of unbelief, in departing from the living God.' Whence is apoſtacy but from incredulity? men do not believe the truth, and then they fall from the truth. Unbelieving and unſtable go together, Pſal. lxxviii. 22. 'They believed not in God,' *ver.* 41. 'They turned back.'

2. If you would be pillars in the temple of God, and perſevere in ſanctity.

Firſt, Look that you enter into religion upon a right ground; be well grounded in the diſtinct knowledge of God: you muſt know the love of the Father, the merit of the Son, and the efficacy of the Holy Ghoſt. Such as know not God aright, will by degrees fall off. The Samaritans ſometimes ſided with the Jews when they were in favour, afterwards diſclaimed all kindred with them, when Antiochus perſecuted the Jews: and no wonder the Samaritans were no more fixed in religion, if you conſider what Chriſt ſaith of the Samaritans, John iv. 22. 'Ye worſhip ye know not what:' they were ignorant of the true God. Let your knowledge of God be clear, and ſerve him purely out of choice, and then you will perſevere, Pſal. cxix. 30. 'I have choſen the way of truth, I have ſtuck unto thy teſtimonies.'

Secondly, Get a real work of grace in your heart, Heb. xiii. 9. 'It is a good thing that the heart is eſtabliſhed with grace.' Nothing will hold out but grace: it is only this anointing abides; paint will fall off. Get an heart-changing work, 1 Cor. vi. 11. 'But ye are waſhed, but ye are ſanctified.' Be not content with baptiſm of water, without baptiſm of the Spirit: the reaſon men perſevere not in religion, is for want of a vital principle: a branch muſt needs wither, that hath no root to grow upon.

Thirdly, If you would perſevere be very ſincere. Perſeverance grows only upon the root of ſincerity, Pſal. xxv. 21. 'Let integrity and uprightneſs preſerve me.' The breaſt-plate of ſincerity can never be ſhot through. How many ſtorms was Job in? the devils ſet againſt him, his wife tempted him to curſe God, his friends accuſed him of being a hypocrite; here was enough, one would think, to have made him to deſiſt from religion: yet for all this, he perſeveres. What preſerved him? it was his ſincerity, Job xxvii. 6. 'My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live.'

Fourthly, If you would perſevere, be humble, St. Chryſoſtom

calls it the mother of all the graces. God lets a poor humble Christian stand, when others of higher parts, and who have higher thoughts of themselves, fall off by apostacy. They are likest to persevere, whom God will give most grace to: 'But he gives grace to the humble,' 1 Pet. v. 5. They are likest to persevere, who have God dwelling in them: 'But God dwells in the humble soul,' Isa. lvii. 15. *Non requiescit Spiritus sanctus nisi super humilem*, Bern. The lower the tree roots in the earth, the firmer it is; the more the soul is rooted in humility, the more established it is, and is in less danger of falling away.

Fifthly, If perseverance cherish the grace of faith. Faith doth *stabilere animum*, 2 Cor. i. 24. 'By faith ye stand.' 1. Faith knits us to Christ, as the members are knit to the head by nerves and sinews. 2. Faith fills us with love to God; 'it works by love,' Gal. v. 6. And he who loves God, will rather die than desert him: the soldier who loves his general, will die in his service. 3. Faith gives us a prospect of heaven, it shews us an invisible glory; and he who hath Christ in his heart, and a crown in his eye, will not faint away. O cherish faith, keep your faith, and your faith will keep you: while the pilot keeps his ship, his ship keeps him.

Sixthly, If persevere, let us engage the power of God to help us; we are kept by the power of God. The child is safest when it is held in the nurse's arms, so are we, when we are held in the arms of free grace. It is not our holding God, but his holding us, preserves us. When a boat is tied to a rock, it is secure: so, when we are fast tied to the Rock of Ages, then we are impregnable. O engage God's power to help us to persevere. We engage his power by prayer: let us pray to him to keep us, Ps. xvii. 5. 'Hold up my goings in thy path, that my footsteps slip not.' It was a good prayer of Beza, *Domine, quod cepisti perfice, ne in portu naufragium accidat*; "Lord, perfect what thou hast begun in me, that I may not suffer shipwreck when I am almost at the haven."

Seventhly, If persevere, set often before your eyes the noble examples of those who have persevered in religion; *Quod martyres, quod fideles in cœlis, jam, triumphant?* What a glorious army of saints and martyrs have gone before us; how constant to the death was St. Paul? Acts xxi. 13. How persevering in the faith were Ignatius, Polycarp, Athanasius? These were stars in their orb, pillars in the temple of God. Let us look on their zeal and courage, and be animated, Heb. xii. 1. 'Seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us.' The crown is set at the end of the race; if we win the race, we shall wear the crown.

A BELIEVER'S PRIVILEGE AT DEATH.

PHIL. i. 21. *For me to live is Chriſt, and to die is gain.*

SAINT Paul was a great admirer of Chriſt, he deſired to know nothing but Chriſt, and him crucified, 1 Cor. ii. 2. No julep to the blood of Chriſt; and in the text, 'To me to live is Chriſt, and to die is gain.'

Firſt, *To me to live is Chriſt.* We muſt underſtand Paul of a ſpiritual life. *To me to live is Chriſt*, i. e. Chriſt is my life; ſo Greg. Nyſſen. Or thus, my life is made up of Chriſt; as a wicked man's life is made up of ſin; ſo Paul's life was made up of Chriſt, he was full of Chriſt. But, that I may give you the ſenſe of the text more fully, take it in theſe three particulars;

1. Chriſt is the principle of my life.
2. Chriſt is the end of my life.
3. Chriſt is the joy of my life.

1. *To me to live is Chriſt*, i. e. Chriſt is the principle of my life. I fetch my ſpiritual life from Chriſt, as the branch fetcheth its ſap from the root, Gal. ii. 20. 'Chriſt liveth in me.' Jeſus Chriſt is an head of influence; he ſends forth life and ſpirits into me, to quicken me to every holy action. Thus, *To me to live is Chriſt*; Chriſt is the principle of my life: from his fulneſs I live, as the vine branch lives from the root.—

2. *To me to live is Chriſt*, i. e. Chriſt is the end of my life; I live not to myſelf but to Chriſt. So Grotius and Cauſabon, *Chriſto ſervio*, "To me to live is Chriſt," all my living is to do ſervice to Chriſt, Rom. xiv. 8. 'Whether we live, we live unto the Lord.' When we lay out ourſelves wholly for Chriſt; as the factor trades for the merchant, ſo we trade for Chriſt's intereſt, we propagate his goſpel; the deſign of our life is to exalt Chriſt, and make the crown upon his head flouriſh. Now, it may be ſaid, *To us to live is Chriſt*, our whole life is a living to Chriſt.

3. *To me to live is Chriſt*, i. e. Chriſt is the joy of my life, Pſal, xlii. 4. 'God my exceeding joy,' or the cream of my joy. A Chriſtian rejoiceth in Chriſt's righteouſneſs; he can rejoice in Chriſt, when worldly joys are gone: when the tulip in a garden withers, a man rejoiceth in his jewels; when relations die, a ſaint can rejoice in Chriſt the pearl of price. In this ſenſe, *To me to live is Chriſt*, he is the joy of my life; if Chriſt were gone, my life would be a death to me.

Uſe. It ſhould exhort us all to labour to ſay as the Apoſtle, *To me to live is Chriſt.* Chriſt is the principle of my life, the end of my life, the joy of my life, *To me to live is Chriſt*: and then we may comfortably conclude, that to die ſhall be gain.

Secondly, And that brings me to the second part of the text, 'And to die is gain.'

Doct. To a believer death is great gain. A saint can tell what his losses for Christ are, but he cannot tell how great his gains are at death; 'To me to die is gain.' Death to a believer, is *crepusculum gloriæ*, the day-break of eternal brightness. To shew fully what a believer's gains are at death, were a task too great for an angel; all hyperboles fall short, the reward of glory exceeds our very faith: only let me give you some dark views and imperfect lineaments of that infinite glory the saints shall gain at the hour of death; 'To me to die is gain.'

1. Believers at death shall gain a writ of ease from all sins and troubles; they shall be in a state of impeccability; sin expires with their life. I think sometimes what an happy state that will be, never to have a sinful thought more: and they shall have a *quietas est* from their troubles. Here David cryed out, 'My life is spent with griefs, and my years with sighing,' Psal. xxxi. 10. *Quid est diu vivere nisi diu torqueri*, Aug. Life begins with a cry, and ends with a groan; but at death all troubles die.

2. Believers at death shall gain the glorious sight of God. They shall see him; *First*, Intellectually with the eyes of their mind, which Divines call the beatifical vision; if there were not such an intellectual sight of God, how do the spirits of just men, made perfect, see him? *Secondly*, They shall behold the glorified body of Jesus Christ; and if it be pleasant to behold the sun, then how blessed a sight will it be to see Christ the Sun of righteousness clothed with our human nature, shining in glory above the angels? Through Christ's flesh, as through a transparent glass, some bright rays and beams of the Godhead shall display themselves to glorified eyes: the sight of God through Christ will be very complacential and delightful; the terror of God's essence will be taken away; God's majesty will be mixed with beauty, and sweetened with clemency; it will be infinitely delightful to the saints to see the amiable aspects and smiles of God's face. Which brings me to the third thing.

3. The saints at death shall not only have a sight of God, but shall enjoy the love of God; there shall be no more a vail on God's face, nor his smiles chequered with frowns, but God's love shall discover itself in all its orient beauty and fragrant sweetness. Here the saints pray for God's love, and they have a few drops; but there they shall have as much as their vessel can receive. To know this love that passeth knowledge, this will cause a jubilation of spirit, and create such holy raptures of joy in the saints, as are superlative, and would soon overwhelm them, if God did not make them able to bear.

4. Believers at death shall gain a celestial palace, an house not made with hands, 2. Cor. v. 1. Here the saints are straitened for room, they have but mean cottages to live in; but they shall have a royal palace to live in: here is but there sojourning house, there in heaven is there mansion-house, an house built high above all the visible orbs, an house bespangled with light, Col. i. 12. enriched with pearls and precious stones, Rev. xxi. 19. And this is not their landlord's house, but their father's house, John xiv. 2. and this house stands all upon consecrated ground; it is set out by transparent glass, to shew the holinèss of it, Rev. xxi. 27.

5. Believers at death shall gain the sweet society of glorified saints and angels; this will add something to the felicity of heaven, as every star adds some lustre to the firmanent. *First*, The society of the glorified saints; we shall see them in their souls, as well as in their bodies: their bodies shall be so clear and bright, that we shall see their souls shining through their bodies, as the wine through the glass; and believers at death shall have converse with the saints glorified. And how delightful will that be, when they shall be freed from all their sinful corruptions, pride, envy, passion, censoriousnes, which are scars upon them here to disfigure them? in heaven there shall be perfect love among the saints; they shall, as the olive and myrtle, sweetly embrace each other; the saints shall know one another (as Luther speaks). If in the transfiguration Peter knew Moses and Elias, which he never saw before, Matth. xvii. 3. then much more, in the glorified state, the saints shall perfectly know one another, though they never saw them before. *Secondly*, The saints at death shall behold the angels with the glorified eye of their understanding. The wings of the cherubims (representing the angels) were made of fine gold, to denote both their sanctity and splendor; the angels are compared to lightning, Mat. xxviii. 3. because of those sparkling beams of majesty, which as lightning shoot from them. And when saints and angels shall meet and sing together in concert in the heavenly choir, what divine harmony, what joyful triumphs will it create?

6. Believers at death shall gain perfection of holiness. Here grace was but *in cunabulis* in its cradle, very imperfect; we cannot write a copy of holiness without blotting; believers are said to receive but *primitias Spiritus*, the first fruits of the Spirit, Rom. viii. 23. But at death the saints shall arrive at perfection, their knowledge clear, their sanctity perfect; their sun shall be in its full meridian splendor. They need not then pray for increase of grace; they shall love God as much as they would love him, and as much as he desires to have them love him: they shall be then, in respect of holiness, as the angels of God.

7. At death, the saints shall gain a royal magnificent feast.

I told you before what a glorious palace they shall have; but a man may starve in a house, if there be no cheer. The saints at death shall have a royal banquet, shadowed out in scripture by a marriage-supper, Rev. xix. 9. Bullinger and Gregory the great understand, by that marriage-supper of the lamb, the stately, magnificent festival the saints shall have in heaven; they shall feed on the tree of life, Rev. xxii. They shall have the heavenly nectar and ambrosia, 'the spiced wine, and the juice of the pomegranate, Cant. viii. 2. This royal supper of the Lamb will not only satisfy hunger but prevent it, Rev. vii. 16. 'They shall hunger no more.' Nor can there be any surfeit at this feast, because a fresh course will be continually serving in: new and fresh delights will spring from God; therefore the tree of life in paradise is said to bear twelve sorts of fruit, Rev. xxii. 2.

8. Believers at death shall gain honour and dignity, they shall reign as kings; therefore we read of the ensigns of their royalty, their white robes and crowns celestial, 1 Tim. iv. 7. We read that the doors of the holy of holies were made of palm-trees and open flowers, covered with gold, 1 Kings vi. 35. An emblem of that victory and triumph, and that golden garland of honour wherewith God hath invested the saints glorified. When all worldly honour shall lie in the dust, the mace, the star, the robe of ermine, the imperial diadem, then shall the saints' honour remain; not one jewel shall be plucked out of their crown; they shall gain at death a blessed eternity. If the saints could have the least suspicion or fear of losing their glory, it would much cool and imbitter their joy; but their crown fades not away, 1 Pet. v. 4. As the wicked have a worm that never dies, so the elect have a crown that never fades. Ever, is a short word, but hath no ending: *In fine erit gaudium sine fine*, Bern. 2 Cor. iv. 18. 'The things which are not seen are eternal.' Psal. xvi. 11. 'At thy right hand are pleasures for evermore.' Who can span eternity? millions of ages stand but for cyphers in eternity. This is the *elah*, or highest strain of the saint's glory; ever in Christ's bosom.

Q. *How come the saints to have all this gain?*

Ans. Believers have a right to all this gain at death, upon divers accounts: by virtue of the Father's donation, the Son's purchase, the Holy Ghost's earnest, and faith's acceptance. Therefore the state of future glory is called the saints' proper inheritance, Col. i. 12. They are heirs of God, and have a right to inherit.

Use 1. See the great difference between the death of the godly and the wicked; the godly are gainers at death, the wicked are great losers at death. They lose four things:

(1.) They lose the world; and that is a great loss to the

wicked: they laid up their treasure upon earth; and to be turned out of it all at once, is a great loss.

(2.) They lose their souls, Matth. xvi. 26, 27. The soul was at first a noble piece of coin, which God stamped his own image upon: this celestial spark is more precious than the whole globe of the world; but the sinner's soul is lost; not that the souls of the wicked are annihilated at death, but damnified.

(3.) They lose heaven. Heaven is *sedes beatorum*, the royal seat of the blessed; it is the region of happiness, the map of perfection. There is that manna which is angels food; there is the garden of spices, the bed of perfumes, the river of pleasure. Sinners, at death, lose all this.

(4.) They lose their hopes; for though they lived wickedly, yet they hoped God was merciful, and they hoped they should go to heaven. Their hope was not an anchor, but a spider's web. Now, at death, they lose their hopes, they see they did but flatter themselves into hell, Job viii. 14. 'Whose hope shall be cut off.' That is sad, to have a man's life and his hope cut off together.

Use 2. If the saints gain such glorious things at death; then how may they desire death? doth not every one desire preferment? *Nemo ante funera fœlix.* Faith gives a title to heaven, death a possession. Though we should be desirous of doing service here, yet we should be ambitious of being with Christ, Phil. i. 23. We should be content to live, but willing to die. Is it not a blessed thing to be freed from sin, and to lie for ever in the bosom of divine love? is it not a blessed thing to meet our godly relations in heaven, and to be singing divine anthems of praise among the angels? doth not the bride desire the marriage-day, especially if she were to be matched unto the crown? what is the place we now live in, but a place of banishment from God? we are in a wilderness, while the angels live at court. Here we are combating with Satan, and should not we desire to be out of the bloody field, where the bullets of temptation fly so fast, and to receive a victorious crown? think what it will be to have always a smiling aspect from Christ's face; to be brought into the banqueting-house, and have the banner of his love displayed over you. O ye saints, desire death, it is your ascension-day to heaven. *Egredere anima Egredere*, said Hilarion on his death-bed; "Go forth, my soul, what fearest thou?" Another holy man said, "Lord, lead me to that glory which I have seen as through a glass; haste, Lord, and do not tarry." Some plants thrive best when they are transplanted: believers, when they are by death transplanted, cannot choose but thrive, because they have Christ's sweet sun-beams shining upon them: and what though the passage through the valley of the shadow of

death be troublesome? who would not be willing to pass a tempestuous sea, if he were sure to be crowned so soon as he came to shore.

Use 3. Comfort in the loss of our dear and pious relations. They, when they die, are not only taken away from the evil to come, but they are great gainers by death; they leave a wilderness, and go to a paradise; they change their complaints into thanksgivings; they leave their sorrows behind, and enter into the joy of their Lord: why should we weep for their preferment? believers have not their portion paid till the day of their death: God's promise is his bond to make over heaven in reversion to them; but though they have his bond, they do not receive their portion till the day of death. Oh! rejoice to think of their happiness who die in the Lord; to them 'to die is gain:' they are as rich as heaven can make them.

A BELIEVER'S PRIVILEGE AT DEATH.

PHIL. i. 21. *For me to live is Christ, and to die is gain.*

HOPE is a Christian's anchor, which he casts within the vail, Rom. xii. 12. 'Rejoicing in hope.' A Christian's hope is not in this life, but he 'hath hope in his death,' Prov. xiv. 32. The best of a saint's comfort begins when his life ends: the wicked have all their heaven here, Luke vi. 28. 'Wo unto you, rich, you have received your consolation.' You may make your acquittance, and write "Received in full payment;" Luke xvi. 25. 'Son, remember that thou in thy life-time receivedst thy good things.' But a saint's happiness is in reversion; 'The righteous hath hope in his death.' God keeps the best wine till last. If Cato the heathen said, "To me to die is gain: he saw mortality to be a mercy:" then, what may a believer say? Eccl. vii. 1. 'The day of death is better than the day of one's birth.' *Nemo ante funera fœlix*, Solon. A queen of this land said, she preferred her coffin before her cradle.

Q. 1. *What benefits do believers receive at death?*

Ans. 1. They have great immunities. 2. They pass immediately into a state of glory. 3. Their bodies are united to Christ in the grave till the resurrection.

1. The saints, at death, have great immunities and freedoms. An apprentice, when out of his time, is made free: when the saints are out of their time of living, then they are made free; not made free till death. 1. At death they are freed from a body of sin. There are in the best *reliquiæ peccati*: some remainders

and reliques of corruption, Rom. vii. 24. 'O wretched man that I am, who ſhall deliver me from this body of death!' By the body of death is meant the *congeries*, the maſs and lump of ſin. It may well be called a body for its weightineſs, and a body of death for its noiſomneſs. (1.) It weighs us down; ſin hinders us from doing good. A Chriſtian is like a bird that would be flying up, but hath a ſtring tied to its legs to hinder it; ſo he would be flying up to heaven with the wings of deſire, but ſin hinders him, Rom. vii. 15. 'The good that I would, I do not.' A Chriſtian is like a ſhip that is under ſail, and at anchor; grace would ſail forward, but ſin is the anchor that holds it back. (2.) Sin is more active in its ſphere than grace: how ſtirring was luſt in David, when his grace lay dormant? (3.) Sin ſometimes gets the maſtery, and leads a ſaint captive, Rom. vii. 19. 'The evil that I would not, that I do.' Paul was like a man carried down the ſtream, and could not bear up againſt it. How oft is a child of God overpowered with pride and paſſion? Therefore Paul calls ſin, a law in his members, Rom. vii. 24. it binds as a law; it hath a kind of juriſdiction over the ſoul, as Cæſar had over the ſenate. (4.) Sin defiles the ſoul, it is like a ſtain to beauty, it turns the ſoul's azure brightneſs into ſable. (5.) Sin debilitates us, it diſarms us of our ſtrength, 2 Sam. iii. 39. 'I am this day weak, though anointed king:' ſo, though a ſaint be crowned with grace, yet he is weak, though anointed a ſpiritual king. (6.) Sin is ever reſtleſs, Gal. v. 17. 'The fleſh luſts againſt the ſpirit.' It is an inmate that is always quarreling; like Marcellus, that Roman captain, of whom Hannibal ſaid, whether he did beat, or was beaten, he would never be quiet. (7.) Sin adheres to us, we cannot get rid of it; it may be compared to a wild fig-tree growing on a wall; though the roots are pulled up, yet there are ſome fibres, ſome ſtrings of it in the joints of the ſtone-work, which cannot be gotten out. (8.) Sin mingles with our duties and graces; we cannot write a copy of holineſs without blotting. This makes a child of God weary of his life, and makes him water his couch with his tears, to think ſin ſo ſtrong a party, and he ſhould often offend that God whom he loves; this made Paul cry out, *Miſer ego homo!* O wretched man that I am! Hence Paul did not cry out of his affliction, of his priſon-chain, but of the body of ſin. Now a believer at death ſhall be freed from ſin: he is not taken away in, but from his ſins; he ſhall never have a vain, proud thought more; he ſhall never grieve the Spirit of God any more: ſin brought death into the world; and death ſhall carry ſin out of the world. The Perſians had a certain day in the year in which they killed all ſerpents and venomous creatures; ſuch a day will the day of death be to a believer: it will deſtroy all his ſins, which, like ſo many ſerpents,

have ſtung him. Death ſmites a believer, as the angel did Peter, he made his chains fall off: ſo death makes all the chains of ſin fall off, Acts xii. 7. Believers at death are made perfect in holineſs, Heb. xii. 23. 'The ſpirits of juſt men made perfect.' At death the ſouls of believers recover their virgin-purity: O what a bleſſed privilege is this, to be *ſine macula et ruga*, without ſpot or wrinkle! Eph. v. 27. to be purer than the ſun-beams, to be as free from ſin as the angels. This makes a believer ſo deſirous to have his paſs to be gone; he would fain live in that pure air, where no black vapours of ſin ariſe.

2. At death the ſaints ſhall be freed from all the troubles and incumbrances to which this life is ſubject. "Sin is the ſeed ſown, and trouble is the harveſt reaped," *Eurip.* life and trouble are married together; there is more in life to wean us than to tempt us. Parents divide a portion of ſorrow to their children, and yet leave enough for themſelves, Job v. 7. 'Man is born to trouble,' he is heir to it, it is his birth-right, you may as well ſeparate weight from lead, as trouble from the life of man. *Quid eſt diu vivere, niſi diu torqueri?* Aug. King Henry's emblem, a crown hung in a buſh of thorns: there is a far greater proportion of bitterneſs than pleaſure in this life, Prov. vii. 17. 'I have perfumed my bed with myrrh, aloes and cinnamon.' For one ſweet ingredient there were two bitter; for the cinnamon, there were myrrh and aloes. A man's grace will not exempt him from troubles, Gen. xlvii. 9. 'Few and evil have the days of the years of my life been.' Though he was a godly patriarch, though he had met with God, Gen. xxxii. 30. He named 'the name of the place Peniel;' for I have ſeen God face to face:' yet he had his troubles; 'Few and evil,' &c. There are many things to imbitter life and cauſe trouble, and death frees us from all. 1. *Care.* The mind is full of perplexed thoughts, how to bring about ſuch a deſign: how to prevent ſuch an evil: the Greek word for care, comes from a primitive in the Greek, that ſignifies *To cut the heart in pieces.* Care doth diſcrutiate the mind, waſte the ſpirits: no ſuch bitter bread as the bread of carefulneſs, Ezek. xii. 19. Care is a ſpiritual canker, which eats out the comfort of life: death is the cure of care. 2. *Fear.* Fear is the ague of the ſoul, which ſets it a ſhaking, 1 John iv. 14. 'There is torment in fear.' Fear is like Prometheus' vulture, it gnaws upon the heart. There is a diſtruſtful fear, a fear of want; and a diſtracting fear, a fear of danger; and a diſcouraging fear, a fear God doth not love us. Theſe fears leave ſad impreſſions upon the mind; now at death a beliſever is freed from theſe torturing fears; he now knows he is paſſed from death to life, he is as far from fear, as the damned are from hope: the grave buries a Chriſtian's fear. 3. *Labour,* Eccl. i. 18. 'All things are full

of labour.' Some labour in the mine, others among the Muſes; God hath made a law, 'In the ſweat of thy brows thou ſhalt eat bread:' but death gives a believer a *quietus eſt*; it takes him off from his day-labour, Rev. xiv. 13. 'Bleſſed are the dead that die in the Lord, they reſt from their labours.' What needs working, when they have their reward? What needs fighting, when the crown is ſet on their head? they reſt from their labours. 4. *Suffering:* Believers are as a lily among thorns: as the dove among the birds of prey. The wicked have an antipathy againſt the righteous: and ſecret hatred will break forth into open violence, Gal. iv. 29. 'He that was born after the fleſh, perſecuted him that was born after the Spirit.' The dragon is deſcribed with ſeven heads and ten horns, Rev. xii. 3. He plotteth with the one, and puſheth with the other. But at death the godly ſhall be freed from the moleſtations of the wicked; they ſhall never be peſtered with theſe vermin more, Job iii. 17. 'There (viz. in the grave) the wicked ceaſe from troubling.' Death doth to a believer, as Joſeph of Arimathea did to Chriſt, it takes him down from the croſs, and gives him a writ of eaſe: the eagle, that flies high, cannot be ſtung with the ſerpent: Death gives the ſoul the wing of the eagle, that it flies above all theſe venemous ſerpents here below. 5. *Temptation:* though Satan be a conquered enemy, yet he is a reſtleſs enemy, 1 Pet. v. 8. He walketh about: the devil is always going his dioceſe, he hath his ſnares and his darts; one he tempts with riches, another with beauty. It is no ſmall trouble to be continually followed with temptations; it is as bad as for a virgin to have her chaſtity daily aſſaulted: but death will free a child of God from temptation, he ſhall never be vexed more with the old ſerpent. After death hath ſhot its dart at us, the devil ſhall have done ſhooting his; though grace puts a believer out of the devil's poſſeſſion, only death frees him from the devil's temptation. 6. *Sorrow:* a cloud of ſorrow gathers in the heart, and drops into tears, Pſal. xxxi. 10. 'My life is ſpent with grief, and my years with ſighing.' It was a curſe, Gen. iii. 16. 'In ſorrow thou ſhalt bring forth.' Many things occaſion ſorrow; ſickneſs, law-ſuits, treachery of friends, diſappointment of hopes, loſs of eſtate, Ruth i. 20. 'Call me not Naomi, call me Mara: I went out full, and the Lord hath brought me home again empty.' Sorrow is the evil ſpirit that haunts us; the world is a *Bochim*, Rachel wept for her children; ſome grieve that they have no children, and others grieve that their children are undutiful. Thus we ſpend our years with ſighing; it is a valley of tears: but death is the funeral of all our ſorrows, Rev. vii. 17. 'And God ſhall wipe away all tears.' Then Chriſt's ſpouſe puts off her mourning: how can the children of the bride-chamber mourn, when the bride-groom

ſhall be with them; Matth. ix. 15. Thus death gives a believer his *quietus eſt*: it frees him from ſin and trouble: though the apoſtle calls death the laſt enemy, 1 Cor. xv. 11. yet it is the beſt friend: 'To me to die is gain.'

Uſe 1. See here that which may make a true ſaint willing to die: death will ſet him out of gun-ſhot; free him from ſin and trouble: there is no cauſe of weeping, to leave a valley of tears; the world is the ſtage on which ſin and miſery are acted. Believers are here in a ſtrange country, why then ſhould they not be willing to go out of it? Death beats off their fetters of ſin, and ſets them free, who go weeping of a goal: beſides our own ſins, the ſins of others. The world is a place where Satan's ſeat is; a place where we ſee God daily diſhonoured. Lot (who was a bright ſtar in a dark night) his righteous ſoul was vexed with the unclean converſation of the wicked, 2 Pet. iii. 7. To ſee God's ſabbaths broken, his truths adulterated, his glory eclipſed, is that which wounds a godly heart: this made David cry out, Pſal. cxx. 5. 'Wo is me that I dwell in Meſech, that I ſojourn in the tents of Kedar:' Kedar was Arabia, where were Iſhmael's poſterity; this was a cut to David's heart, to dwell there. O then be willing to depart out of the tents of Kedar.

2. The bodies of believers are united to Chriſt in the grave, and ſhall reſt there till the reſurrection. They are ſaid to ſleep in Jeſus, 1 Theſſ. iv. 14. The duſt of believers is part of Chriſt's body myſtical. The grave is a dormitory or place of reſt to the ſaints, where their bodies quietly ſleep in Chriſt, till they are awakened out of their ſleep by the trumpet of the archangel.

Qu. 2. *But how ſhall we know that we ſhall gain all this at death, to be freed from ſin and trouble, and to have our bodies united to Chriſt in the grave?*

Anſ. If we are believers, then we gain all this at death. 'To me, ſaith Paul, to die is gain:' to me, *quatenus*, a believer. Are we ſuch? Have we this bleſſed faith? Faith, wherever it is, is operative. Lapidaries ſay, there is no precious ſtone but hath *virtutem inſitam*, ſome hidden virtue in it: ſo I may ſay of faith, it hath ſome ſecret virtue in it: it anchors the ſoul on Chriſt: it hath both a juſtifying and ſanctifying virtue in it; it fetcheth blood out of Chriſt's ſides to pardon, and water out of his ſides to purge: it works by love; it conſtrains to duty, it makes the head ſtudy for Chriſt, the tongue confeſs him, the hands work for him. I have read of a father who had three ſons, and, being to die, left in his will all his eſtate to that ſon who could find his ring with the jewel which had an healing virtue. The caſe was brought before the judges; the two elder ſons counterfeited a ring, but the younger ſon brought the true

ring, which was proved by the virtue of it: whereupon his father's eſtate went to him. To this ring I may compare faith: there is a counterfeit faith in the world; but if we can find this ring of faith which hath the healing virtue in it, to purify the heart, this is the true faith which gives us an intereſt in Chriſt, and entitles us to all theſe privileges at death, to be freed from ſin and ſorrow, and to have our bodies united to Chriſt, while they are in the grave.

3. I ſhould now come to the third privilege at death, the ſouls of believers paſs immediately into glory. Where I ſhall lead you to the top of mount Piſgah, and give you a ſhort view of the glory of heaven.

A BELIEVER'S PRIVILEGE AT DEATH.

PHIL. i. 21. *And to die is gain.*

AT death the ſouls of believers paſs into glory: death brings *malorum omnium ademptionem: omnium ademptionem:* death is the day-break of eternal brightneſs. And here I ſhall lead you to the top of mount Piſgah, and give you a glimpſe of the holy land.

Q. 1. *What is comprehended in glory?*

Anſ. Glory is *ſtatus omnium bonorum aggregatione perfectus*, Boetius. It is a perfect ſtate of bliſs which conſiſts in the accumulation and heaping together all thoſe good things which immortal ſouls are capable of. And truly here I am at a loſs; all that I can ſay falls ſhort of the celeſtial glory. Apelles' pencil cannot delineate it; angels' tongues cannot expreſs it: we ſhall never underſtand glory fully, till we are in heaven: only let me give you ſome dark views, and ſome imperfect lineaments of that ſtate of glory ſaints ſhall arrive at after death.

1. The firſt and moſt ſublime part of the glory of heaven, is the full and ſweet fruition of God: *ipſe Deus ſufficit ad præmium*, Aug. We are apt to think the happineſs of heaven is in being free from pain and miſery: but the very quinteſſence of happineſs, is the enjoyment and fruition of God; this is the diamond-ring of glory: God is an infinite inexhauſtible fountain of joy; and to have him, is to have all. Now the enjoyment of God implies three things.

1. It implies our ſeeing of God.
2. Our loving of God.
3. God's loving us.

1. The enjoying of God implies our ſeeing of God, 1 John

iii. 2. 'We ſhall ſee him as he is:' Here we ſee him as he is not: not mutable, mortal; there as he is.

Q. 2. *How ſhall we ſee God?*

Anſ. 1. We ſhall ſee him intellectually, with the eyes of our mind. This divines call the beatifical viſion; we ſhall have a full knowledge of God, though not know him fully. If there were not ſuch an intellectual ſight of God, then how do the ſpirits of juſt men made perfect ſee God? This ſight of God will be very glorious; as when a king, on his coronation day, ſhews himſelf in all his royalty and magnificence.

2. We ſhall corporally behold the glorified body of Jeſus Chriſt: and if it be a pleaſant thing to behold the ſun, Eccl. xi. 7. then, how bleſſed a ſight will it be to behold the Sun of righteouſneſs; to ſee Chriſt clothed in our human nature, ſitting in glory above the angels! Solomon ſaith, 'the eye is not ſatisfied with ſeeing,' Eccl. i. 8. But ſure the eyes of ſaints will be ſatisfied with ſeeing that orient brightneſs which ſhall ſhine from the beautiful body of Chriſt. It muſt needs be ſatisfying, becauſe through Chriſt's fleſh ſome rays and beams of the Godhead ſhall glorioufly diſplay themſelves. God's excellent majeſty would overwhelm us; but through the vail of Chriſt's fleſh we ſhall behold the divine glory.

3. Our ſeeing God will be transforming. We ſhall ſo ſee him, as to be in ſome meaſure aſſimulated and changed into his image, 1 John iii. 2. 'We ſhall be like him.' If, when Moſes was with God on the mount, and had but ſome imperfect ſight of his glory, 'Moſes' face ſhined,' Exod. xxxiv. 33. How ſhall the ſaints glorified ſhine, being always in God's preſence, and having ſome beams of his glory put upon them? 'We ſhall be like him.' One that is deformed, may look on beauty, and not be made beautiful; but the ſaints ſhall ſo ſee God, as that ſight ſhall transform them into his likeneſs, Pſal. xvii. 15. 'When I awake I ſhall be ſatisfied with thy likeneſs.' Not that the ſaints ſhall partake of God's eſſence: for as the iron in the fire is made fiery yet remains iron ſtill; ſo the ſaints, by beholding God's majeſty, ſhall be made glorious creatures, but yet creatures ſtill.

4. Our ſeeing of God in heaven will be unwearіable. Let a man ſee the rareſt ſight that is, he will be ſoon cloyed; when he comes into a garden, and ſees delicious walks, fair arbours, pleaſant flowers, within a little while he grows weary; but it is not ſo in heaven; there is no ſurfeit, *ibi nec fames nec faſtidium*, Bern. The ſaints will never be weary of their proſpect, viz. of ſeeing God; for, God being infinite, there ſhall be every moment new and freſh delights ſpringing from God into the ſouls of the glorified.

II. The ſecond thing implied in our enjoying God, is our loving of God. It is a ſaint's grief, that his heart is like the frozen ocean that he can melt no more in love to God: but in heaven the ſaints ſhall be like ſeraphims burning in divine love: love is a pleaſant affection; 'fear hath a torment in it,' 1 John iv. 18. Love hath joy in it. To love beauty, is delightful: God's amazing beauty will attract the ſaint's love, and it will be their heaven to love him.

III. The third thing implied in enjoying God, is God's loving us. Were there glory in God, yet if there were not love, it would much eclipſe the joys of heaven: but 'God is love,' 1 John iv. 16. The ſaints glorified cannot love ſo much as they are loved. What is their love to God's? What is their ſtar to this ſun; God doth love his people on earth, when they are black as well as comely: they have their imperfections; O how entirely will he love them, when they are without 'ſpot, or wrinkle?' Eph. v. 27.

1. This is the felicity of heaven, to be in the ſweet embraces of God's love; to be the *Hephzibah*, the delight of the King of glory; to be ſunning ourſelves in the light of God's countenance. Then the ſaints ſhall know that love of Chriſt which paſſeth knowledge, Eph. iii. 19. From this glorious manifeſtation of God's love, will flow infinite joy into the ſouls of the bleſſed: therefore heaven is called 'entering into the joy of our Lord,' Mat. xxv. 21. The ſeeing of God, the loving of God, and being beloved of God, will cauſe a jubilation of ſpirit, and create ſuch holy raptures of joy in the ſaints, as is unſpeakable and full of glory, 1 Pet. i. 8. *In Deo quadam dulcedine delectatur anima, imo rapitur*, Aug. Now the ſaints ſpend their years with ſighing, they weep over their ſins and afflictions; then their water ſhall be turned into wine, then the veſſels of mercy ſhall be filled and run over with joy; then they ſhall have their palm-branches and harps in their hand, Rev. xiv. 2. in token of their triumphs and rejoicing.

2. The ſecond thing comprehended in glory, is the good ſociety there. *Firſt*, There are the angels; every ſtar adds to the light, thoſe bleſſed cherubims will welcome us to paradiſe. If the angels rejoiced ſo at the converſion of the elect; how will they rejoice at their coronation! *Secondly*, There is the company of the ſaints, Heb. xii. 23. 'The ſpirits of juſt men made perfect.'

Q. *Whether ſhall the ſaints in glory know each other?*

Anſ. Certainly they ſhall; for our knowledge in heaven ſhall not be diminiſhed but increaſed. We ſhall not only know our friends and godly relations, but thoſe glorified ſaints which we never ſaw before: it muſt be ſo; for ſociety without acquaintance is not comfortable: and of this opinion were St Auſtin,

Anſelm, Luther. And indeed the ſcripture ſeems to hint ſo much to us; for, if Peter in the transfiguration knew Moſes and Elias, whom he never ſaw before, Mat. xvii. 4. then ſurely in heaven the ſaints ſhall know one another, and be infinitely delighted in each other's company.

3. The third thing comprehended in glory, is perfection in holineſs. Holineſs is the beauty of God and angels, it makes heaven: What is happineſs but the quinteſſence of holineſs? Here a Chriſtian's grace is imperfect, he cannot write a copy of holineſs without blotting. He is ſaid to receive but *primitias ſpiritus*, the firſt-fruits of the ſpirit, grace in *fieri*, Rom. viii. 23. But at death believers ſhall arrive at perfection of grace: then this ſun ſhall be in its meridian ſplendor; then they ſhall not need to pray for increaſe of grace, for they ſhall be as the angels; their light ſhall be clear as well as their joy full.

4. The fourth thing in glory is dignity and honour; they ſhall reign as kings: therefore the ſaints glorified are ſaid to have their *inſignia regalia*, their enſigns of royalty, their white robes and their crown, 2 Tim. iv. 7. Cæſar, after his victories, in token of honour, had a chair of ivory ſet for him in the ſenate, and a throne in the theatre; the ſaints, having obtained their victories over ſin and Satan, ſhall be enthroned with Chriſt in the empyrean heaven. To ſit with Chriſt denotes ſafety; to ſit on the throne, dignity, Rev. iii. 21. 'This honour have all the ſaints.'

5. The fifth thing in glory, is the harmony and union among the heavenly inhabitants. The devil cannot get his cloven foot into heaven; he cannot conjure up any ſtorms of contention there: there ſhall be perfect union: there Calvin and Luther are agreed; there is no jarring ſtring in the heavenly muſic; there is nothing to make any difference, no pride or envy there. Though one ſtar may differ from another, one may have a greater degree of glory, yet every veſſel ſhall be full: there ſhall the ſaints and angels ſit as olive-plants round about their father's table in love and unity. Then ſhall they join together in concert, then ſhall the loud anthems of praiſe be ſung in the heavenly choir.

6. The ſixth thing in glory, is a bleſſed reſt, Heb. iv. 9. 'There remains a reſt.' *Fœlix tranſitus a labore ad requiem.* Here we can have no reſt, toſſed and turned as a ball on racket, 2 Cor. iv. 8. 'We are troubled on every ſide.' How can a ſhip reſt in a ſtorm? But after death the ſaints get into their haven. Every thing is quiet in the centre; God is *centrum quietativum animae*, as the ſchoolmen, "The centre where the ſoul doth ſweetly acquieſce." A Chriſtian, after his weary marches and battles, ſhall put off his bloody armour, and reſt himſelf upon the boſom of Jeſus, that bed of perfume: when

death hath given the saints the wings of a dove, then they shall fly away to paradise and be at rest.

7. The seventh thing in glory, is eternity, 2 Cor. iv. 17. 'An eternal weight of glory.' 1*st*, Glory is a weight: the Hebrew word for glory *(quod significat pondus)* is a weight: God must make us able to bear it. 2*dly*, An eternal weight. Glory is such a manna as doth not breed worms. If the saints' glory in heaven were but for a time, and they were in fear of losing it, it would eclipse and embitter the joys of heaven; but eternity is written upon their joys. The garland made of flowers of paradise fades not, 1 Pet. v. 4. I have read of a river which they call the day-river, in which time it runs with a full torrent, but at night it is dried up; such are all earthly comforts, they run with a full stream all the day-time of life, but at the night of death they are dried up; but the saints glorified shall drink of the rivers of pleasure for evermore, Psal. xvi. 11. Eternity is the heaven of heavens: *in fine gaudium erit fine fine*, Bern. The joys of heaven as overflowing, so everflowing.

Qu. 2. *When do believers enter upon possession of glory?*

Ans. They pass immediately after death into glory. Some hold, with the Platonists and Lucianists, that the soul dies: but many of the sober heathens believed the soul's immortality. The Romans, when their great men died, caused an eagle to be let loose, and fly about in the air, signifying hereby that the soul was immortal, and did not die with the body. Christ tells us the soul is not capable of killing, Luke xii. 4. therefore not of dying. And as the soul doth not die, so neither doth it sleep in the body for a time: if the soul be at death absent from the body, 2 Cor. v. 8. then it cannot sleep in the body. There is an immediate passage from death to glory, it is but winking, and we shall see God, Luke xxiii. 43. 'This day shalt thou be with me in paradise.' By paradise is meant heaven; the third heaven into which Paul was wrapped (which all hold to be the heaven of the blessed) was called paradise, 2 Cor. xii. 4. Now saith Christ to the thief on the cross, 'This day shalt thou be with me in paradise.' His body could not be there, for it was laid in the grave, but it was spoken of his soul, that it should be immediately after death in heaven. Let none be so vain as to talk of purgatory; a soul purged by Christ's blood, needs no fire of purgatory, but goes immediately from a death-bed into a glorified state.

Use. 1. See what little cause believers have to fear death, when it brings such glorious benefits; 'to me to die is gain.' Why should the saints fear their preferment? Is it not a blessed thing to see God, to love God, and to lie forever in the bosom of divine love? Is it not a blessed thing to meet our godly relations in heaven? Why should the saints be afraid of their bless-

ings? Is a virgin afraid to be matched into the crown? Now is but the contract, at death is the marriage supper of the Lamb, Rev. xix. 9. What hurt doth death, but takes us from among fiery serpents, and places us among angels? What hurt doth it do, but to clothe us with a robe of immortality? hath he any wrong done, that hath his sackcloth pulled off, and hath cloth of gold put upon him? fear not dying, who cannot live but by dying.

Use. 2. You who are real saints, whose hearts are purified by faith, spend much time in musing upon these glorious benefits which you shall have by Christ at death. Thus might you, by a contemplative life, begin the life of angels here, and be in heaven before your time. Eudoxius was so affected with the glory of the sun, that he thought he was born only to behold it: What should we contemplate but celestial glory, when we shall see God face to face? David was got above the ordinary sort of men, he was in the altitudes, Psal. cxxxix. 18. 'I am ever with thee.' A true saint every day takes a turn in heaven, his thoughts and desires are like cherubims flying up to paradise. Can men of the world so delight in looking upon their bags of gold, and fields of corn, and shall not the heirs of heaven take more delight in contemplating their glory in reversion? Could we send forth faith as a spy, and every day view the glory of the Jerusalem above, how would it rejoice us, as it doth the heir to think of the inheritance which is to come into his hand shortly?

Use 3. *Consolation.* This is that which may comfort the saints in two cases.

1. Under their wants; they abound only in wants; the meal is almost spent in the barrel: but be patient in death, and you shall have a supply of all your wants; you shall have a kingdom, and be as rich as heaven can make you. He who hath the promise of an estate, after the expiring of a few years, tho' at present he hath nothing to help himself, yet comforts himself with this, that shortly he shall have an estate come into his hand, 1 John ii. 3. 'It doth not yet appear what we shall be:' we shall be enamelled with glory, and be as rich as the angels.

2. A true saint is, (as Luther) *Hacres crucis:* but this may make us go cheerfully through our sufferings; there are great things laid up in store: there is glory coming, which eye hath not seen; we shall drink of the fruit of the vine in the kingdom of heaven. Though now we drink in a wormwood cup, yet here is sugar to sweeten it: we shall taste of those joys of paradise which exceed our faith, and may be better felt than they can be expressed.

OF THE RESURRECTION.

JOHN v. 28, 29. *Marvel not at this, for the hour is coming in the which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.*

Qu. XXXVIII. *WHAT benefits ſhall believers receive from Chriſt at the reſurrection?*

Anſ. 1. Their bodies ſhall be raiſed up to glory.

2. They ſhall be openly acquitted at the day of judgment.

3. They ſhall be made perfectly bleſſed in the full enjoyment of God for ever.

I. *The bodies of believers ſhall be raiſed up to glory.* The doctrine of the reſurrection is a fundamental article of our faith; the apoſtle puts it among the principles of the doctrine of Chriſt, Heb. vi. 2. The body ſhall riſe again: we are not ſo ſure to riſe out of our beds, as we are to riſe out of our graves. The ſaved body ſhall riſe again. Some hold that the ſoul ſhall be clothed with a new body; but then it were improper to call it a reſurrection, it would be rather a creation, Job xix. 26. 'Though worms deſtroy this body, yet in my fleſh, ſhall I ſee God.' Not in another fleſh, but my fleſh, 1 Cor. xv. 53. 'This corruptible ſhall put on incorruption.'

Qu. 2. *By what arguments may the reſurrection be proved?*

Anſ. Argument 1. By ſcripture, John vi. 44. 'I will raiſe him up at the laſt day.' Iſa. xxv. 8. 'He will ſwallow up death in victory.' That is, by delivering our bodies from the captivity of the grave, wherein death for a time had power over them, 1 Theſſ. iv. 14. 'Them which ſleep in Jeſus, will God bring with him.'

Arg. 2. *Chriſt is riſen:* therefore the bodies of the ſaints muſt riſe. Chriſt did not riſe from the dead as a private perſon, but as the public head of the church; and the head being raiſed, the reſt of the body ſhall not always lie in the grave. Chriſt's riſing is a pledge of our reſurrection, 2 Cor. iv. 14. 'Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus.' Chriſt is called the firſt-fruits of them that ſleep, 1 Cor. xv. 20. As the firſt-fruits is a ſure evidence that the harveſt is coming on; ſo the reſurrection of Chriſt is a ſure evidence of the riſing of our bodies out of the grave. Chriſt cannot be perfect as he is Chriſt myſtical, unleſs his members be raiſed with him.

Arg. 3. In respect of God's justice. If God be a just God, then he will reward the bodies of the saints as well as the souls. It cannot be imagined, that the souls of believers should be glorified, and not their bodies: they have served God with their bodies, their bodies have been members of holiness; their eyes have dropped tears for sin, their hands have relieved the poor, their tongues have set forth God's praise; therefore justice and equity require that their bodies should be crowned as well as their souls: and how can that be, unless they are raised from the dead?

Arg. 4. If the body did not rise again, then a believer should not be completely happy; for though the soul can subsist without the body, yet it hath *apetium unionis*, a desire of re-union with the body; and it is not fully happy till it be clothed with the body: therefore undoubtedly the body shall rise again. If the soul should go to heaven, and not the body, then a believer should be only half-saved.

Obj. 1. But some say, as the Virgin Mary to the angel, 'How can this be?' so, how can it be, that the body, which is consumed to ashes, should rise again?

Ans. It doth not oppose reason, but transcend it: there are some resemblances of the resurrection in nature. The corn, which is sown in the ground, dies before it springs up, 1 Cor. xv. 36. 'That which thou sowest is not quickened, except it die.' In winter the fruits of the earth die, in spring there is a resurrection of them: Noah's olive-tree springing after the flood, was a lively emblem of the resurrection. After the passion of our Lord, many of the saints which slept in the grave arose, Matth. xxvii. 52. God can more easily raise the body out of the grave, than we can awake a man out of sleep.

Obj. 2. But when the dust of many are mingled together; how is it possible that a separation should be made and the same numerical body arise?

Ans. If we believe God can create, then he can distinguish the dust of one body from another: do we not see the chymist can, out of several metals mingled together, as gold, silver, alchimy, extract the one from the other, the silver from the gold, the alchimy from silver, and can reduce every metal to its own kind? And shall we not much more believe, that when our bodies are mingled and confounded with other substances, the wise God is able to make an extraction, and re-invest every soul with its own body?

Q. 3. *Shall none but the bodies of the righteous be raised?*

Ans. Yes, all that are in the graves shall hear Christ's voice, and shall come forth. Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. Rev. xx. 12. 'I saw the dead both small and great, stand before God.' But

though all ſhall be raiſed out of their graves, yet all ſhall not be raiſed alike.

1. The bodies of the wicked ſhall be raiſed with ignominy; thoſe bodies which on the earth did tempt and allure others with their beauty, ſhall be at the reſurrection loathſome to behold; they ſhall be ghaſtly ſpectacles, as the phraſe is, Iſa. lxvi. 24. 'They ſhall be an abhorring unto all fleſh.' But the bodies of the ſaints ſhall be raiſed with honour, 1 Cor. xv. 43. 'It is ſown in diſhonour, it is raiſed in glory.' The ſaints bodies then ſhall ſhine as ſparkling diamonds, Mat. xiii. 53. 'Then ſhall the righteous ſhine forth as the ſun.'

2. The bodies of the ſaints ſhall ariſe out of their graves with triumph: the bodies of the wicked ſhall come out of the grave with trembling; as being to receive their fatal doom; but the godly, when they awake out of the duſt, ſhall ſing for joy, Iſa. xxvi. 19. 'Awake and ſing, ye that dwell in the duſt.' When the archangel's trumpet ſounds, then the ſaints ſhall ſing; the bodies of believers ſhall come out of the grave to be made happy, as the chief butler came out of the priſon, and was reſtored to all his dignity at the court; but the bodies of the wicked ſhall come out of the grave, as the chief baker out of priſon, to be executed, Gen. xl. 22.

Uſe 1. Believe this doctrine of the reſurrection; and that the ſame body that dies ſhall riſe again, and with the ſoul be crowned. Without the belief of this, *tota corruit religio*, "all religion falls to the ground," 1 Cor. xv. 14. 'If the dead riſe not, then Chriſt is not riſen, and then our faith is vain.'

Uſe 2. *Comfort.* The body ſhall riſe again; this was Job's comfort, Job xix. 26. 'Though worms deſtroy this body, yet in my fleſh ſhall I ſee God.' The body is ſenſible of joy, as well as the ſoul; and indeed we ſhall not be in all our glory, till the bodies are re-united to our ſouls. O conſider what joy there will be at the re-uniting of the body and the ſoul at the reſurrection; look what ſweet embraces of joy were between old Jacob and Joſeph, when they firſt ſaw one another, Gen. xlvi. 29. ſuch, and infinitely more, will there be, when the body and ſoul of a ſaint ſhall meet together at the reſurrection. How will the body and ſoul greet one another? what a welcome will the ſoul give to the body? O bleſſed body! when I prayed, thou didſt attend my prayers with hands lifted up, and knees bowed down; thou wert willing to ſuffer with me, and now thou ſhalt reign with me; thou wert ſown in diſhonour, but now art raiſed in glory. O my dear body! I will enter into thee again, and be eternally married to thee.

Uſe 3. The reſurrection of the body is a cordial when a Chriſtian lies a-dying. Thy body, though it drop into the ſepulchre, it ſhall revive and flouriſh as an herb in the reſurrection:

the grave is a bed of duſt, where the bodies of ſaints ſleep; but they ſhall be awakened by the trump of the arch-angel. The grave is your long home, but not your laſt home: though death ſtrip you of your beauty yet at the reſurrection you ſhall have it reſtored again. As David, when he found Saul aſleep, took away his ſpear and cruſe of water, but when he awoke he reſtored them again, 1 Sam. xxvi. 22. ſo, tho' at death all our ſtrength and beauty be taken away, yet at the reſurrection God will reſtore all again in a more glorious manner.

Qu. 4. *But how ſhall we know that our bodies ſhall be raiſed to a glorious reſurrection?*

Anſ. If we have a part in the firſt reſurrection, Rev. xx. 6. 'Bleſſed is he that hath a part in the firſt reſurrection.' Qu. *What is meant by this? Anſ.* It is a riſing by repentance out of the grave of ſin: he who lies buried in ſin, can have little hope of a joyful reſurrection; his body ſhall be raiſed, but not in glory. O then, aſk conſcience, have you a part in the firſt reſurrection? hath the Spirit entered into you, and lifted you up? hath it raiſed you out of your unbelief? hath it raiſed your hearts above the earth? this is the firſt reſurrection; and if your ſouls are thus ſpiritually raiſed, then your bodies ſhall be glorioufly raiſed; and ſhall ſhine as ſtars in the kingdom of heaven. Regeneration makes way for a glorious reſurrection.

Uſe. Seeing you expect your bodies ſhould ariſe to glory, keep your bodies unſpotted from ſin. Shall a drunken body riſe to glory? ſhall an unclean body riſe to glory? ſhall a thieviſh body ſteal into heaven? O keep your bodies pure: keep your eyes from unchaſte glances, your hands from bribes, your tongues from ſlander: defile not your bodies, which you hope ſhall riſe one day to glory. Your bodies are the members of Chriſt: and hear what the apoſtle ſaith, 1 Cor. xi. 15. 'Shall I take the members of Chriſt, and make them the members of an harlot? God forbid.' O keep your bodies unſpotted, let them be inſtruments of righteouſneſs, 1 Cor. vi. 20. 'Glorify God in your body.' If your bodies glorify God, God will glorify your bodies.

Qu. 5. *But ſeeing our bodies muſt be laid in the grave, and they may lie many years a rotting there before the reſurrection; what may ſupport and comfort us in this caſe?*

Anſ. 1. That God will not leave his people in the grave. Our friends bring us to the grave and leave us there, but God will not; God will go to the grave with us, and watch over our dead bodies, and take care of our aſhes, Rizpah watched over the dead bodies of the ſons of Saul, and guarded them againſt the ravenous fowls of the air, 2 Sam. xxi. 10. Thus the Lord watcheth over the dead bodies of the ſaints, and looks to it, that none of their duſt be miſſing. Chriſtian, thou haſt a God to watch over thy body when thou art dead.

2. The bodies of the ſaints in the grave, though ſeparated from their ſouls, are united to Chriſt. The duſt of a believer is part of Chriſt's myſtical body.

3. When the bodies of the ſaints are in the ſepulchre, their ſouls are in paradiſe; the ſoul doth not ſleep in the body, 'but returns to God that gave it,' Eccl. xii. 7. The ſoul immediately partakes of thoſe joys the bleſſed angels do: when the body returns to duſt, the ſoul returns to reſt: when the body is ſleeping, the ſoul is triumphing; when the body is buried, the ſoul is crowned: as the ſpies were ſent before to taſte of the fruits of the land, Numb. xiii. ſo at death the ſoul is ſent before into heaven, to taſte of the fruit of the holy land.

4. When God's time is come, the 'graves ſhall deliver up their dead,' Rev. xx. 13. When the judge ſends, the goaler muſt deliver up his priſoners, as God ſaid to Jacob, Gen. xlvi. 4. 'I will go down with thee into Egypt, and I will ſurely bring thee up again.' So the Lord will go down with us into the grave, and will ſurely bring us up again.

5. Though the bodies of the ſaints ſhall rot and be loathſome in the grave, yet afterwards they ſhall be made illuſtrious and glorious. Concerning this, conſider,

1. The bodies of the ſaints, when they ariſe, ſhall be comely and beautiful. The body of a ſaint in this life may be deformed: thoſe whoſe minds are adorned with virtue, yet may have miſ-ſhapen bodies; as the fineſt cloth may have the coarſeſt liſt; but this deformed body ſhall be amiable and beautiful. This beauty conſiſts in two things; 1. Perfection of parts. There ſhall be a full proportion of all the members; in this life there is oft a defect of members; the eye is loſt, the arm is cut off; but in the reſurrection all parts of the body ſhall be reſtored again: therefore the reſurrection is called the time of reſtoring all things, Acts iii. 19. Malchus' ear cut, *reſtituit*. 2. Clarity and ſplendor: the bodies of the ſaints ſhall have a graceful majeſty in them; they ſhall be like Stephen, whoſe face ſhone as if it had been the face of an angel, Acts vi. 15. Nay, they ſhall be made like Chriſt's glorious body, Phil. iii. 21.

2. The bodies of the ſaints, when they ariſe, ſhall be free from the neceſſities of nature, as hunger and thirſt, Rev. vii. 16. 'They ſhall hunger no more.' Moſes on the mount was ſo filled with the glory of God, that he needed not the recruits of nature. Much more in heaven ſhall the bodies of the ſaints, ſo filled with God's glory, be upheld without food.

3. The bodies of the ſaints, when they ariſe, ſhall be ſwift and nimble. Our bodies on earth are dull and heavy in their motion; then they ſhall be ſwift, and made fit to aſcend, as the body of Elias, in the air. Now the body is a clog; in heaven it ſhall be a wing: we ſhall be as the angels, Mat. xxii. 30.

And how nimble are they? The angel Gabriel in a ſhort time came from heaven to the earth, Dan. ix. 21. As the helm turns the ſhip inſtantly whither the ſteerſman will: ſo the body in an inſtant will move which way the ſoul will.

4. The bodies of the ſaints, at the reſurrection, ſhall be very firm and ſtrong, 1 Cor. xv. 43. 'It is raiſed in power.' Through frequent labour and ſickneſs, the ſtrongeſt body begins to languiſh: but at the reſurrection we ſhall be of a ſtrong conſtitution; then there will be no wearineſs in the body, nor faintneſs in the ſpirits. This may comfort you who now conflict with many bodily weakneſſes. This weak body ſhall be raiſed in power; the body, which is now a weak reed, ſhall be like a rock.

5. The bodies of the ſaints at the reſurrection ſhall be immortal, 1 Cor. xv. 53. 'This mortal ſhall put on immortality;' our bodies ſhall run parallel with eternity, Luke xx. 36. 'Neither can they die any more.' Heaven is an healthful climate, there is no bill of mortality there. If a phyſician could give you a receipt to keep you from dying, what ſums of money would you give? At the reſurrection Chriſt ſhall give the ſaints ſuch a receipt, Rev. xxi. 4. 'There ſhall be no more death.'

II. The ſecond privilege believers ſhall have at the reſurrection, is, They ſhall be openly acquitted at the day of judgment.

OF THE DAY OF JUDGMENT.

Qu. XXXVIII. *WHAT benefits do believers receive from Chriſt at the reſurrection?*

Anſ. 1. Their bodies ſhall be raiſed up to glory, and ſhall be openly acquitted at the day of judgment, and crowned with the full and perfect enjoyment of God to all eternity.

2. *They ſhall be openly acquitted at the day of judgment.* This is to be laid down for a poſition, that there ſhall be a day of judgment, 1 Cor. v. 10. 'For we muſt all appear before the judgment-ſeat of Chriſt.' This is the grand aſſizes; the greateſt appearance that ever was: Now Adam ſhall ſee all his poſterity at once. We muſt all appear; the greatneſs of men's perſons doth not exempt them from Chriſt's tribunal: kings and captains are brought in trembling before the Lamb's throne, Rev. vi. 15. We muſt all appear, and appear in our own perſons; not by a proxy.

Q. 1. *How doth it appear that there ſhall be a day of judgment?*

Anſ. Two ways. 1. By the ſuffrage of ſcripture, Eccl. xii.

9, 12. 14. 'For God ſhall bring every work into judgment, with every ſecret thing.' Pſal. xcvi. 13. 'For he cometh, for he cometh to judge the earth.' The reduplication denotes the certainty, Dan. vii. 9. 'I beheld till the thrones were caſt down, and the Ancient of days did ſit, whoſe garment was white as ſnow. The judgment was ſet, and the books were opened.'

2. It appears from the petty ſeſſions kept in a man's own conſcience; when a man doth virtuouſly, conſcience doth excuſe him, when evil conſcience doth arraign and condemn him. Now, what is this private ſeſſion kept in the court of conſcience, but a certain fore-runner of that general day of judgment, when all the world ſhall be ſummoned to God's tribunal?

Q. *Why muſt there be a day of judgment?*

Anſ. That there may be a day of retribution, when God may render to every one according to his work. Things ſeem to be carried very unequally in the world: the wicked do ſo proſper, as if they were rewarded for doing evil; and the godly do ſo ſuffer, as if they were puniſhed for being good. Therefore, for the vindicating of God's juſtice, there muſt be a day, wherein there ſhall be a righteous diſtribution of puniſhments and rewards to men, according to their actions.

Q. 3. *Who ſhall be judge?*

Anſ. The Lord Jeſus Chriſt, John vi. 22. 'The Father hath committed all judgment to the Son.' It is an article in our creed, that, Chriſt ſhall come to judge the quick and the dead. It is a great honour put upon Chriſt; he who was himſelf judged, ſhall now be judge, he who once hung upon the croſs, ſhall ſit upon the bench. Chriſt is fit to be judge, as he partakes both of the manhood and Godhead.

1. Of the manhood: being clothed with the human nature, he may be viſibly ſeen of all. It is requiſite the judge ſhould be ſeen, Rev. i. 7. 'Behold, he cometh with clouds, and every eye ſhall ſee him.'

2. As he partakes of the Godhead: he is of infinite prudence to underſtand all cauſes brought before him; and of infinite power to execute offenders. He is deſcribed with ſeven eyes, Zech. iii. 9. to denote his prudence; and a rod of iron, Pſal. ii. 9. to denote his power: he is ſo wiſe, that he cannot be deluded; and ſo ſtrong, that he cannot be reſiſted.

Q. 4. *When will the court ſit, when will the time of judgment be?*

Anſ. For the *quando*, or the time of the general judgment, it is a ſecret kept from the angels, Mat. xxiv 36. 'Of that day and hour knows no man, no not the angels of heaven.' But this is ſure, it cannot be far off: one great ſign of the approach of the day of judgment, is, 'That iniquity ſhall abound, Mat. xxiv. ſure then this day is near at hand, for iniquity did

never more abound than in this age, and luſt grows hot, and love grows cold. This is certain, when the elect are all converted, then Chriſt will come to judgment: as he that rows a ferry-boat, ſtays till all the paſſengers are taken into his boat, and then he rows away: ſo Chriſt ſtays till all the elect are gathered in, and then he will haſten away to judgment.

Q. 5. *What ſhall be the* modus *or manner of trial?*

Anſ. 1. The citing of men to the court. The dead are cited as well as the living. Men, when they die, avoid the cenſure of our law-courts; but at the laſt day, the dead are cited to God's tribunal, Rev. xx. 12. 'I ſaw the dead ſmall and great ſtand before God.' This citing of men will be by the ſound of a trumpet, 1 Theſſ. iv. 26. And this trumpet will ſound ſo loud, that it will raiſe men out of their graves, Mat. xxiv. 31. Such as will not hear the trumpet of the goſpel ſound in their ears *repent and believe*, ſhall hear the trumpet of the archangel ſounding, *ariſe and be judged.*

2. The approach of the judge to the bench.

Firſt, This will be terrible to the wicked. How can a guilty priſoner endure the ſight of the judge? If Felix trembled when Paul preached of judgment, Acts xxiv. 25. how will ſinners tremble when they ſhall ſee Chriſt come to judgment? Chriſt is deſcribed (ſitting in judgment) with a fiery ſtream iſſuing from him, Dan. vii. 10. Now the Lamb of God will be turned into a lion; the ſight of Chriſt will ſtrike terror into ſinners. As when Joſeph ſaid to his brethren, 'I am Joſeph whom ye ſold into Egypt, they were troubled at his preſence,' Gen. xlv. 4. Now how did their hearts ſmite them for their ſin! ſo, when Chriſt ſhall come to judgment, and ſay, 'I am Jeſus whom ye ſinned againſt, I am Jeſus whoſe laws ye have broken, whoſe blood ye deſpiſed; I am now come to judge you:' O what horror and amazement will take hold of ſinners! they will be troubled at the preſence of their judge.

Secondly, The approach of Chriſt to the bench of judicature will be comfortable to the righteous. (1.) Chriſt will come in ſplendor and great glory. His firſt coming in the fleſh was obſcure, Iſa. liii. 2. He was like a prince in diſguiſe: but his ſecond coming will be illuſtrious, 'he ſhall come in the glory of his Father, with the holy angels,' Mark vii. 38. O what a bright day will that be, when ſuch a number of angels, thoſe morning ſtars, ſhall appear in the air, and Chriſt the Sun of righteouſneſs ſhall ſhine in ſplendor above the brighteſt cherub? (2.) Chriſt will come as a friend. Indeed, if the ſaints' judge with their enemy, they might fear condemning: but he who loves them, and prayed for them, is their judge: he who is their huſband is their judge, therefore they need not fear but all things ſhall go well on their ſide.

Thirdly, The trial itſelf, which hath a dark and a light ſide. (1.) A dark ſide. It will fall heavy on the wicked: the judge being ſet, the books are opened, Rev. xx. 12. the book of conſcience, and the book of God's remembrance; and now the ſinner's charge being read, and all their ſins laid open, their murder, drunkenneſs, uncleanneſs, Chriſt will ſay, ſinners, what can you plead for yourſelves, that the ſentence of death ſhould not paſs? The wicked being convicted will be ſpeechleſs. Then follows that diſmal ſentence, Mat. xxv. 41. *Ite maledicti*, 'depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.' He that ſaid to God, 'depart from me;' Job xxi. 14. and to religion, *depart from me*; muſt now hear that word pronounced from his judge, *depart from me*; a dreadful ſentence, but righteous, Pſal. li. 4. The ſinner himſelf ſhall cry, guilty: though the wicked have a ſea of wrath, yet not one drop of injuſtice. And when once the ſentence is paſt, it is irreverſible, there is no appealing to an higher court. (2.) The trial hath a light ſide: it will be for increaſing the joy and happineſs of the righteous. The day of judgment will be a day of jubilee to them.

I. At that day Chriſt their judge will own them by name. Thoſe whom the world ſcorned, and looked upon as preciſians and fools, Chriſt will take by the hand, and openly acknowledge them to be his favourites. What is Chriſt's 'confeſſing of men,' Luke xii. 8. but his openly acknowledging them to be precious in his eyes?

II. Chriſt as judge will plead for them. It is not uſual to be both judge and advocate, to ſit on the bench and plead; but it ſhall be ſo at the day of judgment.

Firſt, Chriſt will plead his own blood for the ſaints. *Theſe perſons I have paid a price for, they are the travail of my ſoul, they have ſinned, but my ſoul was made an offering for their ſin.*

Secondly, Chriſt will vindicate them from all unjuſt cenſures. Here they were ſtrangely miſrepreſented to the world, as proud, hypocritical, factious; Paul was called a ſeditious man, the head of a faction, Acts xxiv. 5. But at the day of judgment Chriſt will clear the ſaints' innocency, then he will 'bring forth their righteouſneſs as the light.' Pſal. xxxvii. 6. As he will wipe off tears from their eyes, ſo duſt from their name. Moſes, when he was charged with ambition, that he took too much upon him, comforted himſelf with this, 'To-morrow will the Lord ſhew who are his,' Numb. xvi. 5. So may the ſaints, when reproached, comfort themſelves with the day of judgment; then will Chriſt ſay who are his; then ſhall the ſaints come forth as the wings of a dove covered with ſilver.

Thirdly, Chriſt as judge will abſolve them before men and

angels, as Pilate ſaid of Chriſt, 'I find no fault in this man,' John xviii. 38. So will Chriſt ſay of the elect, I find no fault in them, I pronounce them righteous. Then follows, 'come ye bleſſed of my Father, inherit the kingdom.' Mat. xxv. 34. As if Chriſt ſhould ſay, *O ye happy ones, the delight of my ſoul, the fruit of my ſufferings, ſtand no longer at the bar. Ye are heirs apparent of the crown of heaven, enter and take poſſeſſion.* At the hearing of this ſentence, with what raviſhing joy will the ſaints be filled? This word, *Come, ye bleſſed*, will be muſic to their ear, and a cordial to their heart.

Fourthly, Chriſt will mention before men and angels all the good deeds the ſaints have done. Mat. xxv. 35. 'I was an hungered, and ye gave me meat; I was thirſty and ye gave me drink.' You that have wept in ſecret for ſin, that have ſhewn any love to Chriſt's name, that have been rich in good works, Chriſt will take notice of it at the laſt day, and ſay, 'well done, good and faithful ſervants.' He himſelf will be the herald to proclaim your praiſes; thus it ſhall be done to the man whom Chriſt delights to honour.

Fifthly, Chriſt will call his ſaints from the bar, to ſit upon the bench with him to judge the world, Jude 14. 'Behold the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all.' 1 Cor. vi. 2. 'Know ye not that the ſaints ſhall judge the world?' The ſaints ſhall ſit with Chriſt in judicature, as juſtices of peace with the judge: they ſhall applaud Chriſt's righteous ſentence on the wicked, and, as it were, vote with Chriſt. This, as it is a great honour to the ſaints, ſo it muſt needs add to the ſorrows of the wicked, to ſee thoſe whom they once hated and derided, ſit as judges upon them.

Sixthly, The ſaints ſhall be fully crowned with the enjoyment of God for ever. They ſhall be in his ſweet preſence, 'in whoſe preſence is fulneſs of joy,' Pſal. xvi. 11. and this ſhall be for ever: the banner of God's love ſhall be eternally diſplayed: the joys of heaven are without intermiſſion and expiration, 1 Theſſ. iv. 17. 'And ſo ſhall we be ever with the Lord.'

Uſe. As it is ſad news to the wicked, they ſhall 'not ſtand in judgment,' Pſ. i. 5. They ſhall come to judgment, but they ſhall not ſtand in judgment, viz. they ſhall not ſtand acquitted, they ſhall not ſtand with boldneſs, but ſneak and hang down their head, and not be able to look their judge in the face: ſo it is great conſolation to the godly. When the apoſtle had ſaid, 'The Lord ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and the trump of God;' he preſently adds, 'Wherefore comfort one another with theſe words,' 1 Theſſ. iv. 16, 18.

1. The day of judgment is comfort, in reſpect of weakneſs of grace. A Chriſtian is ready to be troubled, to ſee his grace

ſo minute and imperfect; but, at the laſt day, if Chriſt find but a drachm of true grace, it ſhall be accepted. If thine be true gold, though it be many grains too light, Chriſt will put his merits into the ſcales, and make it paſs current.

2. It is a comfort to ſuch of the ſaints who have met with unrighteous judgment in the world, who have been wronged of their eſtates in law ſuits, or had their lives taken away by an unrighteous ſentence; Chriſt will judge over things again, and will give a righteous ſentence. If your eſtates have been taken away wrongfully, you ſhall be reſtored a thouſand-fold at the day of judgment. If you have loſt your lives for Chriſt, yet you ſhall not loſe your crown; you ſhall wear a garland made of the flowers of paradiſe, which fade not away.

Branch I. Meditate much upon the day of judgment. Feathers ſwim upon the water, but gold ſinks into it: light feathery Chriſtians float in vanity, they mind not the day of judgment; but ſerious ſpirits ſink deep into the thoughts of it.

2. The meditation of this laſt day would make us very ſincere. We would then labour to approve our hearts to God, the great judge and umpire of the world. It is eaſy to carry it fair before men, but there is no diſſembling or prevaricating with God; he ſees what the heart is, and will accordingly paſs his verdict.

2. The meditation of Chriſt's coming to judge us, would keep us from judging our brethren. We are apt to judge others as to their final ſtate; which is for men to ſtep into Chriſt's place, and take his work out of his hand, James iv. 12. 'Who art thou that judgeſt another?' Thou that paſſeth a raſh ſentence upon another, thou muſt come thyſelf ſhortly to be judged, and then perhaps he may be acquitted, and thou condemned.

Branch II. So demean and carry yourſelves, that at the day of judgment you may be ſure to be acquitted, and have thoſe glorious privileges the ſaints ſhall be crowned with.

Q. How is that?

Anſ. 1. If you would ſtand acquitted at the day of judgment, then, *1ſt*, Labour to get into Chriſt, Phil. iii. 9. 'That I may be found in him.' Faith implants us into Chriſt, it ingarriſons us in him, and then 'there is no condemnation,' Rom. viii. 1. There is no ſtanding before Chriſt, but by being in Chriſt. *2dly*, Labour for humility. It is a kind of ſelf-annihilation, 2 Cor. xii. 11. 'Though I be nothing.' Chriſtian, haſt thou parts and abilities, and doſt thou cover them with the vail of humility? as Moſes, when his face ſhone, put a vail over it. If thou art humble, thou ſhalt be acquitted at the day of judgment, Job xxii. 29. 'He ſhall ſave the humble perſon.' An

humble man judgeth himſelf for his ſins, and Chriſt will acquit them who judge themſelves.

2. If you would ſtand acquitted at the laſt day, then keep a clear conſcience. Do not load yourſelves with guilt, and furniſh your judge with matter againſt you. 'The Lord, ſaith Paul hath appointed a day in which he will judge the world,' Acts xvii. 21. And how would Paul fit himſelf for that day? Acts xxvi. 16. 'Herein I exerciſe myſelf to have always a conſcience void of offence, towards God and towards man.' Be careful of the firſt and ſecond table, be holy and juſt. Have hearts without falſe aims, and hands without falſe weights. Keep conſcience as clear as your eye, that no duſt of ſin fall into it: they that ſin againſt conſcience, will be ſhy of their judge: ſuch as take in prohibited goods, cannot endure to ſee the ſearchers that are appointed to open their packs. 'Chriſtian, thy pack will be opened at the laſt day, I mean thy conſcience; and Chriſt is the ſearcher, to ſee what ſins, what prohibited goods thou haſt taken in; and then he proceeds to judgment. O! be ſure to keep a good conſcience; this is the beſt way to ſtand with boldneſs at the day of judgment. The voice of conſcience is the voice of God: if conſcience doth, upon juſt grounds, acquit us, God will acquit us, 1 John iii. 21. 'If our hearts condemn us not, then have we confidence towards God.'

3. If you would ſtand acquitted at the laſt day, then trade your talents for God's glory; lay out yourſelves for God, honour him with your ſubſtance: relieve Chriſt's members: this is the way to be acquitted. He that had five talents traded with them, and made them five talents more; 'his lord ſaid unto him, well done good and faithful ſervant, Mat. xxv. 21.

4. If you would ſtand acquitted at the day of judgment, get an entire love to the ſaints, 1 John iii. 14. 'We know we are paſſed from death to life,' &c. Love is the trueſt touch-ſtone of ſincerity. To love grace for grace, ſhews the ſpirit of God to be in a man. Doth conſcience witneſs for you? Are you perfumed with this ſweet ſpice of love? Do you delight moſt in thoſe in whom the image of God ſhines? Do you reverence their graces? Do you bear with their infirmities? A bleſſed evidence that you ſhall be acquitted in the day of judgment. 'We know that we have paſſed from death to life, becauſe we love the brethren.'

OF OBEDIENCE TO GOD'S REVEALED WILL.

DEUT. xxvii. 9, 10. *Take heed and hearken, O Israel, this day thou art become the people of the Lord thy God; thou shalt therefore obey the voice of the Lord thy God, and do his commandments.*

Q. XXXIX. *WHAT is the duty that God requireth of man?*

Ans. Obedience to his revealed will.

It is not enough to hear God's voice, but we must obey. Obedience is a part of that honour we owe to God, Mal. i. 6. 'If I be a Father, where is my honour?' Obedience carries in it the life-blood of religion. 'Obey the voice of the Lord God, and do his commandments.' Obedience without knowledge is blind, and knowledge without obedience is lame. Rachel was fair to look upon; but, being barren, said, 'Give me children, or I die:' so, if knowledge doth not bring forth the child of obedience, it will die, 1 Sam. xv. 22. 'To obey is better than sacrifice.' Saul thought it was enough for him to offer sacrifices, though he disobeyed God's command: no, 'to obey is better than sacrifice.' God disclaims sacrifice, if obedience be wanting, Jer. vii. 22. 'I spake not to your fathers concerning burnt-offerings, but this thing commanded I them, saying, obey my voice.' Not but that God did enjoin those religious rites of worship; but the meaning is, God looked chiefly at obedience; without which, sacrifice was but devout folly. The end why God hath given us his laws, is obedience, Lev. xviii. 4. 'Ye shall do my judgments, and keep my ordinances.' What doth a king publish an edict but that it may be observed;

Q. 1. *What is the rule of obedience?*

Ans. The written word, that is, proper obedience which the word requires; our obedience must correspond with the word, as the copy with the original. To seem to be zealous, if it be not according to the word, is not obedience, but will-worship, Popish traditions, which have no footing in the word, are abominable; and God will say, *Quis quæsivet hæc?* Who hath required this at your hand? Isa. i. 12. The apostle condemns the worshipping of angels, which had a shew of humility, Col. ii. 18. The Jews might say they were loth to be so bold as to go to God in their own persons, they would be more humble, and prostrate themselves before the angels, and desire them to present their petitions to God; this shew of humility was hateful to God, because there was no word to warrant it.

Q. 2. *What are the right ingredients in our obedience to make it acceptable? how muſt it be qualified?*

Anſ. 1. Obedience muſt be *cum animi prolubio*, free and cheerful, elſe it is penance, not ſacrifice, Iſa. i. 19. 'If ye be willing and obedient.' Tho' we ſerve God with weakneſs, let it be with willingneſs. You love to ſee your ſervants go cheerfully about your work. Under the law, God would have a free-will offering, Deut. xvi. 10. Hypocrites obey God grudgingly, and againſt their will; they do *facere bonum*, but not *velle*. Cain brought his ſacrifice, but not his heart. 'Tis a true rule, *Quicquid cor non facit, non fit:* what the heart doth not, is not done. Willingneſs is the ſoul of obedience; God ſometimes accepts of willingneſs without the work, but never of the work without willingneſs. Cheerfulneſs ſhews that there is love in the duty; and love doth to our ſervices, as the ſun doth to the fruit, mellow and ripen them, and make them come off with a better reliſh.

2. Obedience muſt be devout and fervent, Rom. xii. 11. 'Fervent in ſpirit,' &c. *Quæ ebullit præ ardore*; it alludes to water that boils over: ſo the heart muſt boil over with hot affections in the ſervice of God. The glorious angels, who, for their burning in fervour and devotion, are called Seraphims; theſe God chuſeth to ſerve him in heaven. The ſnail under the law was unclean, becauſe a dull ſlothful creature: obedience without fervency, is like a ſacrifice without fire. Why ſhould not our obedience be lively and fervent? God deſerves the flower and ſtrength of our affections. Domitian would not have his ſtatue carved in wood or iron, but in gold; lively affections make golden ſervices. It is fervency makes obedience acceptable; Elijah was fervent in ſpirit, and his prayer opened and ſhut heaven: and again he prayed, and fire fell on his enemies, 2 Kings i. 10. Elijah's prayer fetched fire from heaven, becauſe, being fervent, it carried fire up to heaven: *quicquid decorum ex fide proficitur.* Aug.

3. Obedience muſt be extenſive, it muſt reach to all God's commands, Pſal. cxix. 6. 'Then ſhall I not be aſhamed, (or, as it is in the Hebrew, *lo Ehoſh*, bluſh) when I have reſpect to all thy commandments. *Quicquid propter Deum fit equaliter fit.* There is a ſtamp of divine authority upon all God's commands; and, if I obey one precept becauſe God commands, I muſt obey all: true obedience runs through all duties of religion, as the blood through all the veins, or the ſun through all the ſigns of the zodiac. A good Chriſtian makes goſpel-piety and moral equity kiſs each other. Herein ſome diſcover their hypocriſy, they will obey God in ſome things which are more facile, and may raiſe their repute; but other things they leave undone, Mark x. 21. 'One thing is lacking,' *unum deeſt.*

Herod would hear John Baptiſt, but not leave his inceſt: ſome will pray, but not give alms; others will give alms, but not pray, Mat. xxiii. 23. 'Ye pay tithes of mint and aniſe, and have neglected the weightier matters of the law, judgment, mercy and faith.' The badger hath one foot ſhorter than the other: ſo theſe are ſhorter in ſome duties than in others. God likes not ſuch partial ſervants, that will do ſome part of the work he ſets them about, and leave the other undone.

4. Obedience muſt be ſincere, viz. We muſt aim at the glory of God in it. *Finis ſpecificat actionem*; in religion the end is all. The end of our obedience muſt not be to ſtop the mouth of conſcience, or to gain applauſe or preferment; but that we may grow more like God, and bring more glory to God, 1 Cor. x. 31. 'Do all to the glory of God.' That which hath ſpoiled many glorious actions, and made them loſe their reward, is, when men's aims have been wrong: the Phariſees gave alms, but blew a trumpet, that they might have glory of men, Mat. vi. 2. alms ſhould ſhine, but not blaze. Jehu did well in deſtroying the Baal-worſhippers, and God commended him for it; but, becauſe his aims were not good (he aimed at ſettling himſelf in the kingdom) therefore God looked upon it as no better than murder, Hoſ. i. 4. 'I will avenge the blood of Jezreel upon the houſe of Jehu.' O let us look to our ends in obedience; it is poſſible the action may be right, and not the heart, 2 Chron. xxv. 2. 'Amaziah did that which was right in the ſight of the Lord, but not with a perfect heart.' Two things are chiefly to be eyed in obedience, the principle, and the end: a child of God though he ſhoots ſhort in his obedience, yet he takes a right aim.

5. Obedience muſt be in and through Chriſt, Eph. i. 6. 'He hath accepted us in the beloved.' Not our obedience, but Chriſt's merits, procure acceptance: we muſt, in every part of worſhip tender up Chriſt to God in the arms of our faith: unleſs we ſerve God thus, in hope and confidence of Chriſt's merits, we do rather provoke God, than pleaſe him. As, when king Uzziah would offer incenſe without a prieſt, God was angry with him, and ſtruck him with leproſy, 2 Chron. xxvi. 16. ſo when we do not come to God in and through Chriſt, we offer up incenſe to God without a prieſt; and what can we expect but ſevere rebukes?

6. Obedience muſt be conſtant, Pſal. cvi. 3. 'Bleſſed is he who doth righteouſneſs at all times.' True obedience is not like an high colour in a fit, but it is a right ſanguine; it is like the fire on the altar, which was always kept burning, Lev. vi. 13. Hypocrites' obedience is but for a ſeaſon; it is like plaiſtering work, which is ſoon waſhed off: but true obedience is conſtant: tho' we meet with affliction, we muſt go on in our

obedience, Job xvii. 9. 'The righteous ſhall hold on his way.' We have vowed conſtancy; we have vowed to renounce the pomp and vanities of the world, and to fight under Chriſt's banner to death. When a ſervant hath entered into covenant with his maſter, and the indentures are ſealed, then he cannot go back, he muſt ſerve out his time: there are indentures drawn in baptiſm, and in the Lord's ſupper the indentures are renewed and ſealed on our part, that we will be faithful and conſtant in our obedience; therefore we muſt imitate Chriſt, who became obedient to the death, Phil. ii. 8. The crown is ſet upon the head of perſeverance, Rev. ii. 26. 'He that keeps my words unto the end, to him will I give the morning-ſtar.'

Uſe 1. This indicts ſuch who live in a contradiction to this text: they have caſt off the yoke of obedience, Jer. xliv. 16. 'As for the word which thou haſt ſpoken to us in the name of the Lord, we will not hearken unto thee.' God bids men pray in their family, they live in the total neglect of it: he bids them ſanctify the ſabbath, they follow their pleaſures on that day: God bids them abſtain from the appearance of ſin, they do not abſtain from the act; they live in the act of revenge, in the act of uncleanneſs. This is an high contempt of God; it is rebellion, and rebellion is as the ſin of witchcraft.

Q. *Whence is it that men do not obey God? They know their duty, yet do it not?*

Anſ. 1. The not obeying of God is for want of faith, Iſa. liii. 1. *Quis credidet?* 'Who hath believed our report?' Did men believe ſin were ſo bitter, that hell followed at the heels of it, would they go on in ſin? Did they believe there were ſuch a reward for the righteous, that godlineſs were gain, would they not purſue it? but they are atheiſts, not fully captivated into the belief of theſe things; hence it is they obey not. This is Satan's maſter-piece, his draw-net by which he drags millions to hell, by keeping them in infidelity; he knows, if he can but keep them from believing the truth, he is ſure to keep them from obeying it.

2. The not obeying God is for want of ſelf-denial. God commands one thing, and men's luſts command another; and they will rather die than deny their luſts: now, if luſt cannot be denied God cannot be obeyed.

Uſe 2. Obey God's voice. This is the beauty of a Chriſtian.

Q. *What are the great arguments or incentives to obedience?*

Anſ. 1. Obedience makes us precious to God; we ſhall be his favourites, Exod. xix. 5. 'If ye will obey my voice, ye ſhall be a peculiar treaſure to me above all people:' you ſhall be my portion, my jewels, the apple of mine eye, 'I will give kingdoms for your ranſom.' Iſa. xliii. 3.

2. There is nothing loſt by obedience. To obey God's will

is the way to have our will. (1.) Would we have a bleſſing in our eſtates, let us obey, Deut. xxviii. 1, 3. 'If thou ſhalt hearken to the voice of the Lord, to do all his commandments, bleſſed ſhalt thou be in the field: bleſſed ſhall be thy baſket and thy ſtore.' To obey, is the beſt way to thrive in our eſtates. (2.) Would we have a bleſſing in our ſouls, let us obey, Jer. vii. 23. 'Obey, and I will be your God.' My Spirit ſhall be your guide, ſanctifier, and comforter, Heb. v. 9. 'Chriſt became the author of eternal ſalvation to all them that obey him.' While we pleaſe God, we pleaſe ourſelves; while we give him the duty, he gives us the dowry. We are apt to ſay, as Amaziah, 2 Chron. xxv. 9. 'What ſhall we do for the hundred talents?' You ſee you loſe nothing by obeying; the obedient ſon hath the inheritance ſettled on him. Obey, and you ſhall have a kingdom, Luke xii. 32. 'It is your Father's good pleaſure to give you a kingdom.'

3. What a ſin diſobedience is; 1*ſt*, It is an irrational ſin. (1.) We are not able to ſtand it out in defiance againſt God, 1 Cor. x. 22. 'Are we ſtronger than he?' will the ſinner go to meaſure arms with God? he is the Father Almighty, who can command legions: if we have no ſtrength to reſiſt him, it is irrational to diſobey him. 2. It is irrational; as it is againſt all law and equity: we have our daily ſubſiſtence from God; in him we live and move: is it not equal, that as we live by him, we ſhould live to him? that as God gives us our allowance, ſo we ſhould give him our allegiance?

2*dly*, It is a deſtructive ſin, 2 Theſſ. i. 7, 8. 'The Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that obey not the goſpel.' He who refuſeth to obey God's will in commanding, ſhall be ſure to obey his will in puniſhing. The ſinner, while he thinks to ſlip the knot of obedience twiſts the cord of his own damnation; he periſheth without excuſe; he hath no plea or apology to make for himſelf, Luke xii. 47. 'The ſervant which knew his lord's will, but did it not, ſhall be beaten with many ſtripes.' God will ſay why did you not obey? you know how to do good, but did it not; therefore your blood is upon your own head.

Q. *What means ſhall we uſe that we may obey?*

Anſ. 1. *Serious conſideration.* Conſider, God's commands are not grievous: he commands nothing unreaſonable, 1 John v. 3. It is eaſier to obey the commands of God than ſin: the commands of ſin are burthenſome; let a man be under the power of any luſt; how doth he tire himſelf? what hazards doth he run, even to the endangering his health and ſoul, that he may ſatisfy his luſts? what tedious journies did Antiochus Epiphanes take in perſecuting the Jews? Jer. ix. 5. 'They weary

themſelves to commit iniquity :' and are not God's commands more eaſy to obey ? Chryſoſtom ſaith, virtue is eaſier than vice ; temperance is leſs burdenſome than drunkenneſs. Some have gone with leſs pains to heaven, than others have to hell.

Conſideration 2. God commands nothing but what is beneficial, Deut. x. 12, 13. ' O Iſrael, what doth the Lord require of thee, but to fear the Lord thy God, and to keep his ſtatutes, which I command thee this day, for thy good ?' To obey God, is not ſo much our duty as our privilege : his commands carry meat in the mouth of them. He bids us repent ; and why ? that our ſins may be blotted out, Acts ii. 19. He commands us to believe ; and why ? that we may be ſaved, Acts xvi. 31. There is love in every command : as if a king ſhould bid one of his ſubjects dig in a gold mine, then take the gold to himſelf.

2. *Earneſt ſupplication.* Implore the help of the Spirit to carry us on in obedience : God's Spirit makes obedience eaſy and delightful. If the load-ſtone draw the iron, now it is not hard for the iron to move : If God's Spirit quicken and draw the heart, now it is not hard to obey. When a gale of the Spirit blows, now we go full ſail in obedience. Turn that promiſe into a prayer, Ezek. xxxvi. 27. ' I will put my Spirit within you, and cauſe you to walk in my ſtatutes.' The promiſe encourageth us, the Spirit enables us to obedience.

OF LOVE.

The rule of obedience being the moral law, comprehended in the Ten Commandments, the next queſtion is,

Qu. XLII. *What is the ſum of the Ten Commandments ?*

Anſ. The ſum of the Ten Commandments is, to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbour as ourſelves.

Deut. vi. 5. ' Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy might.' The duty called for, is love, yea, the ſtrength of love, ' with all thy heart :' God will loſe none of our love. Love is the ſoul of religion, and that which goes to the right conſtituting a Chriſtian : love is the queen of the graces ; it ſhines and ſparkles in God's eye, as the precious ſtones did on the breaſt-plate of Aaron.

Qu. 1. *What is love ?*

Anſ. It is an holy fire kindled in the affections, whereby a Chriſtian is carried out ſtrongly after God as the ſupreme God.

Q. 2. *What is the antecedent of love to God?*

Anſ. The antecedent of love is knowledge: the Spirit ſhines upon the underſtanding, and diſcovers theſe orient beauties in God, his wiſdom, holineſs, mercy; and theſe are the *lenocinium*, the load-ſtone to entice and draw the love to God. *Ignoti nulla cupido:* ſuch as know not God cannot love him; if the ſun be ſet in the underſtanding, there muſt needs be night in the affections.

Qu. 3. *Wherein doth the formal nature of love conſiſt?*

Anſ. The nature of love is in delighting in the objects: *Complacentia amantis in amato*, Aquin. This is our loving God, our taking delight in him, Pſ. lxxiii. 4. 'Delight thyſelf in the Lord;' as a bride delights herſelf in her jewels. Grace changeth a Chriſtian's aims and delights.

Qu. 4. *How muſt our love to God be qualified?*

Anſ. 1. If it be a ſincere love, we muſt love God with all our heart: in the text, 'Thou ſhalt love the Lord thy God [Heb. *Becol leuauca*] with all thy heart.' God will have the whole heart; we muſt not divide our love between God and ſin? the true mother would not have the child divided, nor will God have the heart divided; it muſt be the whole heart.

2. We muſt love God *propter ſe*, for himſelf, for his own intrinſic excellencies: we muſt love him for his lovelineſs: *Meretricius eſt amor plus annulum quam ſponſum amare*; "It is an harlot's love, to love the portion more than the perſon." Hypocrites love God becauſe he gives them corn and wine: we muſt love God for himſelf; for thoſe ſhining perfections which are in him. Gold is loved for itſelf.

3. We muſt love God with all our might; in the Hebrew text, our vehemency; we muſt love God, *quoad poſſe*, as much as we are able. Chriſtians ſhould be like Seraphims burning in holy love: we can never love God ſo much as he deſerves; the angels in heaven cannot love God ſo much as he deſerves.

4. Love to God muſt be active in its ſphere: love is an induſtrious affection, it ſets the head a ſtudying for God, hands a working, feet a-running in the ways of his commandments; it is called the labour of love, 1 Theſſ. i. 3. Mary Magdalene loved Chriſt, and poured her ointments on him. We think we never do enough for the perſon whom we love.

5. Love to God muſt be ſuperlative. God is the quinteſſence of beauty, a whole paradiſe of delight; and he muſt have a priority in our love. Our love to God muſt be above all things beſides, as the oil ſwims above the water: we muſt love God above eſtate, relations. Great is the love to relations: there is a ſtory in the French Academy, of a daughter, who, when her father was condemned to die by a famine, gave him ſuck with her own breaſts. But our love to God muſt be above father and

mother, Matth. x. 37. We may give the creature the milk of our love, God muſt have the cream; the ſpouſe keeps the juice of her pomegranates for Chriſt, Cant. viii. 2.

6. Our love to God muſt be conſtant, like the fire the Veſtal virgins kept in Rome, which did not go out: love muſt be like the motion of the pulſe, it beats as long as there is life, Cant. viii. 7. 'Many waters cannot quench love,' not the waters of perſecution, Eph. iii. 17. 'Rooted in love.' A branch withers that doth not grow on a root; that love may not die, it muſt be well rooted.

Qu. 5. *What are the viſible ſigns of our love to God?*

Anſ. 1. If we love God, then our deſire is after him, Iſa. xxvi. 8. 'The deſire of our ſoul is to thy name.' He who loves God, breathes after communion with him, Pſal. xlii. 2. My ſoul thirſts for the living God.' Perſons in love deſire to be often conferring together; he who loves God, deſires to be much in his preſence; he loves the ordinances, they are the glaſs where the glory of God is reſplendent; in the ordinances we meet with him whom our ſoul loves, we have God's ſmiles and whiſpers, and ſome foretaſtes of heaven. Such as have no deſire after ordinances, have no love to God.

2. The ſecond viſible ſign: he who loves God, cannot take contentment in any thing without him. An hypocrite who pretends to love God, give him but corn and wine, and he can be content without God: but a ſoul fired with love to God, cannot be without him: lovers faint away, if they have not a ſight of the object loved. A gracious ſoul can want health, but not want God, who is the health of his countenance, Pſ. xliii. 5. If God ſhould ſay to a ſoul that entirely loves him, take thy eaſe, ſwim in pleaſure, ſolace thyſelf in the delights of the world, but thou ſhalt not enjoy my preſence; this would not content the ſoul. Nay, if God ſhould ſay, I will let thee be taken up to heaven, but I will retire into a withdrawing-room, and thou ſhalt not ſee my face; this would not content the ſoul, it is an hell to want God. The philoſopher ſaith, there can be no gold without the influence of the ſun: there can be no golden joy in the ſoul without God's ſweet preſence and influence.

3. The third viſible ſign: he who loves God, hates that which would ſeparate between him and God, and that is ſin. Sin makes God hide his face; it is like an incendiary, which parts chief friends: therefore the keenneſs of a Chriſtian's hatred is ſet againſt ſin, Pſ. cxix. 128. 'I hate every falſe way.' Antipathies can never be reconciled: one cannot love health, but he muſt hate poiſon; ſo we cannot love God but we muſt hate ſin, which would deſtroy our communion with him.

4. The fourth viſible ſign is ſympathy; friends that love, do grieve for the evils which befal each other. Homer deſcribing

Agamemnon's grief, when he was forced to ſacrifice his daughter, brings in all his friends weeping with him, and accompanying him to the ſacrifice in mourning: lovers grieve together; if we have true love in our heart to God, we cannot but grieve for thoſe things which grieve him: we ſhall lay to heart his diſhonours; the luxury, drunkenneſs, contempt of God and religion, Pſal. cxix. 136. 'Rivers of tears run down mine eyes,' &c. Some ſpeak of ſins of others, and make a laughing at them; ſure they have no love to God, who can laugh at that which grieves his Spirit. Doth he love his father, who can laugh to hear him reproached?

5. The fifth viſible ſign: he who loves God, labours to render him lovely to others; he not only admires God; but ſpeaks in his praiſes, that he may allure and draw others to be in love with God. She that is in love will commend her lover: the love-ſick ſpouſe extols Chriſt, ſhe makes a panegyrical oration of his worth, that ſhe might perſuade others to be in love with him, Cant. v. 11. 'His head is as the moſt fine gold.' True love to God cannot be ſilent, it will be elegant in ſetting forth God's renown: no better ſign of loving God, than by making him appear lovely, and ſo drawing proſelytes to him.

The ſixth viſible ſign: he who loves God, weeps bitterly for his abſence. Mary comes weeping, 'They have taken away my Lord,' John xx. 2. One cries, my health is gone; another, my eſtate is gone; but he who is a lover of God, cries out, my God is gone, I cannot enjoy him whom I love. What can all worldly comforts do, when once God is abſent? It is like a funeral banquet, where there is much meet but no cheer, Job xxx. 28. 'I went mourning without the ſun.' If Rachel mourned ſo for the loſs of her children, what vail or pencil can ſhadow out the ſorrow of that Chriſtian who hath loſt God's ſweet preſence? ſuch a ſoul pours forth floods of tears, and, while it is lamenting, ſeems to ſay thus to God, Lord, thou art in heaven, hearing the melodious ſongs and triumphs of angels; but I ſit here in the valley of tears, weeping becauſe thou art gone. O when wilt thou come to me, and revive me with the light of thy countenance? Or, Lord, if thou wilt not come to me, let me come to thee, where I ſhall have a perpetual ſmile of thy face in heaven, and ſhall never more complain, *My beloved hath withdrawn himſelf.*

7. The ſeventh viſible ſign: he who loves God, is willing to do and ſuffer for him. He ſubſcribes to God's commands; he ſubmits to his will. *Firſt*, He ſubſcribes to God's commands: if God bids him mortify ſin, love his enemies, be crucified to the world; he obeys. It is a vain thing for a man to ſay he loves God, and ſlights his commands. *Secondly*, He ſubmits to God's will: if God will have him ſuffer for him, he doth not

diſpute, but obey, 1 Cor. xiii. 7. 'Love endureth all things.' Love made Chriſt ſuffer for us, and love will make us ſuffer for him. It is true, every Chriſtian is not a martyr, but he hath a ſpirit of martyrdom in him; he hath a diſpoſition of mind to ſuffer, if God call him to it, 2 Tim. iv. 6. 'I am ready to be offered up:' not only the ſufferings were ready for Paul, but he was ready for the ſufferings. Origen chooſed rather to live deſpiſed in Alexandria, than with Plotinus to deny the faith, and be great in the prince's favour, Rev. xii. 11. Many ſay they love God but will not ſuffer the loſs of any thing for him. If Chriſt ſhould have ſaid to us, I love you well, you are dear to me, but I cannot ſuffer for you, I cannot lay down my life for you; we ſhould have queſtioned his love very much: and may not the Lord queſtion ours, when we pretend love to him, but will endure nothing for his ſake?

Uſe 1. What ſhall we ſay to them who have not a drachm of love in their hearts to God? they have their life from him, yet do not love him. God ſpreads their table every day, yet they do not love him: ſinners dread God as a judge, but do not love him as a father. All the ſtrength in the angels cannot make the heart love God; judgments will not do it; only omnipotent grace, can make a ſtony heart melt in love. How ſad is it to be void of love to God? when the body is cold, and hath no heat in it, it is a ſign of death: he is ſpiritually dead, who hath no heat of love in his heart to God. Shall ſuch live with God, that doth not love him? will God lay an enemy in his boſom? Such as will not be drawn with cords of love, ſhall be bound in chains of darkneſs.

Uſe 2. Let us be perſuaded to love God with all our heart and might: O let us take our love off from other things, and place it upon God. Love is the heart of religion, the fat of the offering: it is the grace which Chriſt enquires moſt after, John xxi. 15. 'Peter, loveſt thou me?' Love makes all our ſervices acceptable, it is the muſk that perfumes them. It is not ſo much duty, as love to duty, God delights in; therefore ſerving and loving God are put together, Iſa. lvi. 6. It is better to love him, than to ſerve him; obedience without love, is like wine without the ſpirit. O then, be perſuaded to love God with all your heart and might. To perſuade to this virgin affection of love.

1. It is nothing but your love God deſires. The Lord might have demanded your children to be offered in ſacrifice: he might have bid you cut and lance yourſelves, or lain in hell a while; but he only deſires your love, he would only have this flower. Is this an hard requeſt, to love God? was ever any debt eaſier paid than this? is it any labour for the wife to love her huſband? love is delightful. *Non poteſt amor eſſe, et dulcis non eſſe*, Bern.

What is there in our love, that God ſhould deſire it? Why ſhould a king deſire the love of a woman that is in debt and diſeaſed? God doth not want our love. There are angels enough in heaven to adore and love him. What is God the better for our love? It adds not the leaſt cubit to his eſſential bleſſedneſs. God doth not need our love, yet ſeeks it. Why doth God deſire us to give him our heart? Prov. xxiii. 26. Not that he needs our heart, but that he may make it better.

2. Great will be our advantage, if we love God. God doth not court our love, that we ſhould loſe it, 1 Cor. ii. 6. 'Eye hath not ſeen, nor ear heard the things which God hath prepared for them that love him.' If you will love God, you ſhall have ſuch a reward as exceeds your faith. God will betrothe you to himſelf in the deareſt love, Hoſ. ii. 19. 'I will betrothe thee unto me for ever, in loving-kindneſs and mercies,' Zeph. iii. 17. 'The Lord thy God will rejoice over thee with joy, he will reſt in his love.' If you love God, he will intereſt you in all his riches and dignities, he will give you heaven and earth for your dowry, he will ſet a crown on your head. Veſpaſian the emperor, gave a great reward to a woman who came to him, and profeſſed ſhe loved him; God gives a crown of life to them that love him, James i. 12.

3. Love is the only grace that ſhall live with us in heaven. In heaven we ſhall need no repentance, becauſe we have no ſin; no faith, becauſe we ſhall ſee God face to face: but love to God ſhall abide for ever. 'Love never faileth,' 1 Cor. xiii. 8. How ſhould we nouriſh this grace, which ſhall outlive all the graces, and run parallel with eternity!

4. Our love to God is a ſign of his love to us, 1 John iv. 19. 'We love him, becauſe he firſt loved us.' By nature we have no love to God; we have hearts of ſtone, Ezek. xxxvi. 1. And how can any love be in hearts of ſtone? Our loving him is from his loving us. If the glaſs burn, it is becauſe the ſun hath ſhined on it, elſe it could not burn: if our hearts burn in love, it is a ſign the Sun of righteouſneſs hath ſhined upon us.

Q. *How ſhall we do, to love God aright?*

Anſ. 1. Wait on the preaching of the word. As faith comes by hearing, ſo doth love: the word ſets forth God, in his incomparable excellencies; it doth decypher and pencil him out in all his glory, and a ſight of his beauty inflames love.

2. Beg of God, that he will give you a heart to love him. When king Solomon aſked wiſdom of God, the ſpeech pleaſed the Lord, 1 Kings iii. 10. So, when thou crieſt to God, *Lord, give me a heart to love thee, it is my grief I can love thee no more*; ſure this prayer pleaſeth the Lord, and he will pour out his Spirit upon thee, whoſe golden oil will make the lamp of thy love burn bright.

3. You who have love to God, keep it flaming upon the altar of your heart. Love, as fire, will be ready to go out, Rev. ii. 4. 'Thou haſt left thy firſt love.' Through neglect of duty, or too much love of the world, our love to God will cool. O preſerve your love to God: as you would be careful to preſerve the natural heat in your body, ſo be careful to preſerve the heat of love to God. Love is like oil to the wheels, it quickens us in God's ſervice. When you find your love abate and cool, uſe all means for quickening: when the fire is going out, you throw on fuel: when the flame of love is going out, make uſe of the ordinances as ſacred fuel to keep the fire of your love burning.

OF THE PREFACE TO THE TEN COMMANDMENTS.

EXOD. xx. 1, 2. *And God ſpake all theſe words, ſaying, I am the LORD thy God, &c.*

Qu. XLII. *WHAT is the preface to the Ten Commandments?*

Anſ. The preface to the Ten Commandments is, 'I am the Lord thy God.'

Where obſerve, 1. The preface to the preface, 'God ſpake all theſe words, ſaying,' 2. The preface itſelf to the commandments, 'I am the Lord thy God.'

I begin with the firſt, the preface to the preface, 'God ſpake all theſe words, ſaying,' &c. This is like the ſounding of a trumpet before a ſolemn proclamation, [*God ſpake*] other parts of the Bible are ſaid to be uttered by the mouth of the holy prophets, Luke i. 70. but here God ſpake in his own perſon.

Q. How may we underſtand this [God ſpake] *he hath no bodily parts or organs of ſpeech?*

Anſ. God made ſome intelligible ſound, or formed a voice in the air, which was to the Jews as God's very ſpeaking to them. In the text, 1. The lawgiver, God, [*God ſpake.*] 2. The law itſelf, [*all theſe words.*]

1. The lawgiver, [*God ſpake.*] There are two things requiſite in a lawgiver. *Firſt*, Wiſdom. Laws are founded upon reaſon; and he muſt be wiſe that makes laws. God, in this reſpect, is moſt fit to be a lawgiver; 'he is wiſe in heart,' Job ix. 4. he hath a monopoly of wiſdom, 1 Tim. i. 17. 'The only wiſe God.' Therefore he is the fitteſt to enact and conſtitute laws. *Secondly*, The ſecond thing requiſite in a lawgiver

is, authority. If a ſubject make laws, though never ſo wiſe, yet they want the ſtamp of authority. God hath the ſupreme power in his hand; he derives a being to all; and he who gives men their lives, hath moſt right to give them their laws.

2. The law itſelf [*all theſe words:*] that is, all the words of the moral law, which is uſually ſtyled [ ] decalogue or ten commandments. It is called the moral law, becauſe it is the rule of life and manners. St. Chryſoſtom compares the ſcripture to a garden, the moral law is a chief flower in it; the ſcripture is a banquet, the moral law the chief diſh in it.

(1.) The moral law is perfect. Pſal. xix. 7. 'The law of the Lord is perfect.' It is an exact model and platform of religion; it is the ſtandard of truth, the judge of controverſies, the pole ſtar to direct us to heaven, Prov. vi. 23. 'The commandment is a lamp.' Though the moral law be not a Chriſt to juſtify us, yet it is a rule to inſtruct us.

(2.) The moral law is unalterable; it remains ſtill in force. Though the ceremonial and judicial law are abrogated, yet the moral law delivered by God's own mouth is to be of perpetual uſe in the church. Therefore the law was written in tables of ſtone, to ſhew the perpetuity of it.

(3.) The moral law is very illuſtrious and full of glory. God did put glory upon it, in the manner of the promulgation of it. 1. The people, before the moral law was delivered, were to waſh their clothes, Exod. xix. 10. Whereby, as by a type, God required the ſanctifying of their ears and hearts to receive the law. 2. There were bounds ſet, that none might touch the mount, Exod. xix. 12. which was to breed in the people reverence to the law. 2. God wrote the law with his own finger, Exod. xxxi. 18. which was ſuch an honour put upon the moral law, as we read of no other written. God did by ſome mighty operation make the law legible in letters, as if it had been written with his own finger. 4. God's putting the law in the ark to be kept, was another ſignal mark of honour put upon it. The ark was the cabinet in which God put the ten commandments, as ten jewels. 5. At the delivery of the moral law, there was the attendance of many angels, Deut. xxxii. Here was a parliament of angels called, and God himſelf was the ſpeaker.

Uſe 1. Here we may take notice of God's goodneſs, who hath not left us without a law: therefore the Lord doth often ſet it down as a demonſtration of his love, in giving his commandments, Pſ. cxlvii. 20. 'He hath not dealt ſo with any nation, and as for his judgments they have not known them.' Neh. ix. 13. 'Thou gaveſt them true laws, good ſtatutes and commandments.' What a ſtrange creature would man be, if he had no law to direct him? There would be no living in the

world ; we ſhould have none born but Iſhmaels, every man's hand would be againſt his neighbour. Man would grow wild, if he had not affliction to tame him, and the moral law to guide him. The law of God is an hedge to keep us within the bounds of ſobriety and piety.

Uſe. 2. If God ſpake all theſe words of the moral law, then it condemns, 1*ſt*, The Marcionites, and Manichees, who ſpeak ſlightly, yea blaſphemouſly of the moral law : they ſay, it is below a Chriſtian, it is carnal ; which the apoſtle confutes, when he ſaith, 'The law is ſpiritual, but I am carnal.' Rom. vii. 14. 2*dly*, The Antinomians, who will not admit the moral law to be a rule to a believer. We ſay not he is under the curſe of the law, but the commands, we ſay not the moral law is a Chriſt, but it is a ſtar to lead one to Chriſt ; we ſay not it doth ſave, but it doth ſanctify. They who caſt God's law behind their backs, God will caſt their prayers behind his back : they who will not have the law to rule them, ſhall have the law to judge them. 3*dly*, The Papiſts, who (as if God's law were imperfect, and when he ſpake all theſe words, he did not ſpeak enough) add their canons and traditions to the moral law. This is to tax God's wiſdom, as if he knew not how to make his own law. And ſurely it is an high provoking ſin, Rev. xxii. 18. 'If any man ſhall add to theſe words, God ſhall add unto him the plagues written in this book.' As it is a great evil to add any thing to a man's ſealed will, ſo much more to add any thing to that law God himſelf ſpake, and wrote with his own fingers.

Uſe. 3. If God ſpake all theſe words, *viz.* of the moral law, then this preſſeth upon us ſeveral duties : 1. If God ſpake all theſe words, then we muſt hear all theſe words ; the words which God ſpeaks are too precious to be loſt. As we would have God hear all our words when we pray, ſo we muſt hear all his words when he ſpeaks. We muſt not be as the deaf adder, which ſtoppeth her ears : he that ſtops his ears when God cries, ſhall cry himſelf, and not be heard.

2. If God ſpake all theſe words, then we muſt attend to them with reverence. Every word of the moral law is an oracle from heaven ; God himſelf is the preacher ; this calls for reverence. If a judge gives a charge upon the bench, all attend with reverence. In the moral law God himſelf gives a charge, 'God ſpake all theſe words :' Therefore, with what veneration ſhould we attend ? Moſes put off his ſhoes from his feet, in token of reverence, when God was about to ſpeak to him, Exod. iii. 5, 6.

3. If God ſpake all theſe words of the moral law, then we muſt remember them. Sure all God ſpeaks is worth remembering ; thoſe words are weighty which concern ſalvation, Deut. xxxii. 47. 'It is not a vain thing for you becauſe it is your

life.' Our memory ſhould be like the cheſt in the ark, where the law was kept: God's oracles are ornament, and ſhall we forget them? Jer. ii. 2, 32. 'Can a maid forget her ornament?'

4. If God ſpake all theſe words, then believe them. See the name of God written upon every commandment. The heathens, that they might gain credit to their laws, reported that they were inſpired by the gods at Rome. The moral law fetcheth its pedigree from heaven: *ipſe dixit*, God ſpake all theſe words. Shall we not give credit to the God of heaven? How would the angel confirm the woman in the reſurrection of Chriſt, Mat. xxviii. 7. 'Lo, (ſaith he) I have told you;' I ſpeak in the word of an angel. Much more ſhould the moral law be believed, when it comes to us in the word of God. 'God ſpake all theſe words.' Unbelief enervates the virtue of God's word, and makes it prove abortive, Heb. iv. 2. 'The word did not profit, not being mixed with faith.' Eve gave more credit to the devil when he ſpake, than ſhe did to God.

5. If God ſpake all theſe words, then love the commandments, Pſ. cxix. 97. 'O how love I thy law? it is my meditation all the day.' 'Conſider how I love thy precepts,' Pſ. cxix. 159. The moral law is the copy of God's will, our ſpiritual directory, it ſhews us what ſins to avoid, what duties to purſue: the ten commandments are a chain of pearls to adorn us, they are our treaſury to enrich us; they are more precious than lands of ſpices, or rocks of diamonds, Pſ. cxix. 72. 'The law of thy mouth is better to me than thouſands of gold and ſilver.' The law of God hath truth and goodneſs in it, Neh. ix. 13. Truth, for God ſpake it; and goodneſs, for there is nothing the commandment enjoins, but is for our good: O then let this command our love.

6. If God ſpake all theſe words, then teach your children the law of God, Deut. vi. 7. 'Theſe words which I command thee this day ſhall be in thy heart, and thou ſhalt teach them diligently to thy children.' He who is godly, is both a diamond and a loadſtone; a diamond for the ſparkling of his grace; and a loadſtone, for his attractive virtue in drawing others to the love of God's precepts, *vir bonus magis aliis prodeſt quam ſibi*. You that are parents, diſcharge your duty: though you cannot impart grace to your children, yet you may impart knowledge. Let your children know the commandments of God, Deut. ix. 19. 'Ye ſhall teach them to your children.' You are careful to leave your children a portion; leave the oracles of heaven with them; inſtruct them in the law of God: if God ſpake all theſe words, you may well ſpeak them over again to your children.

7. If God ſpake all theſe words, then the moral law muſt be obeyed: if a king ſpeaks, his word commands allegiance; much

more, when God ſpeaks, all his words muſt be ſubſcribed to. Some will obey partially, obey ſome commandments, not others; like a plough, which when it comes to a ſtiff piece of earth, makes a baulk: but God that ſpake all the words of the moral law, will have all obeyed: God will not diſpenſe with the breach of one law. Indeed princes, for ſpecial reaſons, diſpenſe ſometimes with penal ſtatutes, and will not take the ſeverity of the law: but God, who ſpake all theſe words, binds men with a *ſubpœna* to yield obedience to every law. This condemns the church of Rome, who inſtead of obeying the whole moral law, blot out one commandment, and diſpenſe with others.

1. They leave out the ſecond commandment out of their catechiſes, becauſe it makes againſt images; and to fill up the number of ten, they divide the tenth commandment into two. Thus they run themſelves into that dreadful premunire, Rev. xxii. 19. 'If any man ſhall take away from the words of this book, God ſhall take away his part out of the book of life.'

2. As they blot out one commandment, and cut that knot which they cannot untie: ſo they diſpenſe with other commandments; they diſpenſe with the ſixth commandment, making murder meritorious, in caſe of propagating the catholic cauſe: they diſpenſe with the ſeventh commandment, wherein God forbids adultery; the Pope diſpenſeth with the ſin of uncleanneſs, yea, inceſt, only paying ſuch fines and ſums of money into his coffer. No wonder the Pope takes men off from their loyalty to kings and princes, when he teacheth them diſloyalty to God. Some of the papiſts ſay expreſsly in their writings, that the Pope hath power to diſpenſe with the laws of God, and can give men a licence to break the commandments of the Old and New Teſtament. That ſuch a religion ever get foot in England, the Lord in mercy prevent. If God ſpake all the commandments, then we muſt obey all; he who breaks this hedge of the commandments, a ſerpent ſhall bite him.

Obj. *But what man alive can obey all God's commandments?*

Anſ. To obey the law in a legal ſenſe. *viz.* to do all the law requires, no man alive can; ſin hath cut the lock of original righteouſneſs, where our ſtrength lay: but, in a true goſpel-ſenſe, we may ſo obey the moral law, as to find acceptance. Which goſpel obedience conſiſts in a real endeavour to obſerve the whole moral law, Pſ. cxix. 166. 'I have done thy commandments:' Not, I have done all I ſhould do, but I have done all I am able to do; and wherein our obedience comes ſhort, we look up to the perfect righteouſneſs and obedience of Chriſt, and hope for pardon through his blood: this is evangelically to obey the moral law; which, though it be not to ſatisfaction, yet it is to acceptation. Thus I have done with the firſt, the preface to the preface, 'God ſpake all theſe words:' I ſhould

now come to the ſecond, the preface itſelf to the commandments, 'I am the Lord thy God,' &c.

EXOD. XX. 2. *I am the Lord thy God*, &c.

II. THE preface itſelf, which conſiſts of three parts: 1. 'I am the Lord thy God: 2. Which have brought thee out of the land of Egypt; 3. Out of the houſe of bondage.'

Firſt, *I am the Lord thy God.* Where we have a deſcription of God; 1. By his eſſential greatneſs, 'I am the Lord;' 2. By his relative goodneſs, 'thy God.' 1*ſt*, By his eſſential greatneſs, 'I am the Lord,' or, as it is in the Hebrew, JEHOVAH. This great name God ſets forth his majeſty. *Sanctius habitum fuet*, ſaith Buxtorf. The name of Jehovah was had in more reverence among the Jews than any other name of God; it ſignifies God's ſelf-ſufficiency, eternity, independency, immutability, Mal. iii. 6.

Uſe 1. If God be Jehovah, the fountain of being, who can do what he will; let us fear this great Lord, Deut. xxviii. 58. 'That thou mayeſt fear this glorious and fearful name, *Jehovah.*'

Uſe 2. If God be Jehovah, the ſupreme Lord; then it condemns the blaſphemous papiſts, who ſpeak after this manner, *Our Lord God the Pope.* It is a wonder the pope lifts his triple crown above the head of kings and emperors, when he uſurps God's title, 'ſhewing himſelf that he is God?' 2 Theſſ. ii. 4. The pope goes to make himſelf Lord of heaven, for he will canonize ſaints there; Lord of earth, for with his keys he doth bind and looſe whom he pleaſeth: Lord of hell, for he can free men out of purgatory: but God will pull down theſe plumes of pride; he will conſume 'this man of ſin with the breath of his mouth, and the brightneſs of his coming,' 2 Theſſ. ii. 8.

2*dly*, God is deſcribed by his relative goodneſs, 'thy God:' had God only called himſelf Jehovah, it might have terrified us, and made us flee from him; but when he ſaith, 'thy God,' this may allure and draw us to him: this, tho' a preface to the law, is pure goſpel. This word *Elœka*, 'thy God,' is ſo ſweet, that we can never ſuck out all the honey in it. 'I am thy God,' not only by creation, but by election. This word, 'thy God,' though it was ſpoken to Iſrael, yet it is a charter belongs to all the ſaints. For the further explication, here are three queſtions.

Q. 1. *How God comes to be our God?*

Anſ. Through Jeſus Chriſt. Chriſt is a middle perſon in the Trinity: he is *Emmanuel*, 'God with us:' he brings two different parties together; he makes our nature lovely to God, and God's nature lovely to us: he, by his death, cauſeth friend-

ſhip, yea, union: he brings us within the verge of the covenant, and ſo God becomes our God.

Q. 2. *What doth this imply God being our God?*

Anſ. It is comprehenſive of all good things: God is our ſtrong tower; our fountain of living water; our ſalvation. More particularly, God being our God implies the ſweeteſt relation.

1. The relation of a father, 2 Cor. vi. 18. 'I will be a father unto you;' a father is full of tender care for his child; whom doth he ſettle the inheritance upon, but his child? God being our God, will be a father to us; a 'Father of mercy,' 1 Cor. i. 3. 'The everlaſting Father,' Iſa. ix. 7. If God be our God, we have a Father in heaven that never dies.

2. It imports the relation of a huſband, Iſa. liv. 5. 'Thy Maker is thy huſband.' If God be our huſband, he eſteems us precious to him, as the apple of his eye, Zech. ii. 8. He imparts his ſecrets to us, Pſal. xxv. 18. He beſtows a kingdom upon us for our dowry, Luke xii. 32.

Q. 3. *How may we come to know this covenant-union, that God is our God?*

Anſ. 1. By having his grace planted in us. King's children are known by their coſtly jewels; It is not having common gifts, which ſhews we belong to God; many have the gifts of God without God; but it is grace gives us a true genuine title to God. In particular, faith is *vinculum unionis* the grace of union; by this we may ſpell out our intereſt in God. Faith doth not, as the mariner, caſt its anchor downwards, but upwards; it truſts in the mercy and blood of God, and truſting in God, engageth him to be our God; other graces make us like God, faith makes us one with him.

2. We may know God is our God, by having the earneſt of his Spirit in our hearts, 2 Cor. i. 22. God often gives the purſe to the wicked, but the Spirit only to ſuch as he intends to make his heirs. (1.) Have we had the conſecration of the Spirit? If we have not had the ſealing work of the Spirit, have we had the healing work? 1 John ii. 20. 'Ye have an unction from the holy One.' The Spirit, where it is, ſtamps the impreſs of its own holineſs upon the heart: it embroiders and beſpangles the ſoul, and makes it all glorious within. (2.) Have we had the attraction of the Spirit? Cant. i. 4. 'Draw me, we will run after thee.' Hath the Spirit, by its magnetic virtue, drawn our hearts to God? Can we ſay, as Cant. i. 7. 'O thou whom my ſoul loveth!' Is God our paradiſe of delight? Our *Segullah*, or chief treaſure! Are our hearts ſo chained to God, that no other object can inchant us, or draw us away from him? (3.) Have we had the elevation of the Spirit? Hath it raiſed our hearts above the world? Ezek. iii. 14. 'The Spirit lifted me up.'

Hath the Spirit made us *ſuprema an helare*, ſeek the things above where Chriſt is? Though our fleſh is on earth, is our heart in heaven? though we live here, trade we above? Hath the Spirit thus lifted us up? By this we may come to know, that God is our God; where God gives his Spirit for an earneſt, there he gives himſelf for a portion.

3. We may know God is our God, if he hath given us the hearts of children. Have we obedientiall hearts? Pſal. xxvii. 8. Do we ſubſcribe to God's commands, when his commands croſs our will? A true ſaint is like the flower of the ſun, it opens and ſhuts with the ſun: he opens to God, and ſhuts to ſin. If we have the hearts of children then God is our father.

4. We may know God is ours, and we have an intereſt in him, by our ſtanding up for his intereſt. We will appear in his cauſe, and vindicate his truth, wherein his glory is ſo much concerned. Athanaſius was the bulwark of truth; he ſtood up for it, when moſt of the world were Arians. In former times the nobles of Polonia, when the goſpel was read, did lay their hands upon their ſwords, ſignifying that they were ready to defend the faith, and hazard their lives for the goſpel: no better ſign of our having an intereſt in God, than by our ſtanding up for his intereſt.

5. We may know God is ours, and we have an intereſt in him, by his having an intereſt in us, Cant. ii. 16. 'My beloved is mine, and I am his.' When God ſaith to the ſoul, 'Thou art mine;' the ſoul anſwers, 'Lord, I am thine:' all I have is at thy ſervice; my head ſhall be thine, to ſtudy for thee; my tongue ſhall be thine to praiſe thee. If God be our God by way of donation, we are his by way of dedication: we live to him, and are more his than we are our own. And thus we may come to know that God is our God.

Uſe 1. Above all things let us get this great charter confirmed, That God is our God: Deity is not comfortable without propriety. *Tolle meum, et tille Deum*, Aug. O let us labour to get ſound evidences, that God is our God: we cannot call health, liberty, eſtate ours; O let us be able to call God ours, and ſay as the church, Pſal. lxvii. 6. 'God, even our own God ſhall bleſs us.' Let every ſoul here labour to pronounce this *Shibboleth*, 'My God.' And that we may endeavour after this to have God for our God; conſider, (1.) The miſery of ſuch as have not God for their God: in how ſad a condition are they, when an hour of diſtreſs comes? this was Saul's caſe, 1 Sam. xxviii. 13. 'I am ſore diſtreſſed, for the Philiſtines make war againſt me, and the Lord is departed from me.' A wicked man, in time of trouble, is like a veſſel toſſed on the ſea without an anchor, it falls on rocks or ſands: a ſinner, not having God to be his God, tho' he makes a ſhift while health and

eſtate laſt, yet, when theſe crutches, which he leaned upon are broken, his heart ſinks. It is with a wicked man, as it is with the old world, when the flood came; the waters at firſt came to the valleys, but then the people would get to the hills and mountains, but when the waters came to the mountains, then there might be ſome trees on the high hills, and they would climb up to them: ay, but then the waters did riſe up to the tops of the trees: now all hopes of being ſaved were gone, their hearts failed them. So it is with a man that hath not God to be his God: if one comfort be taken away, he hath another: if he loſe a child, he hath an eſtate: ay, but when the waters riſe higher, death comes and takes away all; now he hath nothing to help himſelf with, no God to go to, he muſt needs die deſpairing. (2.) How great a privilege it is to have God for our God? Pſal. cxliv. 15. 'Happy are the people whoſe God is the Lord.' *Beatitudo hominis eſt Deus*, Aug. That you may ſee the privilege of this charter;

1. If God be our God, then, though we may feel the ſtroke of evil, yet not the ſting. He muſt needs be happy, who is in ſuch a condition, that nothing can hurt him: if he loſe his name, it is written in the book of life; if he loſe his liberty, his conſcience is free; if he loſe his eſtate, he is poſſeſſed of the pearl of price; if he meets with ſtorms, he knows where to put in for harbour; God is his God, and heaven is his haven.

2. If God be our God, then our ſoul is ſafe. The ſoul is the jewel, it is a bloſſom of eternity, Dan. vii. 15. 'I was grieved in the midſt of my body;' in the Chaldee it is in the midſt of my ſheath. The body is but the ſheath; the ſoul is the princely part of man, which ſways the ſceptre of reaſon; it is a celeſtial ſpark, as Damaſcene calls it. If God be our God, the ſoul is ſafe, as in a garriſon; death can do no more hurt to a virtuous heaven-born ſoul, than David did to Saul, when he cut off the lap of his garment: the ſoul is ſafe, being hid in the promiſes; hid in the wounds of Chriſt; hid in God's decree. The ſoul is the pearl, and heaven is the cabinet where God will lock it up ſafe.

3. If God be our God, then all that is in God is ours: the Lord ſaith to a ſaint in covenant, as the king of Iſrael to the king of Syria, 1 Kings xx. 4. 'I am thine, and all that I have.' So ſaith God, 'I am thine:' how happy is he who not only inherits the gift of God, but inherits God himſelf? All that I have ſhall be thine; my wiſdom ſhall be thine, to teach thee; my power ſhall be thine, to ſupport thee; my mercy ſhall be thine, to ſave thee. God is an infinite ocean of bleſſedneſs, and there is enough in him to fill us: if a thouſand veſſels be thrown into the ſea, there is enough in the ſea to fill them.

4. If God be our God, he will entirely love us: propriety is

the ground of love. God may give men kingdoms, and not love them; but he cannot be our God, and not love us: he calls his covenanted ſaints, *Jediduth Naphſhi*, 'The dearly beloved of his ſoul,' Jer. xii. 7. 'He rejoiceth over them with joy, and reſts in his love,' Zeph. iii. 17. They are his refined ſilver, Zech. xiii. 9. His jewels, Mal. iii. 17. His royal diadem, Iſa. lxii. 3. He gives them the cream and flower of his love: he not only opens his hand and fills them, Pſal. cxlv. 17. but opens his heart and fills them.

5. If God be our God, he will do more for us than all the world beſides can. What is that? (1.) He will give us peace in trouble: when a ſtorm without, he will make muſic within. The world can create trouble in peace, but God can create peace in trouble: he will ſend the Comforter, who, as a dove, brings an olive-branch of peace in his mouth, John xiv. 16. (2.) God will give us a crown of immortality: the world can give a crown of gold, but that crown hath thorns in it, and death in it: but God will give 'a crown of glory that fadeth not away,' 1 Pet. v. 4. The garland made of the flowers of paradiſe never withers.

6. If God be our God, he will bear with many infirmities: God may reſpite ſinners a while, but long forbearance is no acquittance; he will throw them to hell for their ſins; but if God be our God, he will not for every failing deſtroy us; he bears with his ſpouſe as with the weaker veſſel: God may chaſtiſe, Pſal. lxxxix. 32. He may uſe the rod and the pruning-knife, but not the bloody axe, Numb. xxiii. 21. 'He hath not ſeen iniquity in Jacob:' he will not ſee ſin in his people, ſo as to deſtroy them; he ſees their ſins ſo as to pity them: he ſees them as a phyſician ſees a diſeaſe in his patient, to heal him, Iſa. lvii. 18. 'I have ſeen his iniquities, and I will heal him.' Every failing doth not break the marriage-bond aſunder. The diſciples had great failings, they all forſook Chriſt, and fled; but this did not break off their intereſt in God; therefore, ſaith Chriſt, at his aſcenſion, 'Tell my diſciples, I go to my God and to theirG od.

7. If God be once our God, he is ſo for ever, Pſal. xlviii. 14. 'This God is our God for ever and ever.' Whatever worldly comforts we have, are but for a ſeaſon, Heb. xi. 25. we muſt part with all. As Paul's friends did accompany him to the ſhip, and there left him, Acts xx. 28. ſo all our earthly comforts will but go with us to the grave, and there leave us. You cannot ſay you have health, and ſhall have it for ever; you have a child, and ſhall have it for ever; but if God be your God, you ſhall have him for ever; 'This God is our God for ever and ever.' If God be our God, he will be a God to us as long as he is a God: 'You have taken away my gods,' ſaith Micah,

Judges xviii. 24. But it cannot be ſaid ſo to a believer, that his God is taken away; he may loſe all things elſe, but cannot loſe his God. God is ours from everlaſting in election, and to everlaſting in glory.

8. If God be our God, we ſhall enjoy all our godly relations with him in heaven. The great felicity on earth, is to enjoy relations; a father ſees his own picture in a child; a wife ſees a piece of herſelf in her huſband, we plant the flower of love among our relations, and the loſs of them is like the pulling of a limb from the body. But if God be ours, with enjoying God we ſhall enjoy all our pious relations in glory. The gracious child ſhall ſee his godly father, the virtuous wife ſhall ſee her religious huſband in Chriſt's arms; and then there will be a dearer love to relations than ever was before, though in a far different manner; then relations ſhall meet and never part: 'And ſo ſhall we be ever with the Lord.'

Exod. xx. 2. *I am the Lord thy God, &c.*

To all ſuch as can make out this covenant-union, it exhorts to ſeveral things.

I. If God be our God, let us improve our intereſt in him, caſt all our burdens upon him; the burden of our fears, wants, ſins, Pſal. lv. 22. 'Caſt thy burden upon the Lord.' Wicked men, who are a burden to God, have no right to caſt their burden upon him; but ſuch as have God for their God, are called upon to caſt their burden on him. Where ſhould the child eaſe all its cares, but in the boſom of its parent? Judges xix. 26. 'Let all thy wants lie upon me.' So God ſeems to ſay to his children, Let all your wants lie upon me. Chriſtian, what doth trouble thee? thou haſt a God to pardon thy ſins, to ſupply thy wants: therefore roll your burden on the Lord, 1 Pet. v. 7. 'Caſting all your care on him.' Whence are Chriſtians ſo diſquieted in their minds? they are taking care, when they ſhould be caſting care.

II. If God be our God, let us learn to be contented, though we have the leſs other things. Contentment is a rare jewel, it is the cure of care. If we have God to be our God, well may we be contented: 'I know whom I have believed,' 2 Tim. i. 12. There was Paul's intereſt in God, 2 Cor. vi. 10. 'As having nothing, yet poſſeſſing all:' there was his content. That ſuch who have covenant-union with God may be filled with contentation of ſpirit, conſider what a rich bleſſing God is to the ſoul.

1. God *bonum ſufficiens*, a ſufficient good. He who hath

God, hath enough. If a man be thirſty bring him to the ocean, and he is ſatisfied; in God there is enough to fill the heaven-born ſoul: 'He gives grace and glory,' Pſal. lxxxiv. 11. There is in God not only a ſufficiency, but a redundancy; he is not only full as a veſſel, but as a ſpring. Other things can no more fill the ſoul, than a mariner's breath can fill the ſails of a ſhip: but in God is a *cornucopia*, an infinite fulneſs; he hath enough to fill the angels, therefore enough to fill us. The heart is a triangle, which only the Trinity can fill.

2. God is *bonum ſanctificans*, a ſanctifying good. 1. He ſanctifies all our comforts, and turns them into bleſſings. Health is bleſſed, eſtate is bleſſed; he gives with the veniſon a bleſſing, Pſal. cxxxii. 15. 'I will abundantly bleſs her proviſion.' He gives us that life we have *tanquam arrabo*, as an earneſt of more. He gives us the little meal in the barrel, as an earneſt of the royal feaſt in paradiſe. 2. He ſanctifies all our croſſes: they ſhall not be deſtructive puniſhments, but medicines; they ſhall corrode and eat out the venom of ſin, they ſhall poliſh and refine our grace. The more the diamond is cut, it ſparkles the more. God's ſtretching the ſtrings of his viol, is to make the muſic better.

3. God is *bonum ſelectum*, a choice good. All things *ſub ſole*, are but *bona ſcabelli*, as Auſtin, the bleſſings of the foot-ſtool; but to have God himſelf to be ours, is the bleſſing of the throne. Abraham gave gifts to the ſons of the concubines, but he ſettled the inheritance upon Iſaac, Gen. xxv. 4. 'Abraham gave all that he had to Iſaac.' God may ſend away the men of the world with gifts, a little gold and ſilver; but, in giving us himſelf, he gives us the very quinteſſence, his grace, his love, his kingdom: here is the crowning bleſſing.

4. God is *bonum ſummum*, the chief good. In the chief good there muſt be, *Firſt*, delectability, it muſt have ſomething that is delicious and ſweet: and where can we ſuck thoſe pure quinteſſential comforts, which raviſh us with delight, but in God? *In Deo quadam dulcedine delectatur anima, imo rapitur*; 'At God's right hand are pleaſures,' Pſal. xvi. 11. *Secondly*, In the chief good there muſt be tranſcendency, it muſt have a ſurpriſing excellency. Thus God is infinitely better than all other things; it is below the Deity to compare other things with it. Who would go to weigh a feather with a mountain of gold? God is *fons et origo*, the ſpring of all entities, and the cauſe is more noble than the effect. It is God that beſpangles the creation, that puts light into the ſun, that fills the veins of the earth with ſilver; creatures do but maintain life, God gives life. God infinitely outſhines all ſublunary glory; he is better than the ſoul, than angels, than heaven. *Thirdly*, In the chief good, there muſt be not only fulneſs, but variety; where va-

riety is wanting, we are apt to naufeate; to feed only on honey, would breed loathing; but in God is all variety of fulnefs, Col. i. 19. He is an univerfal good, commenfurate to all our wants; he is *bonum in quo omnia bona*, a fon, a portion, an horn of falvation: he is called the 'God of all comfort,' 2 Cor. i. 3. There is a complication of all beauties and delights in him: health hath not the comfort of beauty, nor beauty of riches, nor riches of wifdom; but God is the God of all comfort. *Fourthly*, In the chief good there muft be eternity. God is a treafure that can neither be drawn low, nor drawn dry. Though the angels are ftill fpending on him, he can never be fpent; he abides for ever. Eternity is a flower of his crown. Now, if God be our God, here is enough to let in full contentment into our fouls. What tho' we want torch-light, if we have the fun? what if God deny us the flower, if he hath given us the jewel? how fhould this rock a Chriftian's heart quiet? if we fay God is our God, and we are not content, we have caufe to queftion our intereft in him.

III. If we can clear up this covenant-union, that God is our God, let this chear and revive us in all conditions. To be content with God, is not enough, but to be chearful. What greater cordial can you have, than union with Deity; when Jefus Chrift was ready to afcend, he could not leave a richer confolation with his difciples than this, 'Tell them, I go to my God and their God,' John xx. 17. Who fhould rejoice, if not they, who have an infinite, all-fufficient, eternal God to be their portion, who are as rich as heaven can make them? what though I want health? I have God, who is the health of my countenance, and my God, Pfal. xlii. 11. What though I am low in the world? if I have not the earth, I have him that made it. The philofopher comforted himfelf with this, though he had no mufic or vine trees, yet here are the houfehold-gods with me: fo, though we have not the vine or fig-tree, yet we have God with us. I cannot be poor, faith St. Bernard, as long as God is rich: for his riches are mine. O let the faints rejoice in this covenant-union! To fay God is ours, is more than to fay heaven is ours; heaven would not be heaven without God. All the ftars cannot make day without the fun; all the angels, thofe morning-ftars, cannot make heaven without Chrift the Sun of righteoufnefs. And as to have God for our God is matter of rejoicing in life; fo efpecially it will be at our death. Let a Chriftian think thus, I am going to my God. A child is glad when he is going home to his father. This was Chrift's comfort, when he was leaving the world, John xx. 17. 'I go to my God.' And this is a believer's death-bed cordial, I am going to my God; I fhall change my place, but not my kindred; I go to my God and my Father.

IV. If God be our God, then let us break forth into doxology and praiſe, Pſal cxviii. 28. 'Thou art my God, and I will praiſe thee.' O infinite, aſtoniſhing mercy, that God ſhould take duſt and aſhes into ſo near a bond of love as to be our God! As Micah ſaid, Judges xviii. 24. 'What have I more?' ſo, what hath God more? what richer jewel hath he to beſtow upon us than himſelf? what hath he more? That God ſhould put off moſt of the world with riches and honour, that he ſhould paſs over himſelf to us by a deed of gift, to be our God, and by virtue of this ſettle a kingdom upon us; O let us praiſe him with the beſt inſtrument, our heart; and let this inſtrument be ſcrewed up to the higheſt peg; let us praiſe him with our whole heart. See how David riſeth by degrees, Pſ. xxxii. 11. 'Be glad in the Lord, and rejoice, and ſhout for joy.' [*Be glad,*] there is thankfulneſs; [*Rejoice,*] there is chearfulneſs; [*Shout*] there is triumph. Praiſe is called incenſe, becauſe it is ſo ſweet a ſacrifice. Let the ſaints be choriſters in God's praiſes. The deepeſt ſprings yield the ſweeteſt water; the more deeply ſenſible we are of God's covenant-love to us, the ſweeter praiſes we ſhould yield. We ſhould begin here to eternize God's name, and do that work on earth which we ſhall be always doing in heaven, Pſ. cxlvi. 2. 'While I live, will I praiſe the Lord.'

V. Let us carry ourſelves as thoſe who have God to be our God; that is, when we walk ſo, that others may ſee there is ſomething of God in us. Live holily; what have we to do with ſin? is it not this, that if it doth not break, yet it will weaken the intereſt? Hoſ. xiv. 8. 'What have I to do any more with idols?' So ſhould a Chriſtian ſay, God is my God; what have I to do any more with ſin, with luſt, pride, malice! bid me commit ſin! as well bid me drink poiſon; ſhall I forfeit my intereſt in God? Let me rather die, than willingly offend him, who is the crown of my joy, the God of my ſalvation.

Exod. xx. 2. *The Land of Egypt, &c.*

The ſecond part of the preface, 'Who have brought thee out of the land of Egypt, out of the houſe of bondage.' Egypt and the houſe of bondage are the ſame; only they are repreſented to us under a different expreſſion, or notion. I begin with the firſt expreſſion, 'Who have brought thee out of the land of Egypt.'

Q. *Why doth the Lord mention this deliverance of Iſrael out of Egypt.*

Anſ. 1. Becauſe of the ſtrangeneſs of the deliverance. God delivered his people Iſrael by ſtrange ſigns and wonders, by

ſending plague after plague upon Pharaoh, blaſting the fruits of the earth, killing all the firſt-born in Egypt, Exod. xii. 29. And when Iſrael marched out of Egypt, God made the waters of the ſea to part, and become a wall to his people, while they went on dry ground; and as he made the ſea a cauſeway to Iſrael, ſo a grave to Pharaoh and his chariots. Well might the Lord mention his bringing them out of the land of Egypt, becauſe of the ſtrangeneſs of the deliverance; God wrought miracle upon miracle, for their deliverance.

2. God mentions Iſrael's deliverance out of Egypt, becauſe of the greatneſs of the deliverance. God delivered Iſrael from the pollutions of Egypt; Egypt was a bad air to live in, it was infected with idolatry; the Egyptians were groſs idolaters, they were guilty of that which the apoſtle ſpeaks of, Rom. i. 23. 'They changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.' The Egyptians worſhiped, inſtead of the true God, *Firſt*, corruptible man, they deified their king Apis, forbidding all, under pain of death, to ſay that he was a man. *2dly*, They were worſhippers of birds, they worſhipped the hawk. *3dly*, They were worſhippers of beaſts, they worſhipped the ox: thus they made the image of a beaſt to be their god. *4thly*, They were worſhippers of creeping things, they worſhipped the crocodile, and the Indian mouſe. Therefore God mentions this as a memorable and ſignal favour to Iſrael, that he brought them out of ſuch an idolatrous country; 'I brought thee out of the land of Egypt.'

The thing I would note is this, That it is no ſmall bleſſing to be delivered from places of idolatry. God ſpeaks of it no leſs than ten times in the Old Teſtament, 'I brought you out of the land of Egypt;' an idolatrous place. Had there been no iron furnace in Egypt, yet there being ſo many altars there and falſe gods, it was a great privilege to Iſrael to be delivered out of Egypt. Joſhua reckons it among the chief and moſt memorable mercies of God to Abraham, that he brought him out of Ur of the Chaldees, where Abraham's anceſtors ſerved ſtrange gods, Joſh. xxiv. 2, 3. 'It is well for the plant that is ſet in a bad ſoil, to be tranſplanted to a better, where it may grow and flouriſh; ſo, when any are planted among idolaters, it is a mercy when they are removed and tranſplanted into Zion, where are the ſilver-drops of God's word to make them grow in holineſs.

Qu. *Wherein doth it appear that it is ſuch a great bleſſing to be delivered from places of idolatry?*

Anſ. It is a great mercy, becauſe our nature is ſo prone to idolatry. Iſrael began to be defiled with the idols of Egypt, Ezek. xxiii. 3. Dry wood is not more prone to take fire, than

our nature is to idolatry. The Jews made cakes to the queen of heaven, that is the moon. Jer. vii. 18.

Qu. *Whence is it that we are ſo prone to idolatry?*

Anſ. 1. Becauſe we are led much by viſible objects, and love to have our ſenſes pleaſed. Men naturally fancy a god that they may ſee; though it be ſuch a god that cannot ſee them, yet they would ſee it. The true God is inviſible; this makes the idolater worſhip ſomething that he may ſee.

2. It is a mercy to be delivered from idolatrous places, becauſe of the greatneſs of the ſin of idolatry. It is giving that glory to an image, which is due to God. All divine worſhip God doth appropriate to himſelf; it is a flower of his crown: the fat of the ſacrifice God laid claim to, Lev. iii. 3. Divine worſhip is the fat of the ſacrifice, which God reſerves for himſelf. The idolater devotes this worſhip to his idol, which the Lord will by no means endure, Iſa. xlii. 8. 'My glory will I not give to another, neither my praiſe to graven images.' Idolatry is ſpiritual adultery, Ezek. xxiii. 37. 'With their idols have they committed adultery.' To worſhip any other than God, is to break wedlock: this makes the Lord diſclaim his intereſt in a people, Hoſ. ii. 2. 'Plead with your mother, plead, ſhe is not my wife.' And Exod. xxxii. 7. 'Thy people have corrupted themſelves;' no more my people, but thy people. God calls idolatry blaſphemy, Ezek. xx. 27, 31. 'Thus your fathers have blaſphemed me.' Idolatry is devil-worſhip, Deut. xxxii. 17. 'They ſacrificed to devils, not unto God; to new gods:' Theſe new gods were old devils, Lev. xvii. 7. 'And they ſhall no more offer their ſacrifice unto devils;' the Hebrew word *Laſhegnirim*, is the hairy ones, becauſe the devils were hairy, and appeared in the forms of ſatyrs and goats. How dreadful a ſin is idolatry; and what a ſignal mercy is it to be ſnatched out of an idolatrous place, as Lot was ſnatched by the angels out of Sodom?

3. It is a mercy to be delivered out of idolatrous places, becauſe idolatry is ſuch a ſilly, irrational religion, I may ſay, as Jer. viii. 9. 'What wiſdom is in them?' Is it not folly to refuſe the beſt, and chooſe the worſt? The trees in the field of Jotham's parable, deſpiſed the vine-tree which chears both God and man, and the olive which is full of fatneſs, and the fig-tree which is full of ſweetneſs, and choſe the bramble to reign over them; this was a fooliſh choice, Judg. ix. 50, for us to refuſe the living God, who hath power to ſave us, and to make choice of an idol, that hath eyes and ſees not, feet, but walks not, Pſ. cxv. 6. What a prodigy of madneſs is this? Therefore, to be delivered from commiting ſuch folly, is a mercy.

4. It is a mercy to be delivered from idolatrous places, becauſe of the ſad judgments inflicted upon idolaters. This is a

ſin which enrageth God, and makes the fury come up in his face, Ezek. xxxviii. 18. Search through the whole book of God, and you ſhall find no ſin God hath followed with more plagues than idolatry, Pſ. xvi. 4. 'Their ſorrows ſhall be multiplied, that haſten after another god.' Pſ. lxxviii. 58, 59. 'They moved him to jealouſy with their graven images. When God heard this he was wroth, and greatly abhorred Iſrael;' *ver.* 60. 'So that he forſook the tabernacle of Shiloh.' Shiloh was a city belonging to the tribe of Ephraim; there God ſet his name, Jer. vii. 12. But, for their idolatry God forſook that place, gave his people up to the ſword, cauſed his prieſts to be ſlain, his ark to be carried away captive, and it never returned to Shiloh any more. How ſevere was God againſt Iſrael for worſhipping the golden calf? Exod. xxxii. 27. The Jews ſay, that in every miſery that befals them, there is *uncio aurei vituli*, an ounce of the golden calf in it, Rev. xviii. 'Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.' Idolatry lived in, cuts men off from heaven, 1 Cor. vi. 9. So then it is no ſmall mercy to be delivered out of idolatrous places.

Uſe 1. See the goodneſs of God to our nation, who hath brought us out of myſtical Egypt, delivering us from popery, which is Romiſh idolatry, and hath cauſed the light of his truth to break forth glorioufly among us. In former times, and more lately in the Marian days, England was overſpread with idolatry; we worſhipped God after a falſe manner; that is idolatry, not only to worſhip a falſe god, but the true God in a falſe manner. This was our caſe formerly, we had purgatory, indulgencies, the idolatrous maſs, the Scriptures locked up in an unknown tongue, invocation of ſaints and angels, image-worſhip. Images are teachers of lies, Hab. ii. 18. Wherein do they teach lies? becauſe they repreſent God in a bodily ſhape, whereas he cannot be ſeen, Deut. iv. 12. 'Ye ſaw no ſimilitude, only ye heard a voice.' *Quod inviſibile eſt, pingi, non poteſt*, Ambr. God cannot be pictured out by any finger? you cannot picture the ſoul, being a ſpirit; much leſs God, Iſa. xl. 18. 'To whom then will ye liken God?' The papiſts ſay, they worſhip God by the image; which hath a great abſurdity in it, for if it be abſurd to bow down to the picture of a king, when the king himſelf is preſent, then much more to bow down to the image of God, when God himſelf is preſent, Jer. xxiii. 24. What is the popiſh religion, but a bundle of ridiculous ceremonies? their wax, flowers, *pixes agnes Dei*, cream and oil, beads, crucifixes: what are theſe but Satan's policy, to dreſs up a carnal worſhip, fitted to carnal minds? Oh what cauſe have we to bleſs God, for delivering us from popery! It was a mercy to be delivered from the Spaniſh invaſion and the powder-treaſon; but a far

greater to be delivered from the popiſh religion, which would have made God give us a bill of divorce.

2. If it be a great bleſſing to be delivered from Egypt, popiſh idolatry; then it ſhews their ſin and folly, who, being brought out of Egypt, are willing to return into Egypt again; having put off the yoke of Rome, would fain put it on again. The apoſtle ſaith, 'Flee from idolatry:' 1 Cor. x. 14. But theſe rather flee to idolatry: herein we are like the people of Iſrael, who, notwithſtanding all the idolatry and tyranny of Egypt, yet longed to go back to Egypt, Numb. xiv. 4. 'Let us make a captain and return into Egypt.' But how ſhall they go back into Egypt? how ſhall they have food in the wilderneſs? will God rain down manna any more upon ſuch rebels? how will they get over the red ſea? will God divide the water again by miracle, for ſuch as leave his ſervice, and go into idolatrous Egypt? yet, ſay they, Let us make a captain. And are there not ſuch ſpirits amongſt us, who ſay, 'Let us make a captain and go back to Romiſh Egypt again? and if we do, what ſhall we get by it? I am afraid the leeks and onions of Egypt will make us ſick.' Do we ever think, if we drink in the cup of fornication, we ſhall drink in the cup of ſalvation? O that any ſhould ſo forfeit their reaſon, as to enſlave themſelves to the ſee of Rome! that they ſhould be willing to hold a candle to a maſs prieſt, and bow down to a ſtrange god! let us not ſay, we will make a captain; but rather ſay as Ephraim, Hoſ. xiv. 8. 'What have I to do any more with idols?'

3. If it be a mercy to be brought out of Egypt, then it is not deſirable or ſafe to plant one's ſelf in an idolatrous place, where it may be a capital crime to be ſeen with a Bible in one's hand. Some for ſecular gain thruſt themſelves among idolaters, and think there is no danger to live where Satan's ſeat is: but do you pray God would not lead you into temptation, and do you lead yourſelves? you are in great danger of being polluted: it is hard to be as the fiſh, which keeps freſh in ſalt waters. A man cannot dwell among the Blackmoors, but he will be diſcoloured; you will ſooner be corrupted by idolaters, than they will be converted by you: Joſeph got no good by living in an idolatrous court; he did not teach Pharaoh to pray, but Pharaoh taught him to ſwear, Pſ. cvi. 35. They 'were mingled among the heathen, and ſerved their idols.' I fear this hath been the undoing of many; they have ſeated themſelves amongſt idolaters, for advancing their trade, and at laſt have not only traded with them in their commodities, but in their religion.

Uſe 2. It is a mercy to be brought out of the land of Egypt, places which are defiled, and where ſin reigns? then it reproaches ſuch parents as ſhew little love to the ſouls of their children, whether it be in putting them out to ſervice or match-

ing them. 1. In putting them out to ſervice: their care is chiefly for their bodies, that they may be provided for, but care not what becomes of their ſouls; their ſouls are in Egypt, in houſes where there is drinking, ſwearing, ſabbath-breaking, and where God's name is every day diſhonoured. 2. In matching their children, they look only at money, 2 Cor. vi. 24. 'Be not ye unequally yoked:' if their children be equally yoked for eſtate, they care not whether they be unequally yoked for religion: now, to ſuch parents, 1. Think how precious the ſoul of your child is; it is immortal, it is capable of communion with God, and angels: and will you let this ſoul be loſt, by placing it in a bad family? If you had an horſe you loved, you would not put him into a ſtable with other horſes that were ſick and diſeaſed; and do you not love your child better than your horſe? 2. God hath intruſted you with the ſouls of your children, you have a charge of ſouls. God ſaith, as 1 Kings xx. 36. 'Keep this man; if he be miſſing, thy life ſhall go for his life.' So ſaith God, if the ſoul of thy child miſcarry by thy negligence, his blood will I require at thy hand. Think of this, all ye parents; take heed of placing your children in Egypt, in a wicked family; do not put them in the devil's mouth: find out a ſober, religious family, ſuch a family as Joſhua's, chap. xxiv. 15. 'I and my houſe will ſerve the Lord.' Such a family as Cranmer's which was *palæſtra pietatis*, a nurſery of piety: ſuch a family as is a Bethel, of which it may be ſaid, as Col. iv. 15. 'The church which is in his houſe.'

Uſe 3. Let us pray that God would keep our Engliſh nation from the defilements of Egypt, that it may not be again overſpread with ſuperſtition and idolatry: O ſad religion: not only to have our eſtates, our bodies enſlaved, but our conſcience: pray that the true proteſtant religion may ſtill flouriſh among us, that the ſon of the goſpel may ſtill ſhine in our horizon. The goſpel lifts a people up to heaven, it is *columna et corana regni*, the crown and glory of the kingdom: if this be removed, then *Ichabod*, the glory is departed. The top of the beech-tree being cut off, the whole body of the tree withers apace: the goſpel is the top of all our bleſſings; if this top be cut, the whole body politic will ſoon wither. O pray that the Lord will continue the viſible tokens of his preſence among us, his ordinances, that England may be called, *Jehovah Shammah*, 'The Lord is there,' Ezek. xlviii. 35. Pray that righteouſneſs and peace may kiſs each other, that ſo glory may dwell in our land.

EXOD. XX. 2. *Out of the Houſe of Bondage.*

EGYPT and the houſe of bondage are the ſame, only they are expreſſed under a different notion. By Egypt is meant a place of idolatry and ſuperſtition; by the houſe of bondage is meant a place of affliction. Iſrael, while they were in Egypt, were under great tyranny; they had cruel taſk-maſters ſet over them, who put them to hard labour, and ſet them to make brick, yet allowed them no ſtraw; therefore Egypt is called the iron furnace, Deut. iv. 20. and here the houſe of bondage. From this expreſſion, 'I brought thee out of the houſe of bondage,' two things are to be noted; 1. God's children may ſometimes be under ſore afflictions, 'In the houſe of bondage.' That God will, in his due time, bring them out of their afflicted ſtate, 'I brought thee out of the houſe of bondage.'

1. God's children may ſometimes be under ſore afflictions, *In domo ſervitutis*, in the houſe of bondage: God's people have no writ of eaſe granted them, no charter of exemption from trouble in this life: while the wicked are kept in ſugar, the godly are oft kept in brine. And indeed how could God's power be ſeen in bringing them out of trouble, if he did not ſometimes bring them into it? or how ſhould God wipe away the tears from their eyes in heaven, if on earth they ſhed none? doubtleſs God ſees there is need that his children ſhould be ſometimes in the houſe of bondage, 1 Pet. i. 6. 'If need be, ye are in heavineſs:' the body ſometimes doth more need a bitter potion than a julap.

Qu. 1. *Why God lets his people be in the houſe of bondage, in an afflicted ſtate?*

Anſ. He doth it, 1. For probation or trial, Deut. viii. 16. 'Who led thee through that terrible wilderneſs, that he might humble thee and prove thee.' Affliction is the touch-ſtone of ſincerity, Pſal. xlvi. 10, 11. 'Thou, O God, haſt proved us; thou haſt tried us as ſilver: thou laidſt affliction upon our loins.' Hypocrites may embrace the true religion in proſperity, and court this queen while ſhe hath a jewel hung at her ear: but he is a good Chriſtian who will keep cloſe to God in a time of ſuffering, Pſal. xliv. 17. 'All this is come upon us, yet have we not forgotten thee;' to love God in heaven, is no wonder: but to love God when he chaſtiſeth us, this diſcovers ſincerity.

2. For purgation: to purge our corruption. *Ardet palea, purgatur aurum*, Iſa. xxvii. 9. 'And this is all the fruit, to take away his ſin.' The eye, though it be a tender part, yet when it is ſore, we put ſharp powders and waters into it, to eat out the pearl: though the people of God are dear to him, yet,

when corruption begins to grow in them, he will apply the ſharp powder of affliction, to eat out the pearl in the eye. Affliction is God's flail to threſh off our huſks; it is a means God uſeth to purge out ſloth, luxury, pride and love of the world. 'God's furnace is in Zion,' Iſa. xxxi. 5. This is not to conſume, but to refine: what if we have more affliction, if by this means we have leſs ſin.

3. For augmentation: to increaſe the graces of the Spirit: grace thrives moſt in the iron furnace; ſharp froſts nouriſh the corn, ſo do ſharp afflictions grace: grace in the ſaints is often as fire hid in the embers, affliction is the bellows to blow it up into a flame. The Lord makes the houſe of bondage a friend to our grace: now faith and patience act their part; the darkneſs of the night cannot hinder the brightneſs of a ſtar: ſo, the more the diamond is cut, the more it ſparkles; and the more God afflicts us, the more our graces caſt a ſparkling luſtre.

4. For preparation: to fit and prepare the ſaints for glory, 2 Cor. iv. 17. Theſe ſtones which are cut out for a building, are firſt hewn and ſquared: the godly are called 'living ſtones,' 1 Pet. ii. 5. And God doth firſt hew and poliſh them by affliction, that they may be fit for the heavenly building: the houſe of bondage prepares for the houſe not made with hands, 2 Cor. v. 1. The veſſels of mercy are ſeaſoned with affliction, and then the wine of glory is poured in.

Qu. 2. *How do the afflictions of the godly differ from the afflictions of the wicked?*

Anſ. 1. Theſe are but caſtigations. thoſe on the wicked are puniſhments: theſe come from a father, thoſe from a judge.

2. Afflictions on the godly are fruits of covenant-mercy, 2 Sam. vii. 14. But afflictions on the wicked are effects of God's wrath, Eccl. v. 17. 'He hath much wrath with his ſickneſs.' Afflictions on the wicked are the pledge and earneſt of hell: they are like the pinioning of a malefactor, which doth preſage his execution.

3. Afflictions on the godly make them better, but afflictions on the wicked make them worſe: the godly pray more, Pſal. cxxx. 1. The wicked blaſpheme more, Rev. xvi. 9. 'Men were ſcorched with great heat, and blaſphemed the name of God.' Afflictions on the wicked make them more impenitent: every plague upon Egypt increaſed the plague of hardneſs in Pharaoh's heart. To what a prodigy of wickedneſs do ſome perſons come after great ſickneſs? affliction on the godly is like bruiſing of ſpices, which are more ſweet and fragrant: affliction on the wicked is like ſtamping of weeds with a peſtle, which makes them more unſavoury.

Uſe 1. It ſhews us, that we are not to wonder to ſee Iſrael in the houſe of bondage, 1 Pet. iv. 12. The holineſs of the ſaints

will not excuſe them from ſufferings: Chriſt was the holy one of God, yet he was in the iron furnace: Chriſt's ſpouſe is a lily among thorns, Cant. ii. 2. His ſheep, though they have the ear-mark of election upon them, yet may have their wool fleeced off; the godly have ſome good in them, therefore the devil afflicts them; and ſome evil in them, therefore God afflicts them. While there are two ſeeds in the world, expect to be under the black rod. The goſpel tells us of reigning, but firſt of ſuffering, 2 Tim. ii. 12.

2. It informs us, that affliction is not always the ſign of God's anger: Iſrael, the apple of God's eye, a peculiar treaſure to him above all people, Exod. xix. 5. yet theſe were in the houſe of bondage. We are apt to judge and cenſure them who are in an afflicted ſtate. When the Barbarians ſaw the viper on Paul's hand, they ſaid, 'No doubt this man is a murderer,' Acts xxviii. 4. ſo, when we ſee the viper of affliction faſten upon the godly, we are apt to cenſure them, and ſay, theſe are greater ſinners than others, and God hates them: this raſh cenſuring is for want of wiſdom. Were not Iſrael in the houſe of bondage? Jeremiah in the dungeon? Paul a night and a day in the deep? God's afflicting is ſo far from evidencing hatred, that his not afflicting is, Hoſ. iv. 14. 'I will not puniſh your daughters when they commit whoredom.' *Deus maxime iraſcitur cum non iraſcitur*, Bern. God puniſheth moſt when he doth not puniſh; his hand is heavieſt when it ſeems to be lighteſt; the judge will not burn him in the hand whom he intends to execute.

3. If God's own Iſrael may be in the houſe of bondage, then afflictions do not of themſelves demonſtrate a man miſerable. Indeed ſin unrepented of, makes one miſerable; but the croſs doth not. If God had a deſign in afflicting his children, to make them happy, then they are not miſerable; but God's afflicting them is to make them happy, therefore they are not miſerable, Job. v. 17. 'Happy is the man whom God correcteth.' The world counts them happy, who can keep out of affliction; but the ſcripture calls them happy who are afflicted.

Qu. *How are they happy?*

Anſ. (1.) Becauſe they are more holy, Heb. xii. 10. (2.) Becauſe they are more in God's favour, Prov. iii. 12. The goldſmith loves his gold when in the furnace. (3.) Becauſe they have more of God's ſweet preſence, Pſ. xci. 15. And they cannot be unhappy that have God's powerful preſence in ſupporting, his gracious preſence in ſanctifying their affliction. (4.) Becauſe, the more affliction they have, the more degrees of glory they ſhall have: the lower they have been in the iron furnace, they ſhall ſit upon the higher throne of glory: the heavier their croſſes, the heavier ſhall be their crown. So then, if

afflictions makes a Christian happy, they cannot denominate him miserable.

4. See the merciful providence of God to his children: though they may be in the house of bondage, and smart by affliction, yet they shall not be hurt by affliction. What hurt doth the fan to the corn? only separates the chaff from it: or the lance to the body? only lets out the imposthume. The house of bondage doth that which sometimes ordinances will not do; it doth humble and reform, Job xxxvi. 8, 11. 'If they be held in cords of affliction, he openeth their ear to discipline, and commandeth that they return from iniquity.' O what a merciful providence is this, though God bruise his people; yet, while he is bruising them, he is doing them good? as if one should throw a bag of money at another, and a little bruise him, yet it doth enrich him. Affliction enricheth the soul, and yields the sweet fruits of righteousness, Heb. xii. 11.

5. If Israel be in the house of bondage; if the Lord deals so with his own children, then, how severely will he deal with the wicked? if God be so severe with them he loves, how severe will he be with them he hates? if it be done in the green tree, what shall be done in the dry? if they that pray and mourn for sin be so severely dealt with, what will become of them that swear, and break the sabbath, and are unclean? If Israel be in the iron furnace, the wicked shall lie in the fiery furnace of hell. It should be the saddest news to wicked men, to hear that the people of God are afflicted, let them think how dreadful will the case of sinners be, 1 Pet. iv. 17. 'Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel?' If God threshes his wheat, he will burn the chaff. If the godly suffer castigation, the wicked shall suffer condemnation. If he mingle his people's cup with wormwood he will mingle the wicked's cup with fire and brimstone.

2. *Use* 1. If Israel be in the house of bondage, then do not entertain too hard thoughts of affliction. Christians are apt to look upon the cross and the iron furnace as frightful things, and do what they can to shun them. Nay, sometimes to avoid affliction, they run themselves into sin. But do not think too hardly of affliction; do not look upon it as through the multiplying-glass of fear; the house of bondage is not hell. Consider, *First*, whence doth affliction come? even from a wise God, who prescribes whatever befalls us. Persecutions are but like apothecaries. They give us that physic which God prescribes. *Secondly*, affliction hath its light side as well as its dark. God can sweeten our afflictions, candy our wormwood, 2 Cor. i. 5. 'As our sufferings abound, so doth all our consolation.' Argerius dated his letters from the pleasant garden of the Leonine

priſon. God doth ſometimes ſo revive his children in trouble, that they had rather bear their afflictions than want their comforts. Why then ſhould Chriſtians entertain ſuch hard thoughts of affliction? do not look at its grim face, but at the meſſage it brings, which is to enrich us both with grace and comfort.

2dly, If Iſrael be ſometimes in the houſe of bondage, in an afflicted ſtate, then think before-hand of affliction; ſay not as Job xxix. 18. 'I ſhall die in my neſt.' In the houſe of mirth, think of the houſe of bondage; you that are now Naomi, may be Marah, Ruth i. 20. how quickly may the ſcene turn, and the hyperbole of joy end in a cataſtrophe; all outward things are upon the Tropics, given to change. The forethoughts of affliction would make us ſober and moderate in the uſe of lawful delight; it would cure a ſurfeit. Chriſt at a feaſt mentions his burial; a good antidote againſt a ſurfeit. The forethoughts of affliction would make us prepare for it; it would take us off the world, it would put us upon a ſearch of our evidences.

We ſhould ſee what oil we have in our lamp, what grace we can find, that we may be able to ſtand in the evil day. That ſoldier was imprudent who had his ſword to whet, when he was juſt going to fight. He who forecaſts ſufferings, will have the ſhield of faith, and the ſword of the Spirit ready, that he may not be ſurprized.

3dly, If afflictions do come, let us labour to deport ourſelves wiſely as Chriſtians, that we may adorn our ſufferings: that is, let us endure with patience; James v. 10. 'Take, my brethren, the prophets for an example of enduring affliction and patience.' Satan labours to take advantage of us in affliction, by making us either faint or murmur; he blows the coals of paſſion and diſcontent, and then warms himſelf at the fire. Patience adorns ſufferings. A Chriſtian ſhould ſay as Jeſus Chriſt, 'Lord, not my will, but thy will be done.' And indeed, it is a ſign the affliction is ſanctified, when the heart is brought to a ſweet ſubmiſſive frame, and then God will remove the affliction: he will take us out of the iron furnace. And that brings me to the ſecond thing, God's deliverance of his people Iſrael, 'I brought you out of the houſe of bondage.'

Exod. xx. 2. *Who brought thee out of the houſe of bondage.*

We may conſider theſe words, 'Who brought thee out of the houſe of bondage;' either, 1. Literally; or, 2. Spiritually, and myſtically. (1.) In the letter, 'I brought thee out of the houſe of bondage;' that is, I delivered you out of the miſery and ſervitude you ſuſtained in Egypt, when you were in

the iron furnace. (2.) Spiritually and myſtically, 'I brought thee out of the houſe of bondage.' So it is a type of our deliverance by Chriſt from ſin and hell.

Firſt, Literally, in the letter, 'I brought thee out of the houſe of bondage.' viz. out of great miſery and ſlavery in the iron furnace. The thing I note hence is, though God bring his people ſometimes into trouble, yet he will bring them out again, Iſrael was in the houſe of bondage, but at laſt I brought you out of bondage. 1. That God doth deliver out of trouble. 2. In what manner. 3. When are the ſeaſons. 4. Why God delivers. 5. How the deliverances of the godly and wicked out of trouble differ?

1*ſt*, That God doth deliver his children out of troubles, Pſal. xxii. 4. 'Our fathers truſted in thee, they truſted, and thou didſt deliver them,' 2 Tim. iv. 17. 'And I was delivered out of the mouth of the lion,' *viz.* from Nero. Pſal. lxvi. 11, 12. 'Thou laidſt affliction upon our loins, but thou broughteſt us out into a wealthy place.' Pſal. xxx. 5. 'Heavineſs may endure for a night, but joy cometh in the morning.' God brought Daniel out of the lion's den, Zion out of Babylon. God, in his due time, gives an iſſue out of trouble, Pſal. lxviii. 20. The tree which in the winter ſeems dead, in the ſpring revives: *Poſt nubila Phœbus.* Affliction may leap on us as the viper did on Paul, but at laſt this viper ſhall be ſhaken off. It is called a cup of affliction, Iſa. li. 17. The wicked drink a ſea of wrath, the godly drink only a cup of affliction, and God will ſay ſhortly, *Let this cup paſs away.* God will give his people a goal-delivery.

2*dly*, Qu. *In what manner doth God deliver his people out of trouble?*

Anſ. He doth it like a God, in wiſdom. 1. He doth it ſometimes ſuddenly. As the angel was cauſed to fly ſwiftly, Dan. ix. 21. ſo God ſometimes makes a deliverance fly ſwiftly upon the wing, and on a ſudden he turns the ſhadow of death into the light of the morning. As God gives us mercies above what we can think, Eph. iii. 20. ſo ſometimes before we can think of them, Pſal. cxxvi. 1. 'When the Lord turned the captivity of Sion, we were like them that dreamed;' we were in a dream, we never thought of it. Joſeph could not have thought of ſuch a ſudden alteration, to be the ſame day freed out of priſon, and made the chief ruler in the kingdom. Mercy ſometimes does not ſtick long in the birth, but it is brought forth on a ſudden. 2. God ſometimes delivers his people ſtrangely. That the whale which ſwallowed up Jonah ſhould be a means to bring him ſafe to land, God ſometimes delivers his people in that very way they think he will deſtroy: in bringing Iſrael out of Egypt, God ſtirred up the heart of the Egyptians

to hate them, Pſal. cv. 22. and that was the means of their deliverance. He brought Paul to ſhore by a contrary wind, and upon the broken pieces of the ſhip, Acts xxvii. 44.

3*dly*, Qu. *When are the times and ſeaſons that God uſually delivers his people out of the bondage of affliction?*

Anſ. 1. When they were in the greateſt extremity. When Jonah was in the belly of hell, then, chap. ii. 5. 'Thou haſt brought up my life from corruption.' When there is but an hair's-breadth between the godly and death, then God uſhers in deliverance. When the ſhip in the goſpel was almoſt covered with waves, then Chriſt awoke and rebuked the wind. When Iſaac was upon the altar, and the knife going to be put to his throat, then comes the angel, 'Lay not thy hand upon the child.' When Peter began to ſink, then Chriſt took him by the hand. *Cum duplicantur lateres, venit, Moſes*; when the tale of brick was doubled, then comes Moſes the temporal ſaviour. When the people of God are in the greateſt danger, then appears the morning-ſtar of deliverance. When the patient is ready to faint, then the cordial is given.

2. The ſecond ſeaſon is, when affliction hath done its work upon them: when it hath effected that which which God hath ſent it for. As, (1.) When it hath humbled them, Lam. iii. 19. 'Remembering my affliction, the wormwood and gall, my ſoul is humbled in me.' When God's corroſive hath eaten out the proud fleſh. (2.) When it hath tamed their impatience. Before, they were proud and impatient, like froward children that would ſtruggle with their parents: but when their curſt hearts are tamed, and they ſay as Micah vii. 9. 'I will bear the indignation of the Lord, becauſe I have ſinned againſt him;' and as Eli, 'It is the Lord; let him do what ſeems good:' Let him hedge me with thorns, if he will plant me with grace.

3. When they are more partakers of God's holineſs, Heb. xii. 10. they are more full of heavenly-mindedneſs. When the ſharp froſt of affliction hath brought forth the ſpring-flowers of grace, now the croſs is ſanctified, and God will bring them out of the houſe of bondage. *Luctus in lætitiam vertetur, cineres in corollas.* When the metal is refined, then it is taken out of the furnace; when affliction hath healed us, then God takes off the ſmarting plaiſter.

4*thly*, Qu. *Why doth God bring his people out of the houſe of bondage?*

Anſ. Hereby he makes way for his own glory. God's glory is dearer to him than any thing beſides; it is a crown-jewel. God by raiſing his people, raiſeth the trophies of his own honour: he glorifies his attributes; his power, goodneſs, truth, do all ride in triumph.

1. His power. If God did not ſometimes bring his people

into trouble, how would this power be ſeen in bringing them out? he brought Iſrael out of the houſe of bondage, with miracle upon miracle; he ſaved them with an out-ſtretched arm, Pſal. cxiv. 5. 'What ailed thee, O thou ſea, that thou fleddeſt?' &c. It is ſpoken of Iſrael's march out of Egypt; 'When the ſea fled, and the waters were parted from each other.' Here was the power of God ſet forth, Jer. xxxii. 27. 'Is any thing too hard for me?' God loves to help, when things ſeem paſt hope; he creates deliverance, Pſal. cxxiv. 8. He brought Iſaac out of a dead womb, and the Meſſiah out of a virgin's womb. O how doth his power ſhine forth, when he overcomes ſeeming impoſſibilities, and works a cure when things look deſperate!

2. His truth. God hath made promiſes to his people when they are under great preſſures to deliver them; and his truth is engaged in his promiſe, Pſal. l. 15. 'Call upon me in the day of trouble, I will deliver thee.' Job v. 19. 'He ſhall deliver thee in ſix troubles, and in ſeven.' How is the ſcripture beſpangled with theſe promiſes, as the firmament is with ſtars? either God will deliver them from death, or by death; he will make a way to eſcape, 1 Cor. x. 13. When promiſes are verified, God's truth is magnified.

3. His goodneſs. God is full of compaſſion to ſuch as are in miſery. The Hebrew word, *Racham*, for mercy, ſignifies bowels. God hath 'ſounding of bowels,' Iſa. lxiii. 15. And this ſympathy ſtirs up God to deliver, Iſa. lxiii. 9. 'In his love and pity he redeemed them.' This makes way for the triumph of God's goodneſs. For he is tender-hearted, he will not over-afflict; he cuts aſunder the bars of iron, he breaks the yoke of the oppreſſor. Thus all his attributes ride in triumph, in ſaving his people out of trouble.

5thly, Qu. *How the deliverance of the godly and wicked out of trouble, differ?*

Anſ. 1. The deliverances of the godly are preſervations; of the wicked are reſervations, 2 Pet. ii. 9. 'The Lord knows how to deliver the godly, and to reſerve the unjuſt to be puniſhed.' A ſinner may be delivered from dangerous ſickneſs, and out of priſon; but all this is but a reſervation to ſome greater evil.

2. God delivers the wicked (or rather ſpares them) in anger. Deliverances to the wicked are not given as pledges of God's love, but ſymptoms of diſpleaſure; as quails were given to Iſrael in anger. But deliverances of the godly are in love, 2 Sam. xxii. 20. 'He delivered me becauſe he delighted in me.' Iſa. xxxviii. 17. 'Thou haſt, in love to my ſoul, delivered me from the pit of corruption;' or as in the Hebrew, *Chaſhiacta Naphſhi*, Thou haſt loved me from the pit of corruption. A wicked man may ſay, Lord, thou haſt delivered me out of the pit of corrup-

tion; but a godly man may ſay, Lord, thou haſt loved me out of the pit of corruption. It is one thing to have God's power deliver us, and another thing to have his love deliver us. O, ſaith Hezekiah, 'Thou haſt, in love to my ſoul, delivered me from the pit of corruption.'

Qu. *How may it be known that a deliverance comes in love?*

Anſ. 1. When a deliverance makes our heart boil over in love to God, Pſal. cxvi. 1. 'I love the Lord, becauſe he hath heard my voice.' It is one thing to love our mercies, another thing to love the Lord: then a deliverance is in love, when it cauſeth love.

2. Then a deliverance is in love, when we have hearts to improve it for God's glory. The wicked inſtead of improving their deliverance for God's glory, improve their corruption: they grow worſe after, as the metal when it is taken out of the fire grows harder; but then our deliverance is in love, when we improve it for God's glory. God raiſeth us out of a low condition, and we lift him up in our praiſes, and honour him with our ſubſtance, Prov. iii. 9. He recovers us from ſickneſs, and we ſpend ourſelves in his ſervice. Mercy is not as the ſun to the fire, to dull it, and put it out; but as oil to the wheel, to make it move faſter.

3. Then a deliverance comes in love, when it makes us more exemplary in holineſs: our lives are walking Bibles. A thouſand praiſes and doxologies do not honour God ſo much as the mortifying of one luſt, Obadiah 17. 'On mount Zion there ſhall be deliverance and holineſs.' When theſe two go together, deliverance and holineſs; when, being made monuments of mercy, we are patterns of piety; now a deliverance comes in love, and we may ſay as Hezekiah, 'Thou haſt loved me out of the pit of corruption.'

Uſe 1. If God brings his people out of bondage, then let none deſpond in trouble, ſay not, I ſhall ſink under this burden; as David, 'I ſhall one day periſh by the hand of Saul.' God can make this text good *perſonally* and *nationally*, to bring his people out of the houſe of bondage: when he ſees a fit ſeaſon, he will put forth his arm and ſave them; and he can do it with eaſe, 2 Chron. xiv. 11. 'It is nothing for thee, Lord, to help.' He that turns the tides, can turn the times: he that raiſed Lazarus when he was dead, can raiſe thee when thou art ſick, Iſa. lxiii. 5. 'I looked, and there was none to help: therefore my own arm brought ſalvation.' Do not deſpond; believe in God's power: faith ſets God on work to deliver us.

Uſe 2. Labour (if you are in trouble) to be fitted for deliverance: many would have deliverance, but are not fitted for it.

Qu. *When are we fitted for deliverance?*

Anſ. When we are, by our afflictions, conformed to Chriſt: namely, when we have learned obedience, Heb. v. 8. 'He learned obedience by the things which he ſuffered;' that is, he learned ſweet ſubmiſſion to his Father's will. Luke xxii. 42. 'Not my will but thy will be done.' When we have thus learned obedience by our ſufferings, we are willing to do what God would have us do, and be what God would have us be. Now we are conformed to Chriſt, and are fitted for deliverance.

3. If God had brought you at any time out of the houſe of bondage, out of great and imminent troubles, be much in doxology and praiſe. Deliverance calls for praiſe, Pſal. xxx. 11, 12. 'Thou haſt put off my ſackcloth; and girded me with gladneſs: to the end that my glory may ſing praiſe to thee.' My glory, that is, my tongue, which is the inſtrument of glorifying thee. The ſaints are temples of the Holy Ghoſt, 1 Cor. iii. 16. Where ſhould God's praiſes be founded but in his temple? *Beneficium poſtulat efficium:* the deepeſt ſprings yield the ſweeteſt water; and hearts deeply ſenſible of God's deliverances yield the ſweeteſt praiſes. Moſes tells Pharaoh, when he was going out of Egypt, 'We will go with our ſheep and cattle,' Exod. x. 9. Why ſo, becauſe he might have ſacrifices of thankſgiving ready to offer to God for their deliverance. To have a thankful heart for deliverance is a greater bleſſing than the deliverance itſelf, Luke xvii. 15. One of the lepers, 'when he ſaw he was healed, turned back, and with a loud voice glorified God.' The leper's thankful heart was a greater bleſſing than to be healed of his leproſy: have any of you here been brought out of the houſe of bondage: out of priſon, ſickneſs, or any death-threatening danger? do not forget to be thankful: be not graves, but temples. And, that you may be more thankful, obſerve every emphaſis and circumſtance in your deliverance; as to be brought out of trouble when you were *in articulo mortis*, there was but an hair's-breadth between you and death; or to be brought out of affliction, without ſin, you did not purchaſe your deliverance by the enſnaring of your conſciences; or, to be brought out of trouble upon the wings of prayer; or, that thoſe who were the occaſions of bringing you into trouble, ſhould be the inſtruments of bringing you out: theſe circumſtances, being well weighed, do heighten a deliverance, and ſhould heighten our thankfulneſs. The cutting of a ſtone may be of more value than the ſtone itſelf; and the circumſtancing of a deliverance may be greater than the deliverance itſelf.

Qu. 2. *But how ſhall we praiſe God in a right manner for deliverance?*

Anſ. 1. Be holy perſons. In the ſacrifice of thankſgiving, whoſoever did eat thereof, with their uncleanneſs upon them,

were to be cut off, Lev. vii. 20. to typify how unpleasing their praises and thank-offerings are who live in sin.

2. Praise God with humble hearts, acknowledge how unworthy you were of deliverance; God's mercies are not debts, but legacies; and that you should have a legacy given you, be humble, Rev. xi. 16. 'The elders fell upon their faces (an expression of humility) and worshipped and praised God.'

3. Praise God for deliverances cordially, Psal. cxi. 1. 'I will praise the Lord with my whole heart.' In religion there is no music but in concert, when heart and tongue join.

4. Praise God for deliverances constantly, Psal. cxlvi. 2. 'While I live will I bless the Lord:' some will be thankful while the memory of a deliverance is fresh, and then they leave off. Like the Carthaginians, who used at first to send the tenth of their yearly revenue to Hercules: but by degrees they grew weary, and left off sending. But we must be constant in our eucharistical sacrifice or thank-offering: the motion of our praise must be like the motion of our pulse, which beats as long as life lasts, Psal. cxlvi. 1. 'I will sing praises to my God while I have a being.'

Exod. xx. 2. *Out of the House of Bondage.*

Secondly, These words are to be understood mystically and spiritually. By Israel's deliverance from the house of bondage, is typified their spiritual deliverance from sin, Satan and hell.

I. *from sin.*] The house of bondage was a type of Israel's deliverance from sin. Sin is the true bondage, it enslaves the soul, *Nihil durius servitute*, Cicero. "Of all conditions, servitude is the worst." "I was held before conversion (saith Austin) not with an iron chain, but with the obstinacy of mine own will." Sin is the inslaver: sin is called a law, Rom. vii. 23. because it hath such a binding power over a man; and it is said to reign, Rom. vi. 12. because it exerciseth a tyrannical power: and men are said to be the servants of sin, Rom. vi. 17. because they are so enslaved by it. Thus sin is the house of bondage Israel was not so enslaved in the iron furnace, as the sinner is by sin: those are worse slaves and vassals who are under the power of sin, than those who are under the power of earthly tyrants.

1. Other slaves have the tyrants only ruling over their bodies; but the sinner hath his soul tyrannized over; the soul, that princely thing, which sways the sceptre of reason, and was once crowned with perfect knowledge and holiness, now this

prince goes on foot; it is enſlaved, and made a lackey to every baſe luſt.

2. Other ſlaves have ſome pity ſhewn them; the tyrant gives them meat, and lets them have hours for their reſt; but ſin is a mercileſs tyrant, it will let men have no reſt. Judas had no reſt until he had betrayed Chriſt; and after that, he had leſs reſt in his conſcience. How doth a man hackney himſelf out in the ſervice of ſin, waſte his body, break his ſleep, diſtract his mind? a wicked man is every day doing ſin's drudgery-work.

3. Other ſlaves, tho' they are ſet about ſervile work, yet about lawful: it is lawful to work in the galley, tug at the oar; but all the laws and commands of ſin are unlawful. Sin ſaith to one man, defraud; to another, be unchaſte; to another, take revenge; to another, take a falſe oath, Thus all ſin's commands are unlawful; we cannot obey ſins law, but by breaking God's law.

4. Other ſlaves are forced againſt their will; Iſrael groaned under ſlavery, Exod. ii. 23. but ſinners are content to be under the command of ſin; they are willing to be ſlaves, they love their chains, they will not take their freedom; they 'glory in their ſhame,' Phil. iii. 19. They wear their ſins, not as their fetters, but their ornaments: they rejoice in iniquity, Jer. xi. 15.

5. Other ſlaves are brought to correction, but ſin's ſlaves are, without repentance, brought to condemnation: other ſlaves lie in the iron furnace, ſin's ſlaves lie in the fiery furnace. What freedom of will hath a ſinner to his own confuſion, when he can do nothing but what ſin will have him? he is enſlaved. Thus ſinners are in the houſe of bondage; but God takes his elect out of this houſe of bondage: he beats off the chains and fetters of ſin; he reſcues them from their ſlavery; he makes them free, by bringing them into the glorious liberty of the children of God, Rom. viii. The law of love now commands, not the law of ſin. Though the life of ſin be prolonged, yet not the dominion: as thoſe beaſts in Daniel had their lives prolonged for a ſeaſon, but their dominion was taken away, Dan. vii. 12. The ſaints are made ſpiritual kings, to rule and conquer their corruptions, to 'bind theſe kings in chains.' This is the matter of the higheſt praiſe and thankſgiving, to be thus taken out of the houſe of bondage, to be freed from inſlaving luſts, and made kings to reign in glory for ever.

II. The bringing Iſrael out of the houſe of bondage, was a type of their deliverance from Satan. Thus men naturally are in the houſe of bondage, they are enſlaved to Satan: Satan is called the prince of this world, John xiv. 30. and the god of this world, 2 Cor. iv. 4. becauſe he hath ſuch power to com-

mand and enſlave them. Though Satan ſhall one day be a cloſe priſoner in chains, yet now he doth inſult and tyrannize over the ſouls of men; ſinners are under the rule of Satan, he exerciſeth over them ſuch a juriſdiction as Cæſar did over the ſenate. The devil fills men's heads with error, and their hearts with malice, Acts v. 3. 'Why hath Satan filled thine heart?' A ſinner's heart is the devil's manſion-houſe, Matth. xii. 44. 'I will return into mine houſe.' And ſure that muſt needs be an houſe of bondage, which is the devil's manſion-houſe. Satan is a perfect tyrant: 1. He rules men's minds, he blinds them with ignorance, 2 Cor. iv. 4. 'The god of this world hath blinded the minds of them that believe not.' 2. He rules their memories; they ſhall remember that which is evil, and forget that which is good: their memories are like a ſercer or ſtrainer, that lets go all the pure liquor, and returns only the dregs. He rules their wills: tho' the devil cannot force the will yet he draws it, John viii. 44. The luſts of your father you will do.' He hath got your hearts, and him you will obey: his ſtrong temptations do more draw men to evil, than all the promiſes of God can draw them to good. This is the ſtate of every man by nature, he is in the houſe of bondage, the devil hath him in his power: a ſinner grinds in the devil's mill; he is at the command of Satan, as the aſs is at the command of the driver. No wonder to ſee men oppreſs and perſecute; theſe ſlaves muſt do what the god of this world will have them: how could thoſe ſwine but run, when the devil entered into them? Matth. viii. 32. When the devil tempted Ananias to tell a lie, he could not but ſpeak what Satan had put in his heart, Acts v. 3. When the devil entered into Judas, and bid him betray Chriſt, Judas would do it, though he hanged himſelf. This caſe is ſad and diſmal, to be thus in the houſe of bondage, under the power and tyranny of Satan. When David would curſe the enemies of God, how did he pray againſt them? That Satan might be at their right-hand, Pſ. cix. 6. He knew he could lead them into any ſnare: if Satan be at the ſinner's right-hand, let the ſinner take heed he be not ſet on God's left-hand. Is not this a caſe to be bewailed, to ſee men taken captive by Satan at his will? 2 Tim. ii. 26. he leads ſinners as ſlaves before him in triumph; he poſſeſſeth them. If people ſhould ſee but their beaſts bewitched and poſſeſſeth of the devil, they would be much troubled; yet their ſouls are poſſeſſed by Satan, but they are not ſenſible. [What can be worſe than to be in the houſe of bondage, to have the devil hurry men on in their luſt to perdition?] Sinners are willingly enſlaved to Satan; they love their goaler; are content to ſit diſquietly under Satan's juriſdiction; they chuſe this bramble to rule them, tho', within a while, fire will come out of this bramble to devour them, Judges ix. Now, what an infinite mercy of God is

it, when he brings poor ſouls out of this houſe of bondage, when he gives them a goal-delivery from the prince of darkneſs! JESUS CHRIST redeems captives, he ranſoms ſinners by price, and reſcues them by force: as David took a lamb out of the lion's mouth, 1 Sam. xvii. 34. So Chriſt reſcues ſouls out of the mouth of this roaring lion. O what a mercy is it to be brought out of the houſe of bondage, to be taken from being made captives to the prince of the power of the air, and to be made ſubjects of the Prince of peace! And this is done by the preaching of the word, Acts xxvi. 18. 'To turn them from the power of Satan unto God.'

III. The bringing of Iſrael out of the houſe of bondage, was a type of their being delivered from hell. Hell is *domus ſervitutis*, an houſe of bondage; an houſe built on purpoſe for ſinners to lie in.

1. That there is ſuch an houſe of bondage where the damned lie, Pſ. ix. 17. 'The wicked ſhall be turned into hell.' Mat. xxiii. 33. 'How can ye eſcape the damnation of hell?' If any one ſhall aſk where this houſe of bondage is, where is the place of hell? I wiſh you may never know feelingly. "Let us not ſo much (ſaith Chryſoſtom) labour to know where hell is, as how to eſcape it." Yet, to ſatisfy curioſity, hell is *locus ſubterraneus*, ſome place beneath, Prov. v. 24. 'Hell beneath.' Heſiod ſaith, 'Hell is as far under the earth, as heaven is above it,' Luke viii. 31. 'The devils beſought Chriſt that he would not command them to go into the deep.' Hell is in the deep.

2. Qu. *Why there muſt be this houſe of bondage? why a hell?*

Ans. Becauſe there muſt be a place for the execution of divine juſtice; earthly monarchs have their priſon for malefactors, and ſhall not God have his; ſinners are criminal perſons, they have offended God; and it would not conſiſt with God's holineſs and juſtice, to have his laws infringed, and not appoint penalties for the tranſgreſſors.

3. The dreadfulneſs of this place. Could you but for one hour hear the groans and ſhrieks of the damned, it would confirm you in this truth, that hell is an houſe of bondage: hell is the emphaſis of miſery. Beſides the *pœna damni*, the puniſhment of loſs, which is the excluſion of the ſoul from the glorified ſight of God, which divines think the worſt part of hell; I ſay, beſides this, there will be *pœna ſenſus*, the puniſhment of ſenſe. If, when God's wrath is kindled but a little, and a ſpark of it flies into a man's conſcience in this life, it is ſo terrible (as in the caſe of Spira) then what will hell itſelf be? That I may deſcribe this houſe of bondage,

1. In hell there will be a plurality of torments, 1. Bonds and chains, 2 Pet. ii. 4. 2. The worm, Mark ix. 44. this is the

worm of conſcience: and the lake of fire, Rev. xx. 15. other fire is but painted to this.

2. This houſe of hell is haunted with devils, Matth. xxv. 41. Anſelm hath a ſaying, "I had rather endure all torments, than ſee the devil with bodily eyes." Such as go to hell muſt not only be forced to behold the devil, but muſt be ſhut up in the den with this lion; they muſt keep the devil company: the devil is full of ſpite againſt mankind; this red dragon will ſpit fire in men's faces.

3. The torments of hell abide for ever, Rev. xiv. 11. 'The ſmoke of their torment aſcendeth up for ever and ever,' Mark ix. 44. Time cannot finiſh it, tears cannot quench it: the wicked are ſalamanders; who live always in the fire of hell, and are not conſumed: after ſinners have lain millions of years in hell, their puniſhment is as far from ending, as it was at the beginning. If all the earth and ſea were ſand, and every thouſandth year a bird ſhould come, and take away one grain of this ſand, it would be a long time ere that vaſt heap of ſand were emptied; yet, if after all that time the damned might come out of hell, there were ſome home hope; but this word EVER breaks the heart.

Qu. *But how doth this ſeem to ſtand with God's juſtice, for a ſin committed in a moment, to puniſh it with eternal torment?*

Anſ. 1. Becauſe there is an eternity of ſin in man's nature. 2. Becauſe ſin is *crimen laeſae majeſtatis*, it is committed againſt an infinite majeſty; therefore the ſin is infinite, and proportionably the puniſhment muſt be infinite. Now, becauſe a finite creature cannot bear infinite wrath, therefore he muſt be eternally ſatisfying what he cannot ſatisfy at once. Now then, if hell be ſuch an houſe of bondage, what infinite cauſe have they to bleſs God, who are delivered from it? 1 Theſſ. i. 20. 'Jeſus delivered us from the wrath to come.' Jeſus Chriſt ſuffered the torments of hell in his ſoul, that believers ſhould not ſuffer them. If we are thankful, when we are ranſomed out of priſon, or delivered from fire, O how ſhould we bleſs God to be preſerved from the wrath to come! And that which may cauſe the more thankfulneſs, is becauſe the moſt part go into this houſe of bondage, the moſt part go to hell: therefore to be of the number of theſe few that are delivered from it, it is matter of infinite thankfulneſs. I ſay, moſt go to this houſe of bondage when they die; moſt go to hell, Matth. vii. 13. 'Broad is the way which leadeth unto deſtruction, and many there be that go in thereat.' The greateſt part of the world lies in wickedneſs, 1 John v. 19. Divide the world, ſaith Brerewood, into thirty-one parts, nineteen parts of it are poſſeſſed by Jews and Turks, ſeven parts by Heathens; ſo that there are but five parts of Chriſtians, and among theſe Chriſtians ſo many ſeduced Papiſts

on the one hand, and so many formal Protestants on the other, that we may conclude the major part of the world goes to hell. 1. The scripture compares the wicked to briers, Isa. x. 17. There are but few lilies in your fields, but in every hedge thorns and briers. 2. To 'the mire in the streets,' Isa. x. 6. Few jewels or precious stones in the street, but you cannot go a step but you meet with mire. The wicked are as common as the dirt in the street: look into the generality of people, how many drunkards for one that is sober? how many adulterers for one that is chaste? how many hypocrites for one that is sincere? The devil hath the harvest, and God only a few gleanings. Oh then, such as are delivered from the house of bondage, hell, have infinite cause to admire and bless God. How should the vessels of mercy run over with thankfulness? when most are carried prisoners to hell, they are delivered from wrath to come.

Qu. *How shall I know I am delivered from hell?*

Ans. 1. Those whom Christ saves from hell, he saves from sin, Matth. i. 21. 'He shall save his people from their sins.' Hath God delivered you from the power of corruption, from pride, malice, lust? if he hath delivered you from the hell of sin, then he hath delivered you from the hell of torment.

2. If you have got an interest in Christ, prizing, confiding, loving him, then you are delivered from hell and damnation, Rom. viii. 1. 'No condemnation to them that are in Christ Jesus.' If you are in Christ, then he hath put the garment of his righteousness over you, and hell-fire can never singe this garment. Pliny observes, nothing will so soon quench fire as salt and blood: the salt tears of repentance and the blood of Christ will quench the fire of hell, that it shall never kindle upon you.

OF THE COMMANDMENTS.

EXOD. XX. 3. *Thou shalt have no other gods before me, &c.*

BEFORE I come to the commandment, I shall premise some things about the moral law: viz. answer questions, and lay down rules.

Qu. 1. *What is the difference between the moral law and the gospel?*

Ans. 1. The law requires that we worship God as our Creator: the gospel requires that we worship God in and through Christ. God in Christ is propitious: out of Christ we may see God's power, justice, holiness; in Christ we see his mercy displayed.

2. The moral law requires obedience, but gives no strength

(as Pharaoh required brick, but gave no ſtraw) but the goſpel gives ſtrength; the goſpel beſtows faith upon the elect, the goſpel ſweetens the law, it makes us ſerve God with delight.

Qu. 2. *Of what uſe then is the moral law to us?*

Anſ. The law is a glaſs to ſhew us our ſins, that ſo, ſeeing our pollution and miſery, we may be forced to flee to Chriſt to ſatisfy for former guilt, and ſave from future wrath, Gal. ii. 24. 'The law was our ſchoolmaſter to bring us to Chriſt.

Qu. 3. *But is the moral law ſtill in force to believers? is it not aboliſhed to them?*

Anſ. In ſome ſenſe it is aboliſhed to believers. 1. In reſpect of juſtification; they are not juſtified by their obedience to the moral law. Believers are to make great uſe of the moral law (as I ſhall ſhew) but they muſt truſt only to Chriſt's righteouſneſs for juſtification; as Noah's dove made uſe of her wings to fly, but truſted to the ark for ſafety. If the moral law could juſtify, what need were there of Chriſt's dying? 2. The moral law is aboliſhed to believers, in reſpect of the malediction of it: they are freed from the curſe and damnatory power of it, Gal. iii. 13. 'Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.'

Qu. 4. *How was Chriſt made a curſe for us?*

Anſ. Chriſt may be conſidered, 1. As the Son of God, and ſo he was not made a curſe. 2. As our pledge and ſurety, Heb. vii. 22. and ſo he was made a curſe for us: this curſe was not upon his Godhead, but upon his manhood. This curſe was the wrath of God lying upon him; and thus Chriſt hath taken away from believers the curſe of the law, by being made a curſe for them. But tho' the moral law is thus far aboliſhed, yet it remains as a perpetual rule to believers: though the moral law be not their Saviour, yet it is their guide: though it be not *fœdus*, a covenant of life; yet it is *norma*, a rule of living: every Chriſtian is bound to conform to the moral law; and write, as exactly as he can, after this copy, Rom. iii. 31. 'Do we then make void the law through faith, God forbid.' Though a Chriſtian is not under the condemning power of the law, yet he is under the commanding power; to love God, to reverence and obey him, this is a law always binds, and will bind in heaven. This I urge againſt the Antinomians, who ſay, the moral law is abrogated to believers; which, as it contradicts ſcripture, ſo it is a key to open the door to all licentiouſneſs. They who will not have the law to rule them, ſhall never have the goſpel to ſave them. Having anſwered theſe queſtions, I ſhall in the next place, lay down ſome general rules for the right underſtanding of the Decalogue, or Ten commandments: theſe rules may ſerve to give us ſome light into the ſenſe and meaning of the commandments.

Rule 1. The commands and prohibitions of the moral law reach the heart.

1. The commands of the moral law reach the heart: the commandments require not only outward actions but inward affections; they require not only the outward act of obedience, but the inward affection of love, Deut. vi. 5. 'Thou ſhalt love the Lord thy God, with all thy heart.'

2. The threats and prohibitions of the moral law reach the heart; the law of God forbids not only the act of ſin, but the deſire and inclination; not only doth it forbid adultery, but luſting, Matth. v. 28. Not only ſtealing, but coveting, Rom. vii. 7. *Lex humana ligat manum, lex divina comprimet animam:* man's law binds only the hands, God's law binds the heart.

Rule 2. In the commandments there is a *ſynechdoche*, more is intended than is ſpoken. 1. Where any duty is commanded, there the contrary ſin is forbidden, *&c.* When we are commanded to keep the ſabbath-day holy, there we are forbidden to break the ſabbath: when we are commanded to live in a calling, 'Six days ſhalt thou labour,' there we are forbidden to live idly, and out of a calling. 2. Where any ſin is forbidden, there the contrary duty is commanded: when we are forbidden to take God's name in vain, the contrary duty is commanded, that we ſhould reverence his name, Deut. xxviii. 58. 'That thou mayeſt fear this glorious and fearful name, The Lord thy God.' Where we are forbidden to wrong our neighbour, there is the contrary duty included, that we ſhould do him all the good we can, by vindicating his name, and ſupplying his wants.

Rule 3. Where any ſin is forbidden in the commandment, there the occaſion of it is alſo forbidden. Where murder is forbidden, there envy and raſh anger are forbidden, which may occaſion it. Where adultery is forbidden in the commandment, there is forbidden all that may lead to it, as wanton glances of the eye, or coming into the company of an harlot, Prov. v. 8. 'Come not nigh the door of her houſe:' he who would be free from the plague, muſt not come near the infected houſe. Under the law the Nazarite was forbidden to drink wine; nor might he eat grapes of which the wine was made.

Rule 4. *In relato ſubintelligitur correlatum.* Where one relation is named in the commandment, there another relation is included. Where the child is named, there the father is included: where there is the duty of children to parents mentioned, there is included alſo the duty of parents and children: where the child is commanded to honour the parent, there is implied that the parent is alſo commanded to inſtruct, to love, to provide for the child.

Rule 5. Where greater ſins are forbidden, there leſſer ſins are alſo forbidden. Though no ſin in its own nature is little,

yet comparatively one may be leſs than another: where idolatry is forbidden, there is forbidden ſuperſtition, of bringing any innovation into God's worſhip, which he hath not appointed. As the ſons of Aaron were forbidden to worſhip an idol, ſo to ſacrifice to God with ſtrange fire, Lev. x. 1. Mixture in ſacred things, is like a daſh in the wine, which though it gives it a colour, yet doth but debaſe and adulterate it. It is highly provoking to God, to bring any ſuperſtitious ceremony into his worſhip, which he hath not preſcribed; it is to tax God's wiſdom, as if he were not wiſe enough to appoint the manner how he will be ſerved.

Rule 6. The law of God is copulative; *Lex eſt copulativa:* the firſt and ſecond tables are knit together; piety to God, and equity to our neighbour: theſe two tables, which God hath joined together, muſt not be put aſunder. Try a moral man by the duties of the firſt table, piety to God, and there you will find him negligent; try an hypocrite by the duties of the ſecond table, equity to his neighbour, and there you will find him tardy. He who is ſtrict in the ſecond table, but neglects the firſt, or he who is zealous in the firſt table, but neglects the ſecond, his heart is not right with God. The Phariſees were the higheſt pretenders to the firſt table, zeal and holineſs: but Chriſt detects their hypocriſy, Matth. xxiii. 23. 'Ye have omitted judgment, mercy and faith.' They were bad in the ſecond table; they omitted judgment, that was, being juſt in their dealing; mercy, in relieving the poor; and faith, that is faithfulneſs in their promiſes and contracts with men. God wrote both the tables, and our obedience muſt ſet a ſeal to both.

Rule 7. God's law forbids not only the acting of ſin in our own perſons, but being acceſſory to, or having any hand in the ſins of others.

Qu. *How and in what ſenſe may we be ſaid to partake of, and have an hand in the ſins of others?*

Anſ. 1. By decreeing unrighteous decrees, and impoſing on others that which is unlawful. Jeroboam made the people of Iſrael to ſin: he was acceſſory to their idolatry, by ſetting up golden calves: ſo David, though he did not in his own perſon kill Uriah, yet becauſe he wrote a letter to Joab, to ſet Uriah on the fore-front of the battle, and it was done by his command, therefore he was acceſſory to Uriah's death, and the murder of him was laid to David's charge by the prophet, 2 Sam. xii. 9. 'Thou haſt killed Uriah the Hittite with the ſword.'

2. We become acceſſory to the ſins of others by not hindering them when it is in our power, *Qui non prohibit cum poteſt, jubet.* If a maſter of a family ſee his ſervant break the ſabbath, or hear him ſwear, and let him alone, doth not uſe the power he hath to ſuppreſs him, he becomes acceſſory to his ſin. Eli,

for not punishing his sons when they made the offering of the Lord to be abhorred, made himself guilty, 1 Sam. iii. 14. He that suffers an offender to pass unpunished, makes himself an offender.

3. By counselling, abetting, or provoking others to sin. Ahithophel made himself guilty of the fact, by giving counsel to Absalom to go in and defile his father's concubines, 2 Sam. xvi. 21. He who shall tempt or solicit another to be drunk though himself be sober, yet being the occasion of another's sin, he is accessory to it, Hab. ii. 15. 'Wo unto him that giveth his neighbour drink, that puttest thy bottle to him.'

4. By consenting to another's sin; Saul did not cast one stone at Stephen, yet the scripture saith, 'Saul was consenting to his death,' Acts viii. 1. Thus he had a hand in it. If several did combine to murder a man, and they should tell another of their intent, and he should give his consent to it, he were guilty: though his hand were not in the murder, yet his heart was in it: though he did not act it, yet he did approve it, so it became his sin.

3. By example, *vivitur exemplis.* Examples are powerful and cogent; setting a bad example occasions another to sin; and so a person becomes accessory. If the father swears, and the child by his example, learn to swear, the father is accessory to the child's sin; he taught him by his example. As there are diseases hereditary, so there are sins.

Rule 8. The last rule about the commandments, is this, that though we cannot, by our own strength, fulfil all these commandments, yet doing, *quoad posse*, what we are able, the Lord hath provided encouragement for us. There is a threefold encouragement.

1. That though we have not ability to obey any one command, yet God hath, in the new covenant, promised to work that in us, which he requires, Ezek. xxxvi. 27. 'I will cause you to walk in my statutes.' God commands us to love him: alas, how weak is our love! it is like the herb that is not only in the first degree; but God hath promised to circumcise our hearts, that we shall love him, Deut. xxx. 6. He that doth command us, will enable us. God commands us to turn from sin, but alas! we have not power to turn; therefore God hath promised to turn us, to put his Spirit within us, and turn the heart of stone into flesh, Ezek. xxxvi. 26. There is nothing in the command, but the same is in the promise. Therefore, Christian, be not discouraged tho' thou hast no strength of thy own, yet God will give thee this strength. The iron hath no power to move, but when the loadstone draws it, it can move, Isa. xxvi. 12. 'Thou hast wrought all our works in us.'

2. Though we cannot exactly fulfil the moral law, yet God

will, for Chriſt's ſake, mitigate the rigour of the law, and accept of ſomething leſs than he requires. God in the law requires exact obedience, yet he will accept of ſincere obedience: he will abate ſomething of the degree, if there be truth in the inward parts; God will ſee the faith, and paſs by the failing; the goſpel remits ſomething of the ſeverity of the moral law.

3. Wherein our perſonal obedience comes ſhort, God will be pleaſed to accept us in our ſurety, Eph. i. 6. 'He hath accepted us in his beloved.' Though our obedience be imperfect, yet, through Chriſt our ſurety, God looks upon it as perfect. And that very ſervice which God's law might condemn, God's mercy is pleaſed to crown, by virtue of the blood of our Mediator. Having given you theſe rules about the commandments, I ſhall come next to the direct handling of them.

OF THE FIRST COMMANDMENT.

EXOD. XX. 3. *Thou ſhalt have no other gods before me.*

Qu. XLV. *WHY doth the commandment run in the ſecond perſon ſingular,* Thou? *why doth not God ſay,* You *ſhall have no other gods, but,* Thou?

Anſ. Becauſe the commandment concerns every one, and God would have you take it as ſpoken to you by name. Though we are forward to take privileges to ourſelves, yet we are apt to ſhift off duty from ourſelves to others: therefore the commandment runs in the ſecond perſon, *Thou* and *Thou*, that every one may know that the commandment is ſpoken to him, as it were, by name. And ſo I come to the commandment, 'Thou ſhalt have no other gods before me:' this commandment may well lead the van, and be ſet in the front of all the commandments, becauſe it is the foundation of all true religion. The ſum of this commandment is, that we ſhould ſanctify God in our hearts, and give him a precedency above all created beings. There are two branches of this commandment: 1. That we muſt have one God. 2. That we muſt have but one. Or thus, (1.) That we muſt have God for our God. (2.) That we muſt have no other. 1. That we muſt have God for our God: it is manifeſt that we muſt have a God, and 'who is God ſave the Lord?' 2 Sam. xxii. 32. The Lord Jehovah (one God in three perſons) is the true, living, eternal God; and him muſt we have for our God.

Qu. 1. *What is it to make God to be a God to us?*

Anſ. 1. To make God to be a God to us, is to acknowledge

him for a God: the gods of the heathens are idols, Pſal. xcvi. 5. and we 'know that an idol is nothing,' 1 Cor. viii. 4. that is, it hath nothing of deity in it: if we cry, *Help, O Idol*, an idol cannot help; the idols were themſelves carried into captivity, Iſa. xlvi. 2. ſo that an idol is nothing; vanity is aſcribed to it, Jer. xiv. 22. we do not acknowledge it to be a God. But this is to make God to be a God to us, when we do, *ex animo*, acknowledge him to be God, 1 Kings xviii. 39. All the people fell on their faces, and ſaid, 'The Lord he is the God! the Lord he is the God!' Yea, we acknowledge God to be the only God, 2 Kings xix. 15. 'O Lord God of Iſrael which dwelleſt between the Cherubims, thou art the God, even thou alone.' Deity is a jewel that belongs only to his crown. Yet further, we acknowledge that there is no God like him, 1 Kings viii. 22, 23. 'And Solomon ſtood before the altar of the Lord; and he ſaid, Lord God of Iſrael, there is no god like thee.' Pſal. lxxxix. 6. 'For who in the heaven can be compared unto the Lord? who among the ſons of the mighty can be likened unto the Lord.' In the Chaldee it is, Who among the angels; None can do as God: he brought the world out of nothing? 'And hangeth the earth upon nothing,' Job xxvi. 7. This is to make God to be a God to us, when we are perſuaded in our hearts, and confeſs with our tongues, and ſubſcribe with our hand, that God is the only true God, and that there is none comparable to him.

2. To make God to be a God to us, is to chooſe him, Joſh. xxiv. 15. 'Chooſe ye this day whom you will ſerve; but as for me and my houſe we will ſerve the Lord:' that is, we will chooſe the Lord to be our God. It is one thing for the judgment to approve of God, and another for the will to chooſe him. Religion is not a matter of chance, but choice.

Qu. *What is antecedent to, or goes before this choice?*

Anſ. 1. Before this chooſing God for our God, there muſt be knowledge: we muſt know God, before we can chooſe him; before one chuſe the perſon he will marry, he muſt firſt have ſome knowledge and cognizance of the perſon: ſo we muſt know God, before we can chooſe him for our God, 2 Chron. xxviii. 9. 'Know thou the God of thy father.' We muſt know God in his attributes, glorious in holineſs, rich in mercy, faithful in promiſes. We muſt know God in his ſon: as in a glaſs a face is repreſented, ſo in Chriſt, as in a tranſparent glaſs, we ſee God's beauty and love ſhine forth. This knowledge muſt go before our chooſing of God. Lactantius ſaid, all the learning of the philoſophers was without a head, becauſe it wanted the knowledge of God. 2. Wherein our chooſing of God conſiſts: it is an act of mature deliberation; a Chriſtian having viewed the ſuperlative excellencies in God, and being

ſtricken into an holy admiration of his perfections, he ſingles out God from all other objects to ſet his heart upon: he ſaith as Jacob, Gen. xxviii. 21. 'The Lord ſhall be my God.' 3. The effect of chooſing God: the ſoul that chooſeth God, devotes himſelf to God, Pſal. cxix. 38. 'Thy ſervant, who is devoted to thy fear.' As the veſſels of the ſanctuary were conſecrated and ſet apart from common to holy uſes; ſo the ſoul who hath choſen God to be his God, hath dedicated and ſet himſelf apart for God, and will be no more for profane uſes.

3. To make God to be a God to us, is to enter into ſolemn covenant with him, that he ſhall be our God: after choice follows the marriage-covenant. As God makes a covenant with us, Iſa. liii. 3. 'I will make an everlaſting covenant with you, even the ſure mercies of David:' ſo we make a covenant with him, 2 Chron. xv. 12. 'They entered into covenant to ſeek the Lord God of their fathers.' And Iſa. xliv. 5. 'One ſhall ſay, I am the Lord's: and another ſhall ſubſcribe with his hand unto the Lord;' like ſoldiers, that ſubſcribe their names in the muſter roll. This covenant, 'That God ſhall be our God,' we have often renewed in the Lord's ſupper: and it is like a ſeal to a bond, to bind us faſt to God, and to keep us that we do not depart from him.

4. To make God to be a God to us, is to give him adoration; which conſiſts, 1. In reverencing of him, Pſ. lxxxix. 7. 'God is to be had in reverence of all them that are about him.' The Seraphims, who ſtood about God's throne covered their faces, Iſa. vi. And Elijah wrapt himſelf in a mantle, when the Lord paſſed by, in token of reverence. This reverence ſhews the high eſteem we have of God's ſacred Majeſty. 2. Adoration is in bowing to him, or worſhipping him, Pſ. xxix. 2. 'Worſhip the Lord in the beauty of holineſs.' Neh. viii. 6. 'They bowed their heads, and worſhipped the Lord with their faces to the ground.' Divine worſhip is the peculiar honour belonging to the Godhead: this God is jealous of, and will have no creature ſhare in, Iſa. xlii. 8. 'My glory will I not give to another.' Magiſtrates may have a civil reſpect or veneration, God only a religious adoration.

5. To make God to be a God to us, is to fear him, Deut. xxviii. 58. 'That thou mayſt fear this glorious and fearful name, The Lord thy God.' This fearing of God is, (1.) To have God always in our eye, Pſ. xvi. 8. 'I have ſet the Lord always before me.' And Pſ. xxv. 15. 'Mine eyes are ever towards the Lord.' He who fears God, imagines, that whatever he is doing, God looks on, and, as a judge, weighs all his actions. (2.) To fear God, is, when we have ſuch an holy awe of God upon our hearts, that we dare not ſin, Pſ. iv. 4. 'Stand in awe and ſin not.' The wicked ſin and fear not; the godly fear

and ſin not, Gen. xxxix. 9. 'How ſhall I do this great wickedneſs, and ſin againſt God?' bid me ſin, bid me drink poiſon. It is a ſaying of Anſelm, "If hell were on one ſide, and ſin on the other, I would rather leap into hell, than willingly ſin againſt my God." 1. This glorious and fearful name: he who fears God will not ſin, though it be never ſo ſecret, Lev. xix. 14. 'Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God.' Suppoſe you ſhould curſe a deaf man, he cannot hear you curſe him: or if you lay a block in a blind man's way, and make him fall, he cannot ſee you lay it: ay, but the fear of God will make you forſake theſe ſins which can neither be heard nor ſeen by men. 2. Where the fear of God is, it deſtroyes the fear of man: the three children feared God, therefore they feared not the king's wrath, Dan. iii. 16. The greater noiſe drowns the leſs; the noiſe of thunder drowns the noiſe of a river? ſo when the fear of God is ſuperintendent in the ſoul, it drowns all other carnal fear. This is to make God to be a God to us, when we have an holy filial fear of him; *That thou mayeſt fear.*

6. To make God to be a God to us, is to truſt in him, Pſal. cxli. 8. 'Mine eyes are unto thee, O God the Lord: in thee will I truſt.' 2 Sam. xxii. 3. 'The God of my rock, in him will I truſt.' There is nothing we can truſt in but God; all the creatures are a refuge of lies; they are like the Egyptian reed, too weak to ſupport us, but ſtrong enough to woundus. *Omnis motus ſit ſuper immobili.* God only is a ſufficient foundation to build our truſt upon; and then when we truſt, we make him a God to us, elſe we make him an idol, if we do not truſt in him. Truſting in God, is when we rely on his power as a Creator, and on his love as a Father. Truſting in God, is, when we commit our chief treaſure to him: our ſoul is our chief treaſure, we commit our ſoul to him, Pſ. xxxi. 5. 'Into thy hands I commit my ſpirit.' As the orphan truſts his eſtate with his guardian, ſo we truſt our ſouls with God: this is to make him a God to us.

Q. 1. *How ſhall we know that we truſt in God aright?*

Anſ. If we truſt in God aright, then we will truſt in God at one time as well as another, Pſ. lxii. 8. 'Truſt in him at all times.' Can we truſt God, 1. In our ſtraits? when the fig-tree doth not flouriſh, when our earthly crutches are broken, can we now lean upon God's promiſe? when the pipes are cut off that uſed to bring us comfort, can we live upon God, in whom are all our freſh ſprings? when we have no bread to eat but the bread of carefulneſs, Ezek. xix. 8. when we have no water to drink unleſs tears, Pſ. lxxx. 5. 'Thou gaveſt them tears to drink in great meaſure;' Can we now truſt in God's providence, to make ſupply for us; A good Chriſtian believes, that

if God feed the ravens, he will feed his children : he lives upon God's all-ſufficiency, not only for grace, but food ; he belives if God will give him heaven, he will give daily bread : he truſts God's bond, Pſal. xxxvii. 3. ' Verily thou ſhalt be fed.' 2. Can we truſt God in our fears ? fear is the age of the ſoul. When adverſaries begin to grow high, can we now diſplay the banner of faith ? Pſal. lvi. 3. ' What time I am afraid, I will truſt in thee.' Faith cures the trembling at the heart : faith gets above fear, as the oil ſwims above the water. This is to truſt in God, and it is to make him to be a God to us.

7. To make God to be a God to us, is to love him ; in the godly, fear and love kiſs each other.

8. To make him a God to us, is to obey him : but I forbear to ſpeak of theſe, becauſe I ſhall be large upon them in the ſecond commandment : ' Shewing mercy unto thouſands of them that love me and keep my commandments.'

Q. *Why muſt we cleave to the Lord as our God ?*

Anſ. 1 From the equity of it : it is but equal we ſhould cleave to him as our God, from whom we receive our being ; who can have a better right to us than he that gives us our breath ? Pſ. c. 3. ' For it is he that made us, and not we ourſelves.' It is unequal, yea ungrateful, to give away our love or worſhip to any but God.

2. From the utility. If we cleave to the Lord as our God ; then (1.) He will bleſs us, Pſ. lxvii. 6. ' God, even our own God, will bleſs us.' He will bleſs us, 1. In our eſtate, Deut. xxviii. 4, 5. ' Bleſſed ſhall be the fruit of thy ground : bleſſed ſhall be thy baſket and thy ſtore ;' we ſhall not only have our ſack full of corn, but it ſhall be bleſſed ; here is money in the mouth of the ſack. (2.) He will bleſs us with peace, Pſ. xxix. 11. The Lord will bleſs his people with peace :' outward peace, which is the nurſe of plenty, Pſ. cxlvii. 14. ' He maketh peace in thy borders ; inward peace, a ſmiling conſcience ; this is ſweeter than the dropping honey. (3.) God will turn all evils to our good, Rom. viii. 28. He will make a treacle of poiſon. Joſeph's impriſonment was a means for his advancement, Gen. l. 20. Out of the bittereſt drug, God will diſtil his glory and our ſalvation. In ſhort God will be our guide to death, our comfort in death, our reward after death. So then the utility of it may make us cleave to the Lord as our God, Pſ. cxliv. 15. ' Happy is that people who have the Lord for their God.'

1. From the neceſſity, 1*ſt*, If God be not our God, he will curſe our bleſſings ; Mal. ii. 2. and God's curſe blaſts wherever it comes. 2*dly*, If God be not our God, we have none to help us in miſery : will God help his enemies ? will he aſſiſt them who diſclaim him ? 3*dly*, If we do not make God to be our

God, he will make himſelf to be our judge; and if he condemns, there is no appealing to a higher court. So that, there is a neceſſity of having God for our God, unleſs we intend to be eternally eſpouſed to miſery.

Uſe 1. If we muſt have one God, and the Lord Jehovah for our God, it condemns the Atheiſts who have no God, Pſ. xiv. 1. 'The fool hath ſaid in his heart, There is no God.' There is no God he believes in, or worſhips: ſuch Atheiſts were Diagoras and Theodorus. When Seneca had reproved Nero for his impieties, ſaith Nero, 'Doſt thou think I believe there is any God, when I do ſuch things?' The duke of Sileſia was ſo infatuated, That he affirmed, *Neque inferos neque ſuperos eſſe*; that there was neither God nor devil. We may ſee God in the works of his fingers. The creation is a great volume, in which we may read a Godhead; and he muſt needs put out his own eyes that denies a God. Ariſtotle, tho' an heathen, did not only acknowledge God, when he cried out, "Thou Being of Beings, have mercy on me;" but he thought, he that did not confeſs a Deity was not worthy to live. They who will not believe a God, ſhall feel him. Heb. x. 31. 'It is a fearful thing to fall into the hands of the living God.'

Uſe 2. It condemns Chriſtians, who profeſs to own God for their God, yet they do not live as if he were their God. (1.) They do not believe in him as a God: when they look upon their ſins, they are apt to ſay can God pardon? when they look upon their wants, can God provide? can he prepare a table in the wilderneſs? (2.) They do not love him as a God: they do not give him the cream of their love, but are apt to love other things more than God; they ſay, they love God, but will part with nothing for him. (3.) They do not worſhip him as a God: they do not give him that reverence, nor pray with that devotion, as if they were praying to a God. How dead are their hearts? if not dead in ſin, yet dead in duty: 'tis as if praying to a god that hath eyes and ſees not; ears and hears not: in hearing the word, how much diſtraction, what regardleſs hearts have many? they are thinking of their ſhop and drugs. Would a king take it well at our hands, if, when he is ſpeaking to us, we ſhould be playing with a feather? when God is a ſpeaking to us in his word, and our hearts are taken up with thoughts about the world, is not this playing with a feather? O how may this humble moſt of us, we do not make God to be a God to us! We do not believe in him, love him, worſhip him as a God. Many heathens have worſhipped their falſe gods with more ſerioufneſs and devotion, than ſome Chriſtians do the true God. O let us chide ourſelves; did I ſay chide? let us abhor ourſelves for our deadneſs and formality in religion, how we have profeſſed God, yet we have not worſhipped him as God.

So much for the firſt, 'We muſt have God for our God.' I ſhould come to the ſecond, 'We muſt have no other God.'

Exod. xx. 3. *Thou ſhalt have no other gods before me.*

1. That we muſt have 'no other god;' 'Thou ſhalt have no other gods before me.'

Qu. *What is meant by this word,* Before me?

Anſ. That is before my face; in *conſpectu meo,* in my ſight, Deut. xxvii. 15. 'Curſed be he that makes a graven image, and puts it in a ſecret place.' Some would not bow to the idol that others might ſee, but they would ſecretly bow to it; but though this was out of man's ſight, it was not out of God's ſight; 'Curſed therefore (ſaith God) be he that puts the image in a ſecret place.' 'Thou ſhalt have no other gods.' 1. There is really no other God. 2. We muſt have no other.

(1.) *There is really no other God.* The Valentinians held there were two gods; the Polytheites that there were many; the Perſians worſhipped the ſun; the Egyptians the ox and elephant; the Grecians Jupiter; but there is no other than the true God, Deut. iv. 39. 'Know therefore, this day, and conſider it in thy heart, that the Lord is God in heaven above, and upon the earth beneath; there is no other.' For, 1. There is but one *Firſt Cauſe,* that hath its being of itſelf, and on which all others beings depend; as in the heavens the *Primum Mobile* moves all the other orbs, ſo God is the *Great Mover,* he gives life and motion to every thing exiſtent.

2. There is but one *Omnipotent power.* If there be two Omnipotents, then we muſt always ſuppoſe a conteſt between theſe two; that which one would do, the other Power, being equal, would oppoſe; and ſo all things would be brought into a confuſion. If a ſhip ſhould have too pilots of equal power, one would be ever croſſing the other; when one would ſail, the other would caſt anchor; here were a confuſion, and the ſhip muſt needs periſh. The order and harmony in the world, the conſtant and uniform government of all things, is a clear argument that there is but one Omnipotent, one God, that rules all, Iſa. xliv. 6. 'I am the Firſt, and I am the Laſt, and beſides me there is no God.'

(2.) *We muſt have no other God.* 'Thou ſhalt have no other gods before me;' this commandment forbids, (1.) Serving a falſe god, and not the true, Jer. ii. 27. 'Saying to a ſtock, thou art my father; and to a ſtone, thou haſt brought me forth.' Or, (2.) Joining a falſe god with a true, 2 Kings xviii. 33. 'They feared the Lord, and ſerved their own gods; both theſe

are forbidden in the commandment; we must adhere to the true God, and no other? God is a jealous God,' and he will endure no corrival. A wife cannot lawfully have two husbands at once; nor may we have two gods, Exod. xxxiv. 14. 'Thou shalt worship no other God, for the Lord is a jealous God.' Psal. xvi. 4. 'Their sorrows shall be multiplied that hasten after another god.' The Lord interprets it a 'Forsaking of him,' to espouse any other god, Judges ii. 12. 'They forsook the Lord, and followed other gods.' God would not have his people so much as make mention of idol-gods, Exod. xxiii. 13. 'Make no mention of the names of other gods, neither let it be heard out of thy mouth.' God looks upon it as a breaking of the marriage-covenant, to go after other gods. Therefore, when Israel committed idolatry with the golden calf, God disclaims his interest in them, Exod. xxxii. 7. 'Thy people have corrupted themselves.' Before, God called Israel his people; but when they went after other gods, 'Now (saith the Lord to Moses) they are no more my people but thy people.' Hos. ii. 2. 'Plead with your mother, plead; for she is not my wife.' She doth not keep faith with me; she hath stained herself with idols, therefore I will divorce her; 'she is not my wife.' To go after other gods, is what God cannot bear; it makes the fury rise up in his face, Deut. xiii. 6, 8, 9. 'If thy brother, or thy son, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods: thou shalt not consent unto him, neither shall thine eye pity him.' But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

Qu. *But what is it to have other gods besides the true God? I fear, upon search, we have more idolaters among us than we are aware of.*

Ans. To trust in any thing more than God, is to make it a god. 1. If we trust in our riches, then we make riches our god: we may take comfort, not put confidence in them. It is a foolish thing to trust in them. (1.) They are deceitful riches, Matth. xiii. 2. and it is foolish to trust to that which will deceive us. *1st*, They have no solid consistency, they are like land-skips or golden dreams, which leave the soul empty when it awakes or comes to itself. *2dly*, They are not what they promise; they promise to satisfy our desires, and they increase them; they promise to stay with us, and they take wings. (2.) They are hurtful, Eccl. i. 13. 'Riches kept for the owners thereof to their hurt.' It is foolish to trust to that which will hurt one: who would take hold of the edge of a razor to help him? they are oft fuel for pride and lust, Ezek. xxviii. 5. Jer. v. 7. So that it is folly to trust in our riches; but some do,

and ſo make money their god, Prov. x. 15. 'The rich man's wealth is his ſtrong tower.' He makes the wedge of gold his hope, Job xxxi. 24. God made man of the duſt of the earth, and man makes a god of the duſt of the earth. Money is his creator, redeemer, comforter: his creator; if he had money, now he thinks he is made: his redeemer; if he be in danger, he truſts to his money to redeem him: his comforter; if he be ſad, money is the golden harp to drive away the evil ſpirit. Thus, by truſting to money, we make it a god.

2. If we truſt in the arm of fleſh, we make it a god, Jer. xvii. 5. 'Curſed be the man that truſteth in man, and maketh fleſh his arm.' The Syrians truſted in their army, which was ſo numerous, that it filled the country, 1 Kings xx. 27. but this arm of fleſh withered, *verſe* 29. What we make our truſt, God makes our ſhame. The ſheep run to the hedges for ſhelter, and they loſe their wool; we have run to ſecond cauſes to help us, and we have loſt much of our golden fleece; they have not only been reeds to fail us, but thorns to prick us. We have broken our parliament-crutches, by leaning too hard upon them.

3. If we truſt in our wiſdom, we make it a god. Jer. ix. 23. 'Let not the wiſe man glory in his wiſdom.' Glorying is the height of confidence. Many a man doth make an idol of his wit and parts; he defiles himſelf, but how oft doth God take the wiſe in their own craftineſs, Job vi. 13. Ahithophel had a great wit, his counſel was the oracle of God; but his wit brought him to the halter, 2 Sam. xvii. 23.

4. If we truſt in our civility, we make it a god: many truſt to this, none can charge them with groſs ſin. Civility is but nature refined and cultivated; a man may be waſhed, and not changed; his life may be civil, yet there may be ſome reigning ſin in his heart: the Phariſee could ſay, 'I am no adulterer,' Luke xviii. 11. but he could not ſay, 'I am not proud.' To truſt to civility, is to truſt to a ſpider's web.

5. If we truſt to our duties to ſave us, we make them a god, Iſa. lxiv. 6. 'Our righteouſneſſes are as filthy rags:' they are fly-blown with ſin. Put gold in the fire, and there comes out much droſs; our moſt golden duties are mixed with infirmity: we are apt either to neglect duty, or idolize it. Uſe duty, but do not truſt to it; for then you make it a god. Truſt not to your praying and hearing theſe are the means of ſalvation, but they are not ſaviours. If you make duties bladders to truſt to, you may ſink to hell with theſe bladders.

6. If we truſt in our grace, we make a god of it. Grace is but a creature; if we truſt to it, we make it an idol. Grace is imperfect, we cannot truſt to that to ſave us which is imperfect, Pſal. xxvi. 1. 'I have walked in my integrity: I have truſted alſo in the Lord.' David did walk in his integrity; but did

not truſt in his integrity; 'I have truſted in the Lord.' If we truſt in our graces, we make a Chriſt of them. They are good graces but bad Chriſts. To love any thing more than God, is to make it a god.

1*ſt*, If we love our eſtate more than God, then we make it a god. The young man in the goſpel loved his gold better than his Saviour; the world lay nearer his heart than Chriſt, Matth. xix. 22. *Fulgens hoc aurum præſtringit oculos*, Var. Hence it is, the covetous man is called an idolater, Eph. v. 5. Why ſo? Becauſe he loves his eſtate more than God, and ſo he makes it his god: tho' he doth not bow down to an idol, yet he worſhips the graven image in his coins; he is an idolater. That which hath moſt of the heart, that we make a god.

2*dly*, If we love our pleaſures more than God, we make a god of pleaſure, 2 Tim. iii. 4. 'Lovers of pleaſure more than lovers of God.' Many let looſe the reins, and give themſelves up to all manner of ſenſual delights; they idolize pleaſure, Job xxi. 12, 13. 'They take the timbrel, and the harp, and rejoice at the ſound of the organ. They ſpend their days in mirth.' I have read of a place in Africa, where the people ſpend all their time in dancing, and making merry: and have not we many who make a god of pleaſure, who ſpend their time in going to plays, and viſiting ſtews, as if God had made them like the leviathan, to play in the water? Pſal. civ. 26. In the country of Sardinia there is an herb like balm, that if one eat too much of it, he will die laughing; ſuch an herb is pleaſure; if one feeds immoderately on it, he will go laughing to hell. Such as make a god of pleaſure, let them read but two ſcriptures, Eccl. vii. 4. 'The heart of fools is in the houſe of mirth.' And, Rev. xviii. 7. 'How much ſhe hath lived deliciouſly, ſo much torment give her.' Sugar laid in a damp place turns to water; ſo all the ſugared joys and pleaſures of ſinners will turn to the water of tears at laſt.

3*dly*, If we love our belly more than God, we make a god of it, Phil. iii. 19. 'Whoſe god is their belly.' Clemens Alexandrinus writes of a fiſh that had its heart in its belly: an emblem of epicures, their heart is in their belly; they do *ſacrificare lari*, their belly is their god, and to this god they pour drink-offerings. The Lord allows what is fitting for the recruit of nature, Deut. xi. 15. 'I will ſend graſs, that thou mayeſt eat and be full.' But, to mind nothing but the indulging of the appetite, is idolatry; 'Whoſe god is their belly.' What pity is it, that the ſoul, that princely part, which ſways the ſceptre of reaſon, and is a kin to angels, ſhould be enſlaved to the brutiſh part.

4*thly*, If we love a child more than God, we make a god of it. How many are guilty in this kind! they think of their

children, and delight more in them than in God; they grieve more for the loſs of their firſt born, therefore the loſs of their firſt love. This is to make an idol of a child, and to ſet it in God's room. Thus God is oft provoked to take away our children: if we love the jewel more than him that gave it, God will take away the jewel, that our love may return to him again.

Uſe 1. It reproves ſuch as have other gods, and ſo renounce the true God. (1.) Such as ſet up idols, Jer. ii. 28. 'According to the number of thy cities are thy gods, O Iſrael.' Hoſ. xii. 11. 'Their altars are as heaps in the furrows of the field.' (2.) Such as ſeek to familiar ſpirits. This is a ſin condemned by the law of God, Deut. xviii. 11. 'There ſhall not be found among you any that conſult with familiar ſpirits.' It is ordinary, that if people have loſt any of their goods, they ſend to wizards and ſoothſayers, to know how they may come by their goods again; what is this but for people to make a god of the devil, by conſulting with him, and putting their truſt in him? what? becauſe you have loſt your goods, will you loſe your ſouls too? 2 Kings i. 6. So, is it not becauſe you think there is not a God in heaven, that you aſk counſel of the devil? If any be guilty, be humbled.

Uſe 2. It ſounds a retreat in our ears. Let it call us off from the idolizing any creature; and renouncing other gods, let us cleave to the true God and his ſervice. If we go away from God, we know not where to mend ourſelves.

1. It is honourable ſerving of the true God; *Servire Deo eſt regnare.* It is more honour to ſerve God, than to have kings ſerve us. 2. Serving the true God is delightful, Iſa. lvi. 7. 'I will make them joyful in my houſe of prayer.' God oft diſplays the banner of his love in an ordinance, and pours in the oil of gladneſs into the heart. All God's ways are pleaſantneſs, his paths are ſtrewed with roſes, Prov. iii. 17. 3. Serving the true true God is beneficial: they have great gain here, the hidden manna; inward peace, and a great reward to come: they that ſerve God ſhall have a kingdom when they die, Luke xii. 32. and ſhall wear a crown made of the flowers of paradiſe, 1 Pet. v. 4. To ſerve the true God is our true intereſt. God hath twiſted his glory and our ſalvation together: he bids us believe; and why? that we may be ſaved. Therefore, renouncing all others, let us cleave to the true God.

2. You have covenanted to ſerve the true JEHOVAH, renouncing all others. When one hath entered into covenant with his maſter, and the indentures are drawn and ſealed, then he cannot go back, but muſt ſerve out his time. We have covenanted in baptiſm, to take the Lord for our God, renouncing all others; and renewed this covenant in the Lord's ſupper, and ſhall we

not keep our ſolemn vow and covenant? we cannot go away from God without the higheſt perjury, Heb. x. 38. 'If any man draw back,' as a ſoldier that ſteals away from his colours, 'my ſoul ſhall have no pleaſure in him; I will pour vials of wrath on him, and make mine arrows drunk with blood.'

3. None ever had cauſe to repent of cleaving to God and his ſervice: ſome have repented that they have made a god of the world. Cardinal Wolſay ſaid, "Had I ſerved my God as faithfully as I have ſerved my king, he would never have left me thus." None ever complained of ſerving God, it was both their comfort and crown on their death-bed.

OF THE SECOND COMMANDMENT.

EXOD. XX. 4. *Thou ſhalt not make unto thee any graven image*, &c.

IN the firſt commandment is forbidden the worſhipping a falſe god; in this, the worſhipping the true God in a falſe manner.

1. 'Thou ſhalt not make unto thee any graven image.' This forbids not the making an image for civil uſe, Mat. xxii. 20. 'Whoſe is this image and ſuperſcription? They ſay unto him, It is Cæſar's.' But the commandment forbids ſetting up an image for religious uſe or worſhip.

2. 'Nor the likeneſs of any thing,' &c. All ideas, portraitures, ſhapes, images of od, whether by effigies or pictures, are here forbidden, Deut. iv. 15. 'Take heed leſt ye corrupt yourſelves, and make the ſimilitude of any figure.' God is to be adored in the heart, not painted to the eye.

3. 'Thou ſhalt not bow down to them.' The intent of making images and pictures, is to worſhip them. No ſooner was Nebuchadnezzar's golden image ſet up, but all the people fell down and worſhipped it, Dan. iii. 7. Therefore God forbids the proſtraiting of ourſelves before an idol; ſo then, the thing prohibited in this commandment is image-worſhip. To ſet up an image to repreſent God, is a debaſing of the Deity, it is below God. If one ſhould make images of ſnakes or ſpiders, ſaying he did it to repreſent his prince, would not the prince take this in high diſdain? what greater diſparagement to God, than to repreſent the infinite God by that which is finite: the living God, by that which is without life, and the Maker of all, by a thing which is made?

1. To make a true image of God is impoſſible. God is a ſpiritual eſſence, John iv. 24. and, being a Spirit, he is inviſi-

ble, Deut. iv. 15. 'Ye ſaw no ſimilitude in the day that the Lord ſpake with you out of the midſt of the fire.' How can any paint the Deity? can they make an image of that which they never ſaw? *Quod invisible eſt, pingi, non proteſt*, Amb. "Ye ſaw no ſimilitude." It is impoſſible to make a picture of the ſoul, or to paint the angels, becauſe they are of a ſpiritual nature; much leſs then can we paint God by an image, who is an infinite, uncreated Spirit.

2. To worſhip God by an image, is both abſurd and unlawful.

I. It is abſurd and irrational; for, 1. The workman is better than the work, Heb. iii. 3. 'He who buildeth the houſe hath more honour than the houſe.' If the workman be better than the work, and none bow to the workman, how abſurd then is it to bow to the work of his hands? 2. Is it not an abſurd thing to bow down to the king's picture, when the king himſelf is preſent? ſo to bow down to an image of God, when God himſelf is every-where preſent.

II. It is unlawful to worſhip God by an image; for, 1. It is againſt the homily of the church; it runs thus; 'The images of God, our Saviour, the Virgin Mary, are of all others the moſt dangerous; therefore the greateſt care ought to be had, that they ſtand not in temples and churches.' So that image-worſhip is contrary to our own homilies, and doth affront the authority of the church of England. 2. Image-worſhip is expreſsly againſt the letter of ſcripture, Lev. xxvi. 1. 'Ye ſhall make no graven image, neither ſhall ye ſet up any image of ſtone, to bow down to it,' Deut. xvi. 22. 'Neither ſhalt thou ſet up any image which the Lord thy God hateth.' Pſal. xcvii. 7. 'Confounded be all they that ſerve graven images.' Do we think to pleaſe God, by doing that which is contrary to his mind, and that which he hath expreſsly forbidden? 3. Image-worſhip is againſt the practice of the ſaints of old. Joſiah, that renowned king, deſtroyed the groves and images, 2 Kings xxiii. 24. Conſtantine abrogated the images ſet up in temples: the Chriſtians deſtroyed images at Baſil, Zurick, Bohemia; when the Roman emperors would have thruſt images upon them, they choſe rather to die than deflower their virgin-profeſſion by idolatry; they refuſed to admit any painter or carver into their ſociety, becauſe they would not have any carved ſtatue or image of God: when Seraphion bowed to an idol, the Chriſtians excommunicated him, and delivered him up to Satan.

Uſe 1. It reproves and condemns the church of Rome, who, from the Alpha of their religion to the Omega, are wholly idolatrous. They make images of God the Father, painting him in their church windows as an old man; and an image of Chriſt in the crucifix: and, becauſe it is againſt the letter of this com-

mandment, therefore they ſacrilegiouſly blot out the ſecond commandment out of their catechiſes, dividing the tenth commandment into two; now this image-worſhip muſt needs be very impious and blaſphemous, becauſe it is a giving that religious worſhip to the creature, which is only due to God. It is vain for papiſts to ſay, they give God the worſhip of the heart, and the image only the worſhip of the body; for the worſhip of the body is due to God, as well as the worſhip of the heart: and to give an outward veneration to an image, is to give that adoration to a creature, which only belongs to God, Iſa. xlii. 8. 'My glory will I not give to another.'

Object. 1. *But the papiſts ſay, they do not worſhip the image, only make uſe of it as a medium, they worſhip God by it*; Ne imagine quidem Chriſti in quantum eſt lignum ſculptum, ultra debetor reverentia, Aquinas.

Anſ. 1. Where hath God bidden them worſhip him by an effigy or ſpirit? Iſa. i. 12. 'Who hath required this at your hands?' The papiſts cannot ſay ſo much as the devil, *Scriptum eſt*, It is written.

2. The heathens may bring the ſame argument for their groſs idolatry, as the papiſts do for their image-worſhip. Who of the heathens were ſo ſimple, as to think of gold and ſilver, or the figure of an ox or elephant, were God? They were only emblems and hieroglyphics to repreſent him; they did worſhip the inviſible God, by ſuch viſible things. To worſhip God by an image, God takes as done to the image itſelf.

Object. 2. *But, ſay the papiſts, images are lay-men's books, and they are good to put us in mind of God. One of the popiſh councils affirmed, that we might learn more by an image, than by a long ſtudy of the ſcriptures.*

Anſ. Hab. ii. 18. 'What profiteth the graven image, the molten image, and a teacher of lies?' Is an image a lay-man's book? See then what leſſons this book teacheth; it teacheth lies; it repreſents God in a viſible ſhape, who is inviſible. For the papiſts to ſay, they make uſe of an image to put them in mind of God, is as if a woman ſhould ſay, ſhe keeps company with another man, to put her in mind of her huſband.

Object. 3. *But did not Moſes make the image of a brazen ſerpent? Why then may not images be ſet up?*

Anſ. That was done by God's ſpecial command, Numb. xxi. 8. 'Make thee a brazen ſerpent;' and there was a ſpecial uſe of it, both literal and ſpiritual; but what, doth the ſetting up this image of the brazen ſerpent juſtify the ſetting up of images in churches? what, becauſe Moſes did make an image by God's appointment, may we therefore ſet up an image of our own deviſing? becauſe Moſes made an image to heal them that were ſtung, is it lawful therefore to ſet up images in churches,

to ſting them that are whole? this doth not at all follow. Nay, that very brazen ſerpent which God himſelf commanded to be ſet up, when Iſrael did look upon it with too much reverence, and began to burn incenſe to it, Hezekiah defaced that image, and called it, Nehuſhtan; and God commended him for ſo doing, 2 Kings xviii. 4.

Object. 4. *But is not God repreſented as having hands, and eyes, and ears? Why then may we not make an image to repreſent him by, and help our devotion.*

Anſ. Though God is pleaſed to ſtoop to our weak capacities, and ſet himſelf out in ſcripture by eyes, to ſignify his omniſciency; and hands to ſignify his power; yet it is very abſurd, from metaphors and figurative expreſſions, to bring an argument for images and pictures; for, by that rule, God may be pictured by the ſun and the element of fire, and by a rock; for God is ſet forth by theſe metaphors in ſcripture: and ſure the papiſts themſelves would not like to have ſuch images made of God.

Qu. 1. *If it be not lawful to make the image of God the Father, yet may we not make an image of Chriſt, who took upon him the nature of man?*

Anſ. No. Epiphanius ſeeing an image of Chriſt hanging in a church, brake it in pieces, it is Chriſt's Godhead, united to his manhood, that makes him to be Chriſt: therefore, to picture his manhood, when we cannot picture his Godhead, is a ſin, becauſe we make him to be but half Chriſt, we ſeparate what God hath joined, we leave out that which is the chief thing, which makes him to be Chriſt.

Qu. 2. *But how then ſhall we conceive of God aright, if we may make no image or reſemblance of him?*

Anſ. We muſt conceive of God ſpiritually, viz. 1. In his attributes, his holineſs, juſtice, goodneſs, which are the beams by which his divine nature ſhines forth. 2. We muſt conceive of him as he is in Chriſt, Chriſt is the 'image of the inviſible God,' Col. i. 15. as in the wax we ſee the print of the ſeal. Set the eyes of your faith on Chriſt God-man, John xiv. 9. 'He that hath ſeen me, hath ſeen the Father.'

Uſe 2. Take heed of idolatry, viz. image-worſhip: our nature is prone to this ſin, as dry wood to take fire; and indeed, what needs ſo many words in the commandment, 'Thou ſhalt not make any graven image, or the likeneſs of any thing in heaven, earth, water,' ſun, moon, ſtars, male, female fiſh; 'thou ſhalt not bow down to them:' I ſay, what needed ſo many words, but ſhew how ſubject we are to this ſin of falſe worſhip? it concerns us therefore to reſiſt this ſin. Where the tide is apt to run with greater force, there we had need to make the banks higher and ſtronger, the plague of idolatry is very infectious, Pſal. cvi. 35, 36. 'They were mingled among the heathens,

and ſerved their idols.' It is my advice to you to avoid all occaſions of this ſin.

1. Come not into the company of idolatrous papiſts, dare not to live under the ſame roof with them: you run into the devil's mouth. John the divine would not be in the bath where Cerinthus the heretic was.

2. Go not into their chapels to ſee their crucifixes, or hear maſs: as the looking on an harlot draws to idolatry, ſo the looking on the popiſh gilded picture may draw to idolatry. Some care not though they go and ſee their idol-worſhip: indeed, a vagrant that hath nothing to loſe, cares not though he goes among thieves; ſuch as have no goodneſs in them, care not into what idolatrous places they come, or what temptations they caſt themſelves upon: but you who have a treaſure about you, good principles, take heed the popiſh prieſts do not rob you of your principles, and defile you with their images.

3. Dare not to join in marriage with image-worſhippers. Solomon, tho' a man of wiſdom, yet his idolatrous wives drew away his heart from God. The people of Iſrael entered into an oath and curſe, that they would not give their daughters in marriage to the idolaters, Nehem. x. 30. For a proteſtant and papiſt to marry, is to be unequally yoked, 2 Cor. vi. 14. and there is more danger that the papiſt will corrupt the proteſtant, than hope that the proteſtant will convert the papiſt. Mingle wine and vinegar, the vinegar will ſooner ſour the wine, than the wine will ſweeten the vinegar.

4. Avoid ſuperſtition, which is a bridge leads over to Rome. Superſtition is the bringing in any ceremony, fancy, or innovation into God's worſhip, which he never appointed. This is very provoking to God, becauſe it reflects much upon his honour, as if he were not wiſe enough to appoint the manner of his own worſhip. God hates all ſtrange fire to be offered in his temple, Lev. x. 1. A ceremony may in time bring to a crucifix. They who contend for the croſs in baptiſm, why may they not as well have the oil, ſalt, and cream, the one being as ancient as the other? ſuch as are for altar-worſhip, they who will bow to the eaſt, may in time bow to the hoſt. Take heed of all occaſions of idolatry; idolatry is deviliſh-worſhip, Pſal. cvi. 37. and if you ſearch through the whole bible, there is no one ſin that God hath more followed with plagues, than idolatry; the Jews have a ſaying, that in every evil that befals them there is *uncia aurei vituli*, an ounce of the golden calf in it. Hell is a place for idolaters, Rev. xxii. 15. 'For without are idolaters.' Seneſius calls the devil a rejoicer at idols, becauſe the image-worſhippers help to fill hell. That you may be preſerved from idolatry and image-worſhip.

1. Get good principles, that you may be able to oppoſe the

gainſayer. Whence doth the popiſh religion get ground? not from the goodneſs of their cauſe, but from the ignorance of their people.

2. Get love to God. The wife that loves her huſband is ſafe from the idolater; and the ſoul that loves Chriſt is ſafe from the idolater.

3. Pray that God will keep you. Tho' it is true, there is nothing in an image to tempt (for if we pray to an image, it cannot hear, and if we pray to God by an image, he will not hear: I ſay, there's nothing to tempt) yet we know not our own hearts, or how ſoon we may be drawn to vanity, if God leaves us: therefore pray that you be not enticed by falſe worſhip, or receive the mark of the beaſt in your right hand or forehead, Pray, Pſ. cxix. 117. 'Hold thou me up, and I ſhall be ſafe.' Lord, let me neither miſtake my way for want of light, nor leave the true way for want of courage.

2. Let us bleſs God, who hath given us the knowledge of his truth; that we have taſted the honey of his word, and our eyes are enlightened. Bleſs him that he hath ſhewn us the pattern of his houſe, the right mode of worſhip; that he hath diſcovered to us the forgery and blaſphemy of the Romiſh religion. Let us pray, that God will preſerve pure ordinances, and powerful preaching among us: idolatry came in at firſt by the want of good preaching; then the people began to have golden images, when they had wooden prieſts.

Exod. xx. 5. *For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me.*

I. 'I THE Lord thy God am a jealous God.' The firſt reaſon why Iſrael muſt not worſhip graven images, is, becauſe the Lord is a jealous God, Exod. xxxiv. 14. 'The Lord whoſe name is *Jehovah*, is a jealous God.' Jealouſy is taken in a good ſenſe, and ſo God is jealous for his people. 2. In a bad ſenſe, and ſo God is jealous of his people.

1. In a good ſenſe, and ſo God is jealous for his people, Zech. i. 14. 'Thus ſaith the Lord I am jealous for Jeruſalem, and for Zion, with a great jealouſy.' God hath a dear affection for his people, they are his *Hephzibah*, or delight, Iſa. lxii. 4. The apple of his eye, Zech. ii. 8. To expreſs how dear they are to him, and how tender he is of them, *Nihil charius pupilla oculi*, Druſius. They are his ſpouſe, adorned with jewels of grace; they lie near to his heart. He is jealous for his ſpouſe, therefore he will be avenged on them who go to

wrong her, Isa. xliii. 13. 'The Lord shall stir up jealousy like a man of war; he shall roar, he shall prevail against his enemies.' What is done to the saints, God takes as done to himself, 2 Kings xix. 22. and the Lord will undo all them that afflict Zion, Zeph. iii. 19. 'I will undo all that afflict thee.' 2. Jealousy is taken in a bad sense, and so God is jealous of his people: and so it is taken in this commandment, 'I the Lord thy God am a jealous God.' I am jealous lest you should go after false gods, or worship the true God in a false manner; lest you defile your virgin-profession by images. God will have his spouse to keep close to him, and not go after other lovers, Hos. iii. 3. 'Thou shalt not be for another man.' God cannot bear a corrival: our conjugal love, viz. a love joined with adoration and worship, must be given only to God.

Use 1. Let us give God no just cause to be jealous. A good wife will be so discreet and chaste, as to give her husband no just occasion of jealousy. Let us avoid all sin, especially this sin of idolatry, or image-worship; it is heinous, after we have entered into a marriage-covenant with God, now to prostitute ourselves to an image. Idolatry is spiritual adultery, and God is a jealous God, he will avenge it: image-worship makes God abhor a people, Psal. lxxviii. 58. 'They moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel.' Image-worship enrageth God, Prov. vi. 34. 'Jealousy is the rage of a man;' it makes God divorce a people, Hos. ii. 2. 'Plead with your mother, plead; for she is not my wife.' Cant. viii. 6. 'Jealousy is cruel as the grave.' As the grave devours men's bodies, so God will devour image-worshippers.

Use 2. If God be a jealous God, let it be a word to such whose friends are popish idolaters, and they are hated by their friends, because they are of a different religion, and perhaps they cut off their maintenance from them. O remember, God is a jealous God; better move your parents to hatred, than move God to jealousy; their anger cannot do you so much hurt as God's; if they will not provide for you, God will, Psal. xxvii. 10. 'When my father and mother forsake me, then the Lord will take me up.'

II. The second reason against image-worship, 'Visiting the iniquity of the fathers upon the children unto the third and fourth generation.' There is a twofold visiting. 1. There is God's visiting in mercy, Gen. l. 25. 'God will surely visit you;' that is he will bring you into the land of Canaan, the type of heaven. Thus God hath visited us with the sun-beams of his favour; he hath made us swim in a sea of mercy; this is an happy visitation. 2. There is God's visiting in anger, Jer. v. 9. 'Shall I not visit for these things?' that is, God's visiting with the rod: and,

Iſa. x. 3. 'What will ye do in the day of viſitation?' that is, in the day when God ſhall viſit with his judgments. Thus God's viſiting is taken here, in this commandment, 'viſiting iniquity,' that is, puniſhing iniquity. Obſerve here three things:

Obſerve 1. That ſin makes God viſit; 'Viſiting iniquity.' Sin is the cauſe why God viſits with ſickneſs, poverty, Pſal. lxxxix. 31, 32. 'If they break my commandments; then will I viſit their tranſgreſſions with the rod.' Sin twiſts the cords which pinch us; ſin creates all our troubles, it is the gall in our cup, and the gravel in our bread; *Flagitium et flagellum, ſunt ſicut acus et filum.* Sin is the Trojan horſe, the phæton, that ſets all on fire; it is the womb of our ſorrows, and the grave of our comfort. God viſits for ſin.

Obſerve 2. One ſpecial ſin God viſits for, is idolatry and image worſhip. 'Viſiting the iniquity of the fathers.' Moſt of God's invenomed arrows have been ſhot among idolaters, Jer. vii. 12. 'Go now into my place which was in Shiloh, where I ſet my name at the firſt, and ſee what I did to it.' God, for Iſrael's idolatry ſuffered their army to be routed, their prieſts ſlain, the ark taken captive; and we never read that the ark returned to Shiloh any more. Jeruſalem was the moſt famous metropolis of the world; there was the temple, Pſal. cxxii. 4. 'Whither the tribes go up, the tribes of the Lord.' Yet, for their high places and images, their city was beſieged, and taken by the Chaldean forces, 2 Kings xxv. 4. When images were ſet up in Conſtantinople, the chief ſeat of the Eaſtern empire: this city, which was in the eye of the world impregnable, was taken by the Turks, and many cruelly maſſacred. Then the Turks, in their triumphs, reproached the idolatrous Chriſtians, cauſing an image or crucifix to be carried through the ſtreets in contempt, and throwing dirt upon it cried, "This is the god of the Chriſtians." Here was God's viſitation for their idolatry. God hath ſet ſpecial marks of his wrath upon idolaters: at a place called Epoletium, there periſhed by an earthquake 350 perſons, while they were offering ſacrifice to idols. Idolatry hath brought miſery upon the Eaſtern churches, it removed the golden candleſticks of Aſia. This iniquity God viſits for.

Obſerve 3. Idolatrous perſons are enemies not only to their own ſouls, but to their children: 'Viſiting the iniquity of the fathers upon their children.' As an idolatrous father entails his land of inheritance, ſo he entails God's anger and curſe upon them. A jealous huſband, finding his wife hath ſtained her integrity, may juſtly caſt her off and her children too, becauſe they are none of his. If the father be a traitor to his prince, no wonder if all the children ſuffer. God may viſit the iniquity of image-worſhippers upon their children.

Qu. *But is it not ſaid, 'Every one ſhall die for his own ſin; the ſon ſhall not bear the iniquity of the father?' How then doth God ſay, He 'will viſit the iniquity of the fathers upon the children?'*

Anſ. Tho' the ſon be not damned for his father's ſin, yet he may be ſeverely puniſhed, Job xxi. 19. 'God lays up his iniquity for his children;' that is, God lays up the puniſhment of his iniquity for his children; the child ſmarts for the father's ſin. Jeroboam thought to have eſtabliſhed the kingdom by idolatrous worſhip, but it brought ruin upon him, and all his poſterity, 1 Kings xiv. 10. Ahab's idolatry wronged his poſterity, they loſt the kingdom, and were all beheaded, 2 Kings x. 7. 'They took the king's ſons, and ſlew ſeventy perſons.' There God viſited the iniquity of the father upon the children. As a ſon catcheth an hereditary diſeaſe from his father, the ſtone or gout; ſo he catcheth miſery from him, his father's ſin ruins him.

Uſe 1. If ſo, then how ſad is it to be the child of an idolater? It had been ſad to have been one of Gehazi's children, who had leproſy entailed upon them, 2 Kings v. 27. 'The leproſy of Naaman ſhall cleave to thee and to thy ſeed for ever.' So it is ſad to be a child of an idolater, or image-worſhipper: his ſeed are expoſed to God's heavy judgments in this life; 'God viſits the iniquity of the fathers upon their children.' Methinks I hear God ſpeak, as, Iſa. xiv. 21. 'Prepare ſlaughter for his children for the iniquity of their fathers.'

Uſe 2. See what a privilege it is to be the children of good parents; the parents are in covenant with God, and God lays up mercy for their poſterity, Prov. xx. 7. 'The juſt man walks in his integrity, his ſeed are bleſſed after him.' A religious parent doth not procure wrath, but helps to keep off wrath from his child; he ſeaſons his child with religious principles, he prays down a bleſſing on his child: he is a loadſtone drawing his child to Chriſt by good counſel and example. O what a privilege is it to be born of godly religious parents! St. Auſtin ſaith, that his mother Monica travelled with greater care and pains for his new birth, than for his natural. Wicked idolaters entail miſery on their poſterity, God 'viſits the iniquity of the fathers upon their children:' but religious parents procure a bleſſing upon their children, God reſerves mercy upon their poſterity.

III. The third reaſon againſt image-worſhip, *Of them that hate me.* This is a reaſon againſt image-worſhip, 'tis hating God; the papiſts, who worſhip God by an image, hate God. Image-worſhip is a pretended love to God, but God interprets it an hating of him: *Quæ diligit alienum odit ſponſum*; She that loves another man, hates her own huſband. An image-

lover is a God-hater. Idolaters are said to go a-whoring from God, Ezek. xxxiv. 15. How can they love God? I shall shew that image-worshippers hate God, whatever love they pretend.

1. They who go contrary to God's express will, hate him. God saith, you shall not set up any statue, image nor picture, to represent me; these things I hate, Deut. xvi. 22. 'Neither shalt thou set up any image which the Lord thy God hateth.' Yet the idolater will set up images, and worship them. This God looks upon as an hating of him. How doth that child love his father, who doth all he can to cross him?

2. They who shut the truth out of doors, hate him, because they laboured to shut him out of his father's house, Judges xi. 7. The idolater shuts the truth out of doors; he blots out the second commandment; he makes a shape of the invisible God; he brings a lie into God's worship: which is a clear proof he hates God.

3. Idolaters, tho' they love the false image of God in a picture, yet they hate the true image of God in a believer: they pretend to honour Christ in a crucifix, yet persecute Christ in his members; these hate God.

Use 1. This may confute those who plead for image-worshippers. They are very devout people, they adore images, they set up the crucifix, kiss it, light candles to it: they love God. Nay, but who shall be judge of their love? God saith, they hate him: they give religious adoration to a creature. These hate God, and God hates them; and they shall never live with God, whom God hates: he will never lay such vipers in his bosom; heaven is kept as paradise, with a flaming sword, that they shall not enter in: and Deut. vii. 10. 'He repayeth them that hate him, to their face.' God will shoot all his murdering-pieces among idolaters: all the plagues and curses in the book of God shall befal the idolater: the Lord repays him that hates him to his face.

Use 2. Let it exhort us all to flee from Romish idolatry: let us not be among God-haters, 1 John v. 21. 'Little children keep yourselves from idols.' As you would keep your bodies from adultery, so keep your souls from idolatry. Take heed of images, they are images of jealousy to provoke God to anger; they are damnable: you may as well perish by false devotion, as by real scandal; by image-worship, as drunkenness and whoredom. A man may as well die by poison, as pistol: we may as well go to hell by drinking poison in the Romish cup of fornication, as by being pistoled with gross and scandalous sins. To conclude, 'God is a jealous God,' who will admit of no corrival; 'he will visit the iniquities of the fathers upon their children:' he will entail a plague upon the posterity of idolaters.

He interprets idolaters to be such as hate him; he that is an image-lover, is a God-hater: Therefore keep yourselves pure from Romish idolatry; if you love your souls, keep yourselves from idols.

Exod. xx. 6. *Shewing Mercy unto Thousands*, &c.

This is another argument against image-worship, because such as do not provoke God with their images, he is merciful to them, and will entail mercy upon their posterity; 'shewing mercy to thousands.'

1. Here is the golden sceptre of God's mercy displayed. 2. The persons interested in God's mercy; such as love him, and keep his commandments. 1. The golden sceptre of God's mercy displayed, 'shewing mercy to thousands.' The heathens thought they praised Jupiter enough, when they called him good and great. Both these excellencies meet in God, majesty and mercy. Mercy is that innate propenseness in God to do good to distressed sinners. God shewing mercy, makes his Godhead appear full of glory. When Moses said to God, 'I beseech thee shew me thy glory; I will (saith God) shew mercy,' Exod. xxxiii. 19. His mercy is his glory. Mercy is the name by which God will be known, Exod. xxxiv. 6. 'The Lord passed by, and proclaimed, The Lord, the Lord God, merciful and gracious.' Mercy proceeds primarily, and originally from God; he is called, the 'Father of mercies,' 2 Cor. i. 3. because he begets all those mercies and bowels which are in the creature. Our mercies compared with God's, are scarce so much as a drop to the ocean.

Qu. *What are the qualifications?*

Ans. 1. The spring of mercy which God shews, is free and spontaneous. To set up merit is to destroy mercy: nothing can deserve mercy nor force it; we cannot deserve mercy because of our enmity, nor force it: we may force God to punish us, not to love us, Hos. xiv. 3. 'I will love them freely.' Every link in the golden chain of salvation is wrought and interwoven with free grace. Election is free, Eph. i. 4. 'He hath chosen us in him according to the good pleasure of his will.' Justification is free, Rom. iii. 24. 'Being justified freely by his grace.' Say not then, I am unworthy; for mercy is free. If God should shew mercy only to such as deserve it, he must shew mercy to none at all.

2. The mercy God shews is powerful: how powerful is that mercy, which softens an heart of stone? Mercy changed Mary Magdalen's heart, out of whom seven devils were cast: she who

was an inflexible adamant, mercy made her a weeping penitent. God's mercy works ſweetly, yet irreſiſtably; it allures, yet conquers. The law may terrify, mercy doth mollify. Of what ſovereign power and efficacy is that mercy which ſubdues the pride and enmity of the heart, and beats off thoſe chains of ſin in which the ſoul is held!

3. The mercy which God ſhews is ſuper-abundant, Exod. xxxiv. 6. 'Abundant in goodneſs, ſhewing mercy to thouſands.' God viſits iniquity only to the third and fourth generation, Exod. xx. 5. but he ſhews mercy to a thouſand generations. The Lord hath treaſures of mercy lying by, therefore he is ſaid to be 'plenteous in mercy,' Pſal. lxxxvi. 5. and 'rich in mercy,' Eph. ii. 4. The vial of God's wrath doth but drop, but the fountain of his mercy runs. The ſun is not ſo full of light, as God is of love.

God hath mercy, *Firſt*, Of all dimenſions; he hath depth of mercy, it reacheth as low as ſinners; and height of mercy, it reacheth above the clouds.

Secondly, God hath mercies for all ſeaſons: mercies for the night, he gives ſleep; nay, ſometimes he gives a ſong in the night, Pſal. xlii. 8. And he hath mercies for the morning, Lam. iii. 3. 'His compaſſions are freſh every morning.'

Thirdly, God hath mercies for all ſorts. Mercies for the poor, 1 Sam. ii. 8. 'He raiſeth the poor out of the duſt;' mercies for the priſoner, Pſal. lxix. 33. 'He deſpiſeth not his priſoners:' Mercies for the dejected, Iſa. liv. 8. 'In a little wrath I hid my face from thee, but with great mercies will I gather thee.' God hath old mercies, Pſal. xxv. 6. 'Thy mercies have been ever of old:' and new mercies, Pſal. xl. 3. 'He hath put a new ſong in my mouth.' Every time we draw our breath, we ſuck in mercy: God hath mercies under heaven, and thoſe we taſte of; and mercies in heaven, and thoſe we hope for. Thus God's mercies are ſuper-abundant.

4. The mercy God ſhews is abiding, Pſ. ciii. 16. 'The mercy of the Lord is from everlaſting to everlaſting.' God's anger to his children laſts but a while, Pſ. ciii. 9. but his mercy laſts for ever. God's mercy is not like the widow's oil, which ran a while and then ceaſed, 2 Kings iv. 6. Overflowing, ever flowing. God's mercy, as it is without bounds, ſo without bottom, Pſ. cxxxvi. 'His mercy endures for ever.' God never cuts off the entail of mercy from the elect.

Qu. 2. *How many ways is God ſaid to ſhew mercy?*

Anſ. 1. We are all living monuments of God's mercy. God ſhews mercy to us in daily ſupplying us. 1. He ſupplies us with health: health is the ſauce which makes our life reliſh ſweeter. How would they prize this mercy, who are chained to a ſick-bed? 2. God ſupplies us with proviſions, Gen. xlviii.

15. 'The God who hath fed me all my days.' Mercy ſpreads our tables, it carves us every bit of bread we eat; we never drink but in the golden cup of mercy.

2. God ſhews mercy in lengthening out our goſpel-liberties, 1 Cor. xvi. 9. There are many adverſaries; many would ſtop the waters of the ſanctuary, that they ſhould not run: we enjoy the ſweet ſeaſons of grace, we hear joyful ſounds, we ſee the goings ofGod in his ſanctuary, we enjoy ſabbath after ſabbath; the manna of the word yet falls about our tents, when in divers parts of the land they have no manna. Here is God ſhewing mercy to us; he ſpins out our forfeited liberties.

3. God ſhews mercy to us, in preventing many evils from invading us, Pſ. iii. 3. 'Thou, O Lord, art a ſhield for me.' God hath reſtrained the wrath of men, and been a ſcreen between us and danger: when the deſtroying angel hath been abroad, and ſhot his deadly arrow of peſtilence, God hath kept off the arrow that it hath not come near us.

4. God ſhews mercy in delivering us, 2 Tim. iv. 17. 'And I was delivered out of the mouth of the lion.' viz. Nero. God hath reſtored us from the grave. May we not write the writing of Hezekiah, Iſa. xxxviii. 9. 'When he had been ſick, and was recovered of his ſickneſs?' When we thought the ſun of our life had been ſetting, God hath made it return to its former brightneſs.

5. God ſhews mercy, in reſtraining us from ſin: luſts within, are worſe than lions without. The greateſt ſign of God's anger, is to give men up to their ſins, Pſal. lxxxi. 12. 'So I gave them up to the luſts of their own hearts;' let them ſin themſelves to hell: but God hath laid the bridle of reſtraining grace upon us. As God ſaid to Abimelech, Gen. xx. 6. 'I withheld thee from ſinning againſt me;' ſo God withheld us from thoſe exorbitancies which might have made us a prey to Satan, and a terror to ourſelves.

6. God ſhews mercy, in guiding and directing us. Is is not a mercy for one that is out of the way to have a guide? *Firſt*, There is a providential guiding: God guides our affairs for us, chalks out a way he would have us to walk in; he reſolves our doubts, unties our knots, appoints the bounds of our habitation, Acts xvii. 26. *Secondly*, A ſpiritual guiding, Pſal. lxxiii. 24. 'Thou ſhalt guide me with thy counſel.' As Iſrael had a pillar of fire to go before them, ſo God guides us with the oracles of his word, and the conduct of his Spirit. He guides our head, keeps us from error; and he guides our feet, keeps us from ſcandal. O what mercy is it to have God to be our guide and pilot! Pſal. xxxi. 3. 'For thy name's ſake lead me and guide me.'

7. God ſhews mercy in correcting us. God is angry in love; he ſmites that he may ſave. God's rod is not a rod of iron to break us, but a fatherly rod to humble us, Heb. xii. 10. 'He, for our profit, that we may be partakers of his holineſs.' Either God will mortify ſome corruption, or exerciſe ſome grace. Is there not mercy in this? Every croſs, to a child of God, is like Paul's croſs wind, which, tho' it broke the ſhip, it brought Paul to ſhore upon the broken pieces, Acts xxvii. 44.

8. God ſhews mercy in pardoning us, Mic. vii. 18. 'Who is a god like thee, that pardoneſt iniquity?' 'Tis mercy to feed us, rich mercy to pardon us: this mercy is ſpun out of the bowels of free grace; this is enough to make a ſick man well, Iſa. xxxiii. 24. 'The inhabitant ſhall not ſay, I am ſick; the people that dwell therein ſhall be forgiven their iniquity.' Pardon of ſin is a mercy of the firſt magnitude, God ſeals the ſinner's pardon with a kiſs. This made David put on his beſt clothes, and anoint himſelf: his child newly dead, and God had told him the ſword ſhould not depart from his houſe, yet now he falls anointing himſelf; the reaſon was, God had ſent him his pardon by the prophet Nathan, 2 Sam. iii. 12, 13. 'The Lord hath put away thy ſin.' Pardon is the only fit remedy for a troubled conſcience: what can give eaſe to a wounded ſpirit, but pardoning mercy? Offer him the honours and pleaſures of the world; 'tis as if you bring flowers and muſic to one that is condemned.

Q. *How may I know my ſins are pardoned.*

Anſ. Where God removes the guilt, he breaks the power of ſin, Mic. vii. 19. 'He will have compaſſion, he will ſubdue our iniquities.' With pardoning love God gives ſubduing grace.

9. God ſhews his mercy in ſanctifying us, Lev. xx. 8. 'I am the Lord that ſanctify you.' This is the partaking of the divine nature, 2 Pet. i. 4. God's ſpirit is a ſpirit of conſecration, though it ſanctify us but in part, yet in every part, 1 Theſſ. v. 23. This is ſuch a mercy that God cannot give it in anger; if we are ſanctified, then we are elected, 2 Theſſ. ii. 13. 'God hath choſen you to ſalvation through ſanctification.' This doth *diſponere ad cœtum*; it prepares for happineſs, as the ſeed prepares for harveſt. When the virgins had been anointed and perfumed, then they were to ſtand before the king, Eſth. ii. 12. ſo, when we have had the anointing of God, then we ſhall ſtand before the King of heaven.

10. God ſhews mercy in hearing our prayers, Pſ. iv. 1. 'Have mercy upon me and hear my prayer.' Is it not a favour when a man puts up a petition to the king, and hath it granted? when we pray for pardon, adoption the ſenſe of God's love, to have God give a gracious anſwer; what a ſignal mercy is this? God may ſometimes delay an anſwer; when he

will not deny. You do not presently throw a musician money, because you love to hear his music: God loves the music of prayer, therefore doth not presently let us hear from him; but, in due season he will give an answer of peace, Psal. lxvi. 20. 'Blessed be God who hath not turned away my prayer nor his mercy from me.' If God doth not turn away our prayer, then he doth not turn away his mercy.

11. God shews mercy in saving us, Titus iii. 5. 'According to his mercy he saved us.' This is the top-stone of mercy, and it is laid in heaven. Now mercy displays itself in all its orient colours; now mercy is mercy indeed, when God shall perfectly refine us from all the lees and dregs of corruption. Our bodies shall be made like Christ's glorious body, and our souls like the angels. Saving mercy is crowning mercy: it is not only to be freed from hell, but enthroned in a kingdom. In this life we do rather desire God than enjoy him; but what rich mercy will it be to be fully possessed of God, to see his smiling face, and to have God lay us in his bosom? This will fill us with 'joy unspeakable and full of glory,' Pet. xvii. 15. 'I shall be satisfied, when I wake, with thy likeness.'

Use 1. As an argument against despair, see what a great encouragement here is to serve God; he shews mercy to thousands. Who would not be willing to serve a prince who is given to mercy and clemency? God is represented with a rainbow round about him, Rev. iv. 3. an emblem of his mercy. Acts of severity are rather forced from God: justice is his strange work, Isa. xxviii. 21. Therefore the disciples, who are not said to wonder at the other miracles of Christ, yet did wonder when the fig-tree was cursed and withered, because it was not Christ's manner to put forth acts of severity. God is said to delight in mercy, Micah vii. 18. Justice is God's left-hand, mercy is his right-hand; God useth his right-hand most; he is more used to mercy than to justice *pronier est Deus ad parcendum quam ad puniendum*. God is said to be slow to anger, Psal. ciii. 8. but ready to forgive, Psal. lxxxvi. 5. This may encourage us to serve God. What argument will prevail, if mercy will not? Were God all justice, it might fright us from him, but his mercy may be a load-stone to draw us to him.

Use 2. *Branch* 1. Hope in God's mercies, Psal. cxlvii. 11. 'The Lord takes pleasure in them that fear him, and hope in his mercy.' God counts it his glory to be scattering pardons among men.

Object. *But I have been a great sinner, and sure there is no mercy for me.*

Ans. No, not if thou goest on in sin, and art so resolved: but, if thou wilt break off thy sins, the golden sceptre of mercy shall be held forth to thee, Isa. lv. 7. 'Let the wicked forsake his

way, and let him turn unto the Lord, and he will have mercy upon him,' And Chriſt's blood is 'a fountain ſet open for ſin and uncleanneſs,' Zech. xiii. 1. Mercy doth more overflow in God, than ſin in us; God's mercy can drown great ſins, as the ſea covers great rocks. Some of thoſe Jews, who had their hands imbrued in Chriſt's blood, were ſaved by that blood: God loves to magnify his goodneſs, to diſplay the trophies of free grace, and to ſet up his mercy above you, in ſpite of ſin: therefore hope in God's mercy.

Branch 2. If God ſhew mercy to thouſands, labour to know that this mercy is for you, Pſal. lix. 17. 'He is the God of my mercy.' A man that was ready to drown, ſaw a rainbow; ſaith he, what am I the better, though God will drown the world, if I drown? ſo, what are we the better God is merciful, if we periſh; let us labour to know God's ſpecial mercy is for us.

Qu. *How ſhall we know it belongs to us?*

Anſ. 1. If we put an high value and eſtimation upon God's mercy: God will not throw away his mercy on them that ſlight it: we prize health, but we prize adopting mercy above it. This is a diamond in the ring, it outſhines all other comforts.

2. If we are fearers of God, we have a reverend awe upon us; we tremble at ſin, and flee from it, as Moſes did from his rod turned into a ſerpent, Luke i. 50. 'His mercy is on them that fear him.'

3. If we take ſanctuary in God's mercy, we truſt in it, Pſal. lii. 8. As a man is ſaved by catching hold of a cable; God's mercy is a great cable let down from heaven to us; now taking faſt hold of this cable by faith, we are ſaved, Pſ. lii. 8. 'I truſt in the mercy of God for ever.' As a man truſteth in his life and goods in a garriſon, ſo we truſt our ſouls in God's mercy.

Q. *What ſhall we do to get a ſhare in God's ſpecial mercy?*

Anſ. 1. If we would have mercy, it muſt be through Chriſt; out of Chriſt no mercy is to be had. We read in the old law, *Firſt*, None might come into the holy of holies, where the mercy-ſeat ſtood, but the high-prieſt, ſignifying, we have nothing to do with mercy, but through Chriſt our high-prieſt. *2dly*, The high-prieſt might not come near the mercy-ſeat without blood, Lev. xvi. 14. to ſhew that we have no right to mercy, but through the expiatory ſacrifice of Chriſt's blood. *3dly*, The high-prieſt might not, upon pain of death, come near the mercy-ſeat without incenſe, Lev. xvi. 13. No mercy from God without the incenſe of Chriſt's interceſſion: ſo that if we would have mercy, we muſt get a part in Chriſt. Mercy ſwims to us through Chriſt's blood.

2. If we would have mercy, we muſt pray for it, Pſ. lxxxv. 7. 'Shew us thy mercy, O Lord, and grant us thy ſalvation,' Pſ. xxv. 16. 'Turn thee unto me, and have mercy upon me.' Lord, put me not off with common mercy; give me not only mercy to feed and clothe me, but mercy to pardon me; not only ſparing mercy, but ſaving mercy. Lord, give me the cream of thy mercies; let me have mercy and loving-kindneſs, Pſ. ciii. 4. 'Who crowneth thee with loving kindneſs and tender mercy.' Be earneſt ſuitors for mercy; let your wants quicken your importunity: then we pray moſt fervently, when we pray moſt feelingly.

Exod. xx. 6. *Of them that love me.*

1. God's mercy is for them that love him. Love is a grace that ſhines and ſparkles in God's eye, as the precious ſtone did upon Aaron's breaſt-plate. Love is an holy expanſion or enlargement of ſoul, whereby it is carried with delight after God, as the chief good; ſo Aquinas defines love, *Complacentia amantis in amato*: love is a complacential delighting in God, as in our treaſure: love is the ſoul of religion; 'tis a grace highly momentous. If we had knowledge as the angels, or faith of miracles, yet without love it would profit nothing, 1 Cor. xiii. 2. Love is the firſt and great commandment,' Matth. xxii. 38. It is ſo, becauſe, if this be wanting, there can be no religion in the heart; there can be no faith, for faith works by love, Gal. v. 6. All is but pageantry, or a devout compliment.

2. Becauſe love doth meliorate and ſweeten all the duties of religion; it makes them ſavoury meat, elſe God cares not to taſte of them.

3. It is the firſt and great commandment, in reſpect of the excellency of this grace. Love is the queen of the graces; it outſhines all the other, as the ſun the leſſer planets. In ſome reſpect it is more excellent than faith; tho' in one ſenſe faith be more excellent, *virtute unionis*, as it unites us to Chriſt; faith puts upon us the embroidered robe of Chriſt's righteouſneſs, which is a brighter robe than any of the angels wear: yet in another ſenſe love is more excellent, *reſpectu durationis*, in reſpect of the continuance of it; it is the moſt durable grace: faith and hope will ſhortly ceaſe, but love will remain. When all the other graces like Rachel, ſhall die in travel, love ſhall revive. The other graces are in the nature of a leaſe, only for term of life; love is a freehold, it continues for ever. Thus love carries away the garland from all the other graces, it is the

moſt long-lived grace, it is a bud of eternity; this grace alone ſhall accompany us in heaven.

Qu. 1. *How muſt our love to God be qualified?*

Anſ. 2. Love to God muſt be pure and genuine, he muſt be loved chiefly for himſelf; this the ſchoolmen call *amor amicitae.* We muſt love God, not only for his benefits, but for thoſe intrinſic excellencies wherewith he is crowned: we muſt love God not only for the good which flows from him, but the good which is in him. True love is not mercenary; a ſoul that is deeply in love with God, needs not to be hired with rewards: he cannot but love God for the beauty of his holineſs: not but that it is lawful to look at God's benefits; Moſes had an eye to the recompence of reward, Heb. xi. 26. but we muſt not love God only for his benefits, for then it is not love of God but ſelf-love.

2. Love to God muſt be with all the heart, Mark xii. 20. 'Thou ſhalt love the Lord thy God with all thy heart.' We muſt not love God a little, give God a drop or two of our love; but the main ſtream of our love muſt run after him; the mind muſt think of God, the will chuſe him, the affections pant after him: the true mother would not have the child divided, nor God would not have the heart divided: we muſt love him with our whole heart. Though we may love the creature, yet it muſt be a ſubordinate love: love to God muſt be higheſt, as the oil ſwims above the water.

3. Love to God muſt be flaming; to love coldly, is all one as not to love. The ſpouſe is ſaid to be *amore perculſa*, 'ſick of love,' Cant. ii. 5. The Seraphims are ſo called, from their burning: love turns ſaints into ſeraphims, it makes them burn in holy love to God; and 'many waters cannot quench this love.'

Qu. 2. *How may we know whether we love God?*

Anſ. 1. He that loves God, deſires his ſweet preſence: lovers cannot be long aſunder, they have their fainting fits, they want a ſight of the object of their love. A ſoul deeply in love with God, deſires the enjoyment of him in his ordinances, in word, prayer, ſacraments. David was ready to faint away and die, when he had not a ſight of God, Pſ. lxxxiv. 2. 'My ſoul fainteth for God;' ſuch as care not for ordinances, but ſay when will the ſabbath be over? plainly diſcover want of love to God.

2. He who loves God, doth not love ſin, Pſ. xcvii. 10. 'Ye that love the Lord hate evil.' The love of God, and the love of ſin, can no more mix together, than iron and clay: every ſin loved, ſtrikes at the being of God; but he who loves God, hath an antipathy againſt ſin; he who would part between two lovers, is an hateful perſon: God, and the believing ſoul are two lovers; ſin comes to part between them, therefore the ſoul is implacably ſet againſt ſin. By this try your love to God: how

could Dalilah ſay ſhe loved Samſon, when ſhe entertained correſpondence with the Philiſtines who were his mortal enemies? how can he ſay he loves God, who loves ſin, which is God's enemy?

3. He who loves God, is not much in love with any thing elſe; his love is very cool to worldly things: his love to God moves as the ſun in the firmament, ſwiftly; his love to the world moves as the ſun on the dial, very ſlow. The love of the world eats out the heart of religion; it choaks good affections, as the earth puts out the fire. The world was a dead thing to Paul, Gal. vi. 4. 'I am crucified to the world, and the world is crucified to me.' In Paul we might ſee both the picture and pattern of a mortified man: he that loves God, uſeth the world, but chuſeth God; the world is his penſion, but God is his portion, Pſal. cxix. 57. The world doth buſy him, but God doth delight and ſatisfy him. He ſaith as David, Pſal. xliii. 4. 'God my exceeding joy,' the gladneſs or cream of my joy.

4. He who loves God cannot live without him. Things we love, we know not how to be without; a man can want muſic or flowers, but not food; a ſoul deeply in love with God looks upon himſelf as undone without him, Pſ. cxliii. 7. 'Hide not thy face from me, leſt I be like them that go down into the pit.' He ſaith, as Job, chap. xxx. 28. 'I went mourning without the ſun.' I have ſtar-light, I want the Sun of righteouſneſs; I enjoy not the ſweet preſence of my God. Is God our chief good that we cannot live without? alas, how do they demonſtrate they have no love to God, who can make a ſhift well enough to be without him! let them have but corn and oil, and you ſhall never hear them complain of the want of God.

5. He who loves God, will be at any pains to get him. What pains doth the merchant take, what hazard doth he run, to have a rich return from the Indies? *Extremos currit mercator ad Indos.* Jacob loved Rachel, and he could endure the heat by day, and the froſt by night, that he might enjoy her. A ſoul that loves God, will take any pains for the fruition of him, Pſ. lxiii. 8. 'My ſoul follows hard after God.' Love is *pondus animae*, Aug. It is as the weight which ſets the clock a going. The ſoul is much in prayer, weeping, faſting; he ſtrives as in agony, that he may obtain him whom his ſoul loves. Plutarch reports of the Gauls, an ancient people of France, after they had taſted the ſweet wine of Italy, they never reſted till they had arrived at that country. He who is in love with God, never reſts till he hath gotten a part in him, Cant. iii. 2. 'I ſought him whom my ſoul loveth.' How can they ſay they love God, who are not induſtrious in the uſe of means to obtain him? Prov. xix. 24. 'A ſlothful man hides his hand in his boſom.' Theſe are not in agony, but lethargy: if Chriſt and ſalvation would

drop as a ripe fig into his mouth, he could be content to have them; but he is loth to put himself to too much trouble. Doth he love his friend, that will not make a journey to him?

6. He that loves God, prefers him before estate and life. 1. Before estate, Phil. iii. 8. 'For whom I have suffered the loss of all things.' Who that loves a rich jewel, would not part with a flower for it? Galeacius marquis of Vico parted with a fair estate to enjoy God in his pure ordinances: when a jesuit persuaded him to return to his popish religion in Italy, promising him an huge sum of money; saith he, 'Let their money perish with them, who esteem all the gold in the world worth one day's communion with Jesus Christ, and his holy Spirit.' 2. Before life, Rev. xii. 11. 'They loved not their lives to the death.' Love to God carries the soul above the love of life, and the fear of death.

7. He who loves God, loves his favourites, viz, the saints, 1 John v. 1. *Idem est motus animi in imaginem et rem.* To love a man for his grace, and the more we see of God in him, the more we love him, is the infallible sign of love to God. The wicked pretend to love God, but hate and persecute his image. Doth he love his prince who abuseth his statue, tears his picture? Indeed they seem to shew great reverence to the saints departed; they have a great reverence for St. Paul, and St. Stephen, and St. Luke: they canonize dead saints, but persecute living saints; and do these love God? can it be imagined he should love God, who hates his children because they are like him; if Christ were alive again, he would not escape a second persecution.

8. If we love God, as we cannot but be fearful of dishonouring him (the more a child loves his father, the more he is afraid to displease him) so we weep and mourn when we have offended him. 'Peter went out and wept bitterly,' Matth. xxvi. 75. When Peter thought how dearly Christ loved him, he took him up to the mount where he was transfigured; Christ shewed him the glory of heaven in a vision: now, that he should deny Christ, after he had received such signal tokens of Christ's love, this broke his heart with grief, 'He wept bitterly.' Are our eyes limbecs, dropping tears of grief for sin against God? a blessed evidence of our love to God: and such shall find mercy. 'He shews mercy to thousands of them that love him.'

Use. Let us be lovers of God. We love our food, and shall we not love him that gives it? All the joy we hope for in heaven, is in God; and shall not he who shall be our joy, be our love? It is a saying of St. Austin, *Annon pœna justis magna est non amare te?* Is it not punishment enough, Lord, not to love thee? And again, *Animam meam in odio haberem:* I would hate myown soul, if I did not find it loving of God.

Qu. *What are the incentives to provoke and inflame our love to God?*

Anſ. 1. God's benefits beſtowed on us. A prince who beſtows continual favours on a ſubject, if that ſubject hath any ingenuity, he cannot but love his prince. God is conſtantly heaping benefits upon us; 'He fills our hearts with food and gladneſs,' Acts xiv. 17. As the rock followed Iſrael, whitherſoever they went ſtreams of water out of the rock followed them; ſo God's bleſſings follow us every day; we ſwim in a ſea of mercy. The heart is hard, that is not prevailed with by all God's bleſſings, to love him; *magnus amoris amor.* Kindneſs works on a brute; the ox knoweth his owner.

2. Love to God would make duties of religion facile and pleaſant. I confeſs to him that hath no love to God, religion muſt needs be a burden; and I wonder not to hear him ſay 'What a wearineſs is it to ſerve the Lord?' It is like rowing againſt the tide. But love oils the wheels, it makes duty a pleaſure. Why are the angels ſo ſwift and winged in God's ſervice, but becauſe they love him? Jacob thought ſeven years but little, for the love he did bear to Rachel. Love is never weary; he who loves money is not weary of telling it; and he who loves God is not weary of ſerving him.

3. It is advantageous. There is nothing loſt by our love to God, 1 Cor. ii. 9. 'Eye hath not ſeen, &c. the things which God hath prepared for them that love him.' Such glorious rewards are laid up for them that love God, "That (as St. Auſtin ſaith) they do not only tranſcend our reaſon, but faith itſelf is not able to comprehend them." A crown is the higheſt enſign of worldly glory; and God hath promiſed a 'crown of life to them that love him,' James i. 12. And it is a never-fading crown, 1 Pet. v. 4.

4. By our loving God, we may know that he loves us, 1 John v. 19. 'We love him, becauſe he firſt loved us.' If the ice melts, it is becauſe the ſun hath ſhined upon it; if the frozen heart melts in love, it is becauſe the Sun of Righteouſneſs hath ſhined upon it.

Qu. *What means may be uſed to excite our love to God?*

Anſ. 1. Labour to know God aright. The ſchoolmen ſay true, *Bonum non amatur, quod non cognoſcitur:* we cannot love that which we do not know. God is the moſt eligible good; all the excellencies which lye ſcattered in the creature, are united in God: he is *Optimus maximus.* Wiſdom, beauty, riches, love, do all concenter in God. How fair was that tulip which had the colours of all tulips in it? all perfections and ſweetneſſes are eminently in God. Did we know God more, and by the eye of faith ſee his orient beauty, our hearts would be fired with love to him.

2. Make the ſcriptures familiar to you. St. Auſtin ſaith, before his converſion he took no pleaſure in ſcripture, but after converſion it was his chief delight. The book of God diſcovers God to us, in his holineſs, wiſdom, veracity and truth: it repreſents God rich in mercy, incircled with promiſes. St. Auſtin calls the ſcripture a golden epiſtle, or love-letter, ſent from God to us; by reading this love-letter, we ſhall be the more enamoured with love to God; as by reading laſcivious books, comedies, romances, &c. luſt is provoked.

3. Meditate much of God, and this will be a means to love him, Pſ. xxxix. 3. 'While I was muſing, the fire burned.' Meditation is the bellows of the affections. Meditate on God's love in giving us Chriſt, John iii. 16. 'God ſo loved the world, that he gave his only begotten Son,' &c. That God ſhould give Chriſt to us, and not to the angels that fell; that the Sun of Righteouſneſs ſhould ſhine in our horizon; that he is revealed to us, and not to others; what wonderful love is this! Prov. vi. 28. 'Who can go upon hot coals, and his feet not be burned?' Who can meditate on God's love? who can tread on theſe hot coals, and his heart not burn in love to God? beg an heart to love God, the affection of love is natural, but not the grace of love, Gal. v. 22. This fire of love is kindled from heaven; beg that it may burn upon the altar of your heart. Surely this requeſt is pleaſing to God, and he will not deny ſuch a prayer, 'Lord, give me an heart to love thee.'

Exod. xx. 6. *And keep my Commandments.*

Love and obedience, like two ſiſters, muſt go hand in hand: indeed, this is a good evidence of our loving God, John xiv. 21. 'If ye love me, keep my commandment.' *Probatio dilectionis, eſt exhibitio operis.* The ſon that loves his father, will obey him. Obedience pleaſeth God, 1 Sam. xv. 22. 'To obey is better than ſacrifice.' In ſacrifice, only a dead beaſt is offered; in obedience, a living ſoul: in ſacrifice, only a part of the fruit is offered; in obedience, fruit and tree, and all: a man offers himſelf up to God. 'Keep my commandments.' It is not ſaid, God ſhews mercy to thouſands that know his commandments, but that keep them. The knowing God's commandments, without keeping them, doth not entitle any to mercy. The commandment is not only a rule of knowledge, but duty. God gives us his commandments, not only as a landſkip to look upon, but as his will and teſtament, which we are to perform. A good Chriſtian is like the ſun which doth not only ſend forth light, but goes its circuit round the world; ſo he

hath not only the light of knowledge, but goes its circuit too, and moves in the ſphere of obedience.

Qu. *In what manner muſt we keep God's commandments?*

Anſ. 1. Our keeping the commandments muſt be fiducial. Our obedience to God's commandments muſt *profluere a fide*, ſpring from faith; therefore it is called 'the obedience of faith,' Rom. xvi. 26. 'Abel by faith offered up a better ſacrifice than Cain,' Heb. xi. 4. Faith is a vital principle, without it all our ſervices are *opera mortua*, dead works, Heb. vi. 1. Faith doth meliorate and ſweeten our obedience, and make it come off with a better reliſh.

Qu. *But why muſt faith be mixed with obedience to the commandment?*

Anſ. Becauſe faith eyes Chriſt in every duty, and ſo both the perſon and offering are accepted. The high prieſt under the law laid his hand upon the head of the beaſt ſlain, which did point to the Meſſiah, Exod. xxix. 10. So faith, in every duty, lays its hand upon the head of Chriſt. His blood doth expiate the guilt, and the ſweet odours of his interceſſion perfume our works of obedience, Eph. i. 6. 'He hath made us accepted in the Beloved.'

2. Our keeping the commandments muſt be uniform. We muſt make conſcience of one commandment as well as another, Pſ. cxix. 6. 'Then ſhall I not be aſhamed, when I have reſpect to all thy commandments.' Every commandment hath a *jus divinum*, the ſame ſtamp of divine authority upon it; and if I obey one precept becauſe God commands, by the ſame reaſon I muſt obey all. Some obey the commands of the firſt table, but are careleſs in the duties of the ſecond; and ſo, *e contra*. Phyſicians have a rule, when the body ſweats in one part, but is cold in another, it is a ſign of a diſtemper: ſo when men ſeem zealous in ſome duties of religion, but are cold and frozen in another, it is a ſign of hypocriſy. We muſt have reſpect to all God's commandments.

Qu. *But who can keep all commandments?*

Anſ. There is a fulfilling of God's commands, and a keeping of them: though we cannot fulfil all, yet we may be ſaid to keep them in an evangelical ſenſe. We may *facere*, though not *perficere:* we keep the commandments evangelically, 1. Where we make conſcience of every command; though we come ſhort in every duty, yet we dare not neglect any duty. 2. Our deſire is to keep every commandment, Pſ. cxix. 5. 'O that my ways were directed to keep thy ſtatutes!' What we want in ſtrength we make up in will. 3. We grieve that we can do no better; when we fail, we weep; we prefer bills of complaint againſt ourſelves, and judge ourſelves for our failings, Rom. vii. 24. 4. We do *elicere conatum*, we endeavour to obey every

commandment, Phil. iii. 14. 'I preſs toward the mark.' We ſtrive as in agony, and, if it lay in our power, we would fully comport with every commandment. 5. When we fall ſhort, and are unable to come up to the full latitude of the law, we look to Chriſt's blood to ſprinkle our imperfect obedience, and with the grains of his merits caſt into the ſcales to make it paſs current; this is an evangelical ſenſe to keep all the commandments; and though it be not to ſatisfaction, yet it is to acceptation.

3. Our keeping God's commandments muſt be willing, Iſa. i. 19. 'If ye be willing and obedient.' God was for a free-will offering, Deut. xvi. 10. David will run the way of God's commandments, Pſal. xix. 32. that is, freely and cheerfully. The lawyers have a canon, adverbs are better than adjectives; it is not the *bonum*, but the *bene*; not the doing much, but the doing well. A muſician is not recommended for playing long, but for playing well; it is obeying God willingly is accepted: *virtus nolentium nullum eſt*; the Lord hates that which is forced, it is rather paying a tax than an offering. Cain ſerved God grudgingly; he brought his ſacrifice, not his heart. To obey God's commandments unwillingly, is like the devils who came out of the men poſſeſſed, at Chriſt's command, but with reluctancy, and againſt their will, Matth. viii. 29. *Obedientia præſt*, and *a eſt non timore pœna, ſed amore Dei*; good duties muſt not be preſſed nor beaten out of us, as the waters came out of the rock, when Moſes ſmote it with his rod; but muſt freely drop from us, as myrrh from the tree, or honey from the comb. If a willing mind be wanting, there wants that flower which ſhould perfume our obedience, and make it a ſweet-ſmelling ſavour to God. That we may keep God's commandments willingly, let theſe things be well weighed.

1. Our willingneſs is more eſteemed than our ſervice; therefore David counſels Solomon, not only to ſerve God, but with a willing mind, 1 Chron. xxviii. 9. The will makes ſin to be worſe, and makes duty to be better. To obey willingly, ſhews we do it with love; and this crowns all our ſervices.

2. There is that in the law-giver, which may make us willing to obey the commandments, viz. God's indulgencies to us.

(1.) God doth not require the *ſummum jus*, as abſolutely neceſſary to ſalvation; he expects not perfect obedience, only requires ſincerity. Do but act from a principle of love, and aim at honouring God in your obedience, and it is accepted.

(2.) In the times of the goſpel a ſurety is admitted. The law would not favour us ſo far; but now God doth ſo indulge us, that what we cannot do of ourſelves, we may do by proxy, 'Jeſus Chriſt is a ſurety of a better teſtament.' Heb. vii. 22.

We fall ſhort in every thing, but God looks upon us in our ſurety; and Chriſt having fulfilled all righteouſneſs, it is as if we had fulfilled the law in our own perſons.

(3.) God gives ſtrength to do what he requires. The law called for obedience; but tho' it required brick, it gave no ſtraw; but in the goſpel, God, with his commands, gives power, Ezek. xviii. 31. 'Make ye a new heart.' Alas! it is above our ſtrength, we may as well make a new world, Ezek. xxxvi. 6. 'I will give you a new heart.' God commands us to cleanſe ourſelves, Iſa. i. 16. 'Waſh ye, make you clean. But who can bring a clean thing out of an unclean.' Job xiv. 4. Therefore the precept is turned into a promiſe, Ezek. xxxvi. 25. 'From all your filthineſs will I cleanſe you.' When the child cannot go, the nurſe takes it by the hand, Hoſ. xi. 3. 'I taught Ephraim alſo to go, taking them by their arms.'

3. There is that in God's commandments, which may make us willing; they are not burdenſome.

1ſt, For a Chriſtian (ſo far as he is regenerate) conſents to God's commands, Rom. vii. 16. 'I conſent to the law that it is good.' What is done with conſent, is no burden; if a virgin gives her conſent the match goes on cheerfully; if a ſubject conſent to his prince's laws (as ſeeing the equity and rationality of them) then they are not irkſome. A regenerate perſon in his judgment approves, and in his will conſents to God's commandments, therefore they are not burdenſome.

2dly, God's commandments are ſweetened with joy and peace. Cicero queſtions whether that can properly be called a burden, which one carries with delight and pleaſure; *Utrum onus appellatur quod laetitia fertur.* If a man carries a bag of money given him, it is heavy, but the delight takes off the burden. When God gives inward joy, that makes the commandments delightful, Iſa. lvi. 7. 'I will make them joyful in my houſe of prayer.' Joy is like oil to the wheels, which makes a Chriſtian run in the way of God's commandments, ſo that it is not burdenſome.

3dly, God's commandments are advantageous. 1. The commandments are preventive of evil; a curb bit to check us from ſin. What miſchiefs would we not run into, if we had not afflictions to humble us, and the commandments to reſtrain us? God's commandments are to keep us within bounds; the yoke keeps the beaſt from ſtraggling: we are to be thankful to God for precepts: had not he ſet his commandments as an hedge or bar in our way, we might have run to hell and never ſtopt.

2. There is nothing in the commandments but what is for our good; Deut. x. 13. 'To keep the commandments of the Lord, and his ſtatutes, which I command thee for thy good.'

1. God commands us to read his word; and what hurt is in this? God beſpangles the word with promiſes; as if a father ſhould bid his ſon read his laſt will and teſtament, wherein he makes over a fair eſtate to him. 2. God bids us pray: and he tells us, if we aſk, 'it ſhall be given,' Matth. vii. 7. Aſk power againſt ſin, aſk ſalvation, and it ſhall be given. If you had a friend ſhould ſay, "Come when you will to me, I will ſupply you with money," would you think it a trouble to viſit that friend often; 3. God commands us to fear him, Lev. xxv. 43. 'But fear thy God.' And there is honey in the mouth of this command, Luke i. 50. 'His mercy is upon them that fear him.' 4. God commands us to believe, and why ſo? 'Believe, and ye ſhall be ſaved,' Acts xvi. 31. Salvation is the crown ſet upon the head of faith: good reaſon then we obey God's commands willingly; they are for our good, they are not ſo much our duty as our privilege.

3. God's commandments are ornamental; *Omnia quae praeſtari jubet Deus, non onerant nos ſed ornam:* Salvian. God's commandments do not burden us, but adorn us. It is an honour to be employed in a king's ſervice; and ſo to be employed in God's, 'by whom kings reign.' To walk in God's commandments, proclaims us to be wiſe, Deut. iv. 5, 6. 'Behold I have taught you ſtatutes; keep, therefore, and do them; for this is your wiſdom.' And to be wiſe is an honour; I may ſay of every commandment of God, as Prov. iv. 9. 'It ſhall give to thy head an ornament of grace.'

4. The commands of God are infinitely better than the commands of ſin, theſe are intolerable. Let a man be under the command of any luſt, how doth he tire himſelf? What hazards doth he run to the endangering his health and ſoul, that he may ſatisfy his luſt? Jer. ix. 5. 'They weary themſelves to commit iniquity.' And, are not God's commandments more equal, facile, pleaſant, than the commands of ſin? Chryſoſtom ſaith true, "To act virtue is eaſier than to act vice." Temperance is leſs troubleſome than drunkenneſs; meekneſs is leſs troubleſome than paſſion and envy. There is more difficulty in the contrivement and purſuit of a wicked deſign, than in obeying the commandments of God. Hence a ſinner is ſaid to travail with iniquity, Pſal. vii. 14. A woman while ſhe is in travail, is in pain, to ſhew what pain and trouble a wicked man hath in bringing forth ſin. Many have gone with more pains to hell, than others have to heaven. This may make us obey the commandments willingly.

5. Willingneſs in obedience makes us reſemble the angels. The cherubims, types repreſenting the angels, are deſcribed with wings diſplayed, to ſhew how ready the angels are to ſerve God. God no ſooner ſpeaks the word, but they are ambitious

to obey; how are they raviſhed with joy, while they are praiſing God! In heaven we ſhall be as the angels; by our willingneſs to obey God's commandments, we ſhall be like them here. This is what we pray for, that God's will may be done by us on earth, as it is in heaven. Is it not done willingly there? We muſt keep God's commandments conſtantly, Pſal. cxvi. 3. 'Bleſſed is he that doth righteouſneſs at all times.' Our obedience to the command muſt be as the fire of the altar, which never went out, Lev. xiii. 6. It muſt be as the motion of the pulſe always beating. The wind blows off the fruit, our fruits of obedience muſt not be blown off by the wind of perſecution, John xv. 16. 'I have choſen you, that you ſhould go and bring forth fruit, and that your fruit ſhould remain.'

Uſe. It reproves them who live in a wilful breach of God's commandments, in malice, uncleanneſs, intemperance; they walk antipodes to the commandment. To live in a wilful breach of the commandment is,

1*ſt*, Againſt reaſon. Are we able to ſtand it out againſt God? 1 Cor. x. 22. 'Do we provoke the Lord? are we ſtronger than he?' Can we meaſure arms with God? can impotency ſtand againſt omnipotency? A ſinner, in acting ſin, acts againſt reaſon.

2*dly*, It is againſt equity. We have our being from God; and, is it not equal we ſhould obey him who gives us our being? we have all our ſubſiſtence from God; and is it not fitting, that as God gives us our allowance, we ſhould give him our allegiance? If a general gives his ſoldier pay, he is to march at his command; ſo that to live in the breach of his commands, is againſt equity.

3*dly*, It is againſt nature. Every creature in its kind obeys God's laws: 1. Animate creatures obey him; God ſpake to the fiſh, and it ſet Jonah a ſhore, Jonah ii. 10. 2. Inanimate creatures; the wind and the ſea obey him, Mark iv. 41. The very ſtones, if God gave them a commiſſion, will cry out againſt the ſins of men, Hab. ii. 11. 'The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it:' none diſobey God but man and the devil; and can we find none to join with elſe?

4*thly*, It is againſt kindneſs. How many mercies have we to allure us to obey! Miracles of mercy; therefore the apoſtle joins theſe two together, diſobedient and unthankful, 2 Tim. iii. 2. and this dyes a ſin of a crimſon colour. And, as the ſin is great, (for it is a contempt of God, a hanging out of the flag of defiance againſt God, and rebellion is as the ſin of witchcraft) ſo the puniſhment will be proportionable; ſuch cut themſelves off from mercy. God's mercy is for them that keep his commandments, but no mercy for them that live in a wilful breach

of them. All God's judgments ſet themſelves in battle-array againſt the diſobedient. (1.) Temporal judgments, Lev. xxvi. 15, 16. (2.) Eternal. 'Chriſt comes in flames of fire, to take vengeance on them that obey not,' 2 Theſſ. i. 8. Such as break the golden chain of God's commands, God hath iron chains to hold them; chains of darkneſs, in which the devils are held, Jude 6. As long as there is eternity, God hath time enough to reckon with all the wilful breakers of his commandments.

Qu. *How ſhall we do to keep God's commandments?*

Anſ. Beg the Spirit of God. We cannot do it in our own ſtrength; 'The Spirit muſt work in us both to will and to do,' Phil. ii. 13. When the loadſtone draws, the iron moves; when God's Spirit draws, then we run in the way of God's commandments.

OF THE THIRD COMMANDMENT

EXOD. XX. 7. *Thou ſhalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his name in vain.*

THIS commandment has two parts: *Firſt*, A negative expreſſed, That we muſt not take God's name in vain, viz. Caſt any reflection and diſhonour on God's name. *Secondly*, An affirmative implied, That we ſhould have a care to reverence and honour his name; but that I ſhall ſpeak to more fully, when I come to the firſt petition in the Lord's prayer, 'Hallowed be thy name.' I ſhall now ſpeak of the negative expreſſed in this commandment, or the prohibition 'Thou ſhalt not take the name of the Lord thy God in vain.' The tongue is an unruly member, all the parts and organs of the body are defiled with ſin, as every branch of wormwood is bitter; 'But the tongue is full of deadly poiſon,' James iii. 8. There is no one member of the body doth more break forth into God's diſhonour, than the tongue; therefore this commandment is a bridle for the tongue, it is to bind the tongue to its good behaviour; 'Thou ſhalt not take the name of the Lord thy God in vain; and this prohibition is backed with a ſtrong reaſon, 'For the Lord will not hold him guiltleſs:' that is, he will not hold him innocent. Men of place and eminency take it heinouſly to have their names abuſed, and will inflict heavy penalties on the offenders. 'The Lord will not hold him guiltleſs that taketh his name in vain;' God looks upon him as a criminal perſon, and he will ſeverely puniſh him. Well then, the thing to be inſiſt-

ed on, is, That great care muſt be had, that the holy and reverend name of God be not profaned by us, or taken in vain.

Qu. *How many ways may we be ſaid to take God's name in vain?*

Anſ. I. We take God's name in vain, when we ſpeak ſlightly and irreverently of his name, Deut. xxviii. 58. 'That thou mayeſt fear this glorious and fearful name, The Lord thy God.' David ſpeaks of God with reverence, Pſal. l. 1. 'The Lord even the moſt mighty God,' Pſal. lxxxiii. 18. 'That men may know, that thou whoſe name alone is Jehovah, art the moſt High over all the earth.' And the diſciples, ſpeaking of Jeſus, did hallow his name, Luke xxiv. 19. 'Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.' When we mention the names of kings, we give them ſome title of honour, as 'excellent majeſty;' ſo ſhould we ſpeak of God with ſuch ſacred reverence, as is due to the infinite Majeſty of heaven. When we ſpeak ſlightly of God or his works, God interprets it to be a contempt, and it is a taking his name in vain.

II. When we profeſs God's name, but do not live anſwerably to it, it is a taking his name in vain, Titus i. 16. 'In words they profeſs Chriſt, but in works they deny him.' When men's tongues and lives croſs one another; when, under a maſk of profeſſion, men will lie and cozen, and be unclean, theſe make uſe of God's name to abuſe him, they take his name in vain: *Simulata ſanctitas duplex iniquitas*, Rom. ii. 24. 'The name of God is blaſphemed among the Gentiles through you,' When the heathen ſaw the Jews, who profeſſed to be God's people, to be ſcandalous, this made them ſpeak evil of God, and hate the true religion for their ſakes.

III. We take God's name in vain, when we uſe God's name in idle diſcourſe. God is not to be ſpoken of but with an holy awe upon our hearts; and to bring in God's name at every turn when we never think of God, to ſay, O God! or, O Chriſt! or, As God ſhall ſave my ſoul; this is taking God's name in vain. And, how many are guilty in this kind! though they have God in their mouths, they have the devil in their hearts. It is a wonder that fire doth not come out from the Lord and conſume them, as it did Nadab and Abihu, Lev. x. 2.

IV. We take God's name in vain, when we worſhip him with our lips, but not our hearts, this is to abuſe God. 'Tis the heart which God calls for, Prov. xxxiii. 26. 'My ſon, give me thy heart.' The heart is the chief thing in religion; it draws the will and affections after it, as the *Primum mobile* draws the other orbs along with it. The heart is the incenſe that perfumes our holy things, it is the altar that ſanctifies the offering.

Now, when we ſeem to worſhip God, but withdraw our heart from him, we take his name in vain, Iſa. xxix. 13. 'This people draw near me with their mouth, and with their lips they do honour me, but they have removed their heart from me.'

1ſt Hypocrites take God's name in vain, their religion is a lie; they ſeem to honour God, but they do not love him: their hearts go after their luſts, Hoſ. iv. 8. 'They ſet their hearts on their iniquity.' Their eyes are lifted up to heaven, but their hearts are rooted in the earth, Ezek. xxxiii. 31. Theſe are devils in Samuel's mantle, they take God's name in vain.

2dly, Superſtitious perſons take God's name in vain. They bring God a few ceremonies which he never appointed; they bow at Chriſt's name and cringe to the altar, but hate and perſecute God's image; theſe take his name in vain.

V. We take God's name in vain, when we pray to him, but do not believe in him. Faith is the great grace that honours God, Rom. iv. 20. 'Abraham being ſtrong in faith, gave glory to God;' but when we pray to God, but do not mix faith with our prayer, we take his name in vain. I may pray, (faith a Chriſtian) but I ſhall be never the better; I queſtion whether God doth hear, or whether he will grant. This is to diſhonour God, and take his name in vain; this is to make God either an idol, that he hath ears and hears not; or a liar, who promiſeth mercy to the penitent, but will not make good his word, John v. 10. 'He that believeth not, hath made God a liar.' When the apoſtle ſaith, 'How ſhall they call on him in whom they have not believed?' Rom. v. 34. the meaning is, How ſhall they call on God aright, and not believe in him? but how many do call on God who do not believe in him? they aſk for pardon, but unbelief in whiſpers, their ſins are greater than can be forgiven. Thus to pray and not believe, is to take God's name in vain, and is an high diſhonouring of God, as if he were not ſuch a God as the word repreſents him. 'Plenteous in mercy to all that call upon him,' Pſal. lxxxvi. 7.

VI. We take God's name in vain, when we in any kind profane and abuſe his word. Now the word of God is profaned, *Firſt*, In general when profane men meddle with it. It is unſeemly and unbecoming a wicked man to talk of ſacred things, of God's providence, and the decrees of God and heaven; it was very diſtaſteful to Chriſt, to hear the devil quote ſcripture, 'It is written.' To hear a wicked man that wallows in ſin, talk of God and religion, is offenſive: it is the taking of God's name in vain. When the word of God is in the drunkard's mouth, it is like a pearl hung upon a hog. Under the law the lips of the leper were to be covered, Lev. xii. 45. The lips of a profane, drunken miniſter ought to be covered, he is unfit to ſpeak of God's word, becauſe he takes God's name in vain.

But, *2dly*, more particularly they profane God's word, and take his name in vain,

1. That ſpeak ſcornfully of God's word, 2 Pet. iii. 4. Where is the promiſe of his coming? For ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation.' As if they had ſaid, here is much ado the preachers make about the day of judgment, when all muſt be called to account for their works; but where is the appearing of that day? we ſee things keep their courſe, and continue as they were ſince the creation; thus they ſpeak ſcornfully of ſcripture, and take God's name in vain. If ſentence be not ſpeedily executed, men ſcorn and deride; but, Prov. xix. 29. 'Judgments are prepared for ſcorners.'

2. That ſpeak jeſtingly. Such are they who ſport and play with ſcripture; 'tis playing with fire. Some cannot be merry, unleſs they make bold with God; they make the ſcriptures an harp to drive away the ſpirit of ſadneſs, Euſebius relates of one who took a piece of ſcripture to jeſt with, God ſtruck him with frenzy. To play with ſcripture ſhews a very profane heart. Some will rather loſe their ſouls, than loſe their jeſts; theſe are guilty of taking God's name in vain. Tremble at it; ſuch as mock at ſcripture, God will mock at their calamity, Prov. i. 26.

3. They abuſe God's word, and take his name in vain, that bring ſcripture to countenance any ſin. The word, which was written for the ſuppreſſing of ſin, ſome bring it for the defending of ſin. For inſtance, *Firſt*, If we tell a covetous man of his ſin, that covetouſneſs is idolatry, he will bring ſcripture to maintain his ſin; hath not God bid me live in a calling? 'Six days ſhalt thou labour.' Hath not God ſaid that 'he who provides not for his family is worſe than an infidel?' Thus he goes to ſupport his covetouſneſs with ſcripture, *Anſ.* It is true, God hath bid thee take pains in a calling, but not hurt thy neighbour; he hath bid thee provide for thy family, but not by oppreſſion, Lev. xxv. 14. 'Ye ſhall not oppreſs one another.' He hath bid thee look after a livelihood, but not with the neglect of thy ſoul; he hath bid thee lay up thy treaſure in heaven, Matth. vi. 20. He hath commanded thee to lay out, as well as lay up: to ſow ſeeds of charity on the backs and bellies of the poor, which perhaps thou neglecteſt; ſo that to bring ſcripture to uphold thee in thy ſin, is an high profaning of ſcripture, and a taking of God's name in vain. *Second* inſtance, if we tell a man of his inordinate paſſions, That he may be drunk as well with raſh anger, as wine; he will bring ſcripture to juſtify it: doth not the word ſay, 'Be angry and ſin not,' Eph. iv. 26. 'Tis true, that anger is good, which is mixed with zeal; then anger is without ſin, when it is againſt ſin: but thou doſt ſin in thine anger; thou ſpeakeſt unad-

viſedly with thy lips ; thy tongue is ſet on fire of hell : and to bring ſcripture to defend thy ſin, is to profane ſcripture, and to take God's name in vain.

4. They abuſe the word, and take God's name in vain, who adulterate the word, and wreſt it in a wrong ſenſe. Such are heretics, who put their own gloſs upon ſcripture, and make it ſpeak that which the Holy Ghoſt never meant. For inſtance, *Firſt*, When we expound thoſe texts literally, which are meant figuratively. Thus the Phariſees were guilty, when God ſaid in the law, 'Thou ſhalt bind the commandments for a ſign upon thy hand, and they ſhall be as frontlets between thine eyes,' Deut. vi. 8. The phariſees took it in a literal ſenſe ; they got two ſcrolls of parchment, wherein they wrote the two tables, putting one on their left-arms, and binding the other to their eye-brows : thus they wreſted the ſcripture, and took God's name in vain. That ſcripture was to be underſtood ſpiritually, and by a figure : God meant, by binding his laws upon their hands, that they ſhould meditate on his law, and put it in practice ; and ſo the papiſts expound that ſcripture, "This is my body," literally, of the very body of Chriſt ; then, when Chriſt gave the bread, he ſhould have had two bodies, one in the bread, and the other out of the bread ; whereas Chriſt meant it figuratively, it is a ſign of my body. Thus they, by wreſting the ſcripture to a wrong ſenſe, profane it, and take God's name in vain. *2dly*, When we expound thoſe ſcriptures figuratively and allegorically, which the Holy Ghoſt means literally. For example, Chriſt ſaid to Peter, 'Launch out into the deep, and make a draught,' Luke v. 4. This text is ſpoken in a plain, literal ſenſe of launching out the ſhip ; but the papiſts take it in a myſtical and allegorical : this text proves, ſay they, that the pope : which is Peter's ſucceſſor, ſhall launch forth and catch the eccleſiaſtical and political power over the weſt parts of the world ; this, ſay they, was meant when Chriſt bade Peter launch out into the deep : but I think the papiſts have launched out too far beyond the meaning of the text. When men ſtrain their wits, to wreſt the word to ſuch a ſenſe as pleaſeth them, they do profane God's word, and highly take his name in vain.

VII. We take God's name in vain, when we ſwear by his name. Many ſeldom name God's name but in oaths ; for this ſin the land mourns, Matth. v. 34. 'Swear not at all,' that is, raſhly and ſinfully, ſo as to take God's name in vain ; not but that in ſome caſes it is lawful to take an oath before a magiſtrate, Deut. vi. 13. 'Thou ſhalt fear the Lord thy God and ſerve him, and ſwear by his name.' Heb. vi. 16. 'An oath for confirmation is the end of all ſtrife :' but when Chriſt

faith, 'swear not at all;' he forbids such a swearing as takes God's name in vain. There is a threefold swearing forbidden;

1. Vain-swearing; when men in their ordinary discourse let fly oaths. Some will go to excuse their swearing. It is a coarse wool that will take no dye, and a bad sin indeed that hath no excuse.

Excuse 1. I swear little trifling oaths; as *Faith*, or, *By the Mass*. *Anf.* The devil hath two false glasses, which he sets before mens eyes; the one is a little glass, in which the sin appears so small, that it can hardly be seen; this glass the devil sets before mens eyes when they are going to commit sin; the other is a great magnifying glass, wherein sin appears so big, that it cannot be forgiven; the devil sets this before mens eyes when they have sinned. Thou that sayest, sin is small, when God shall open the eye of thy conscience, then thou wilt see it great, and be ready to despair. But to answer this plea, thou sayest, they are but small oaths; but Christ forbids vain oaths, 'Swear not at all:' If God will reckon with us for idle words, shall not idle oaths be put in the account-book?

Excuse 2. But I swear to the truth. See how this harlot-sin would paint itself with an excuse. *Anf* 1. Tho' it be true, yet if it be a rash oath, 'Tis sinful. Besides, 2. He that swears commonly, it cannot be avoided but sometimes he must swear more than is true: as, where much water runs, some gravel or mud will pass along with the water; so, where there is much swearing some lies will run along with the oaths.

Excuse 3. But I shall not be believed, unless I seal up my words with an oath. *Anf.* 1. A man that is honest will be believed without an oath; his bare word carries authority with it, and is as good as letters testimonial. 2. I answer, He who swears, the more he swears, the less others will believe him. *Juris credit minus:* thou art a swearer. Another thinks an oath weighs very light with thee, thou carest not what thou sweareſt; and the more thou sweareſt the less he believes thee. He will trust thy bond, but not thy oath.

Excuse 4. But it is a custom of swearing I have gotten, and I hope God will forgive me. *Anf.* Tho' among men custom carries it, and is pleadable in law; yet it is not so in the case of sin, custom here is no plea. Thou hast got an habit of swearing, and canst not leave it; is this an excuse? it is a thing well done, because it is commonly done? this is so far from being an excuse, that it is an aggravation of sin. As if one that had been accused for killing a man, should plead with the judge to spare him, because it was his custom to murder: this is an aggravation of the offence, so is it here; therefore all excuses for this sin of vain swearing are taken away. Dare not to live in this sin, it is a taking of God's name in vain.

2. Vile swearing, horrid prodigious oaths not to be named.

Swearers, like mad-dogs, fly in the face of heaven; and when they are angered ſpue out their blaſphemous venom on God's ſacred Majeſty. Some in gaming, when things go croſs, and the dice run againſt them, their tongues run as faſt againſt God in oaths and curſes: and tell them of their ſin, go to bring home theſe aſſes from going aſtray, and it is but pouring oil on the flame, they will ſwear the more. St. Auſtin ſaith, "They do no leſs ſin who blaſpheme Chriſt now in heaven, than the Jews did, who crucified him on earth." Swearers profane Chriſt's blood, and tear his name. An harlot told her huſband, that of her three ſons, there was but one of them his: the father dying, deſired the executors to find out which was the true and natural ſon, and all his eſtate he bequeathed to him. The father being dead: the executors ſet up his corpſe againſt a tree, and delivering to every one of theſe three ſons a bow and arrows, telling them, that he who could ſhoot neareſt the father's heart ſhould have all the eſtate. The two baſtard-ſons ſhot as near as they could to his heart, but the third did feel nature ſo work in him, that he refuſed to ſhoot at his father's heart: whereupon the executors judged him to be the true ſon, and gave all the eſtate to him. Such as are the true children of God fear to ſhoot at him; but ſuch as are baſtards, and not ſons, care not tho' they ſhoot at him in heaven with their oaths and curſes. And that which makes ſwearing yet more heinous is when men have reſolved upon any wicked action, they bind themſelves with an oath to do it, ſuch were they, Acts xxiii. 12. who bound themſelves with an oath and curſe to kill Paul. To commit ſin is bad enough; but to ſwear we will commit ſin, is an high profaning of God's name, and is as it were to call God approve our ſin.

3. *Forſwearing:* this is an heaven-daring ſin, Lev. xix. 12. 'Ye ſhall not ſwear by my name falſely, neither ſhall ye profane my name.' Perjury is a calling God to witneſs to a lie. It is ſaid of Philip of Macedon, he would ſwear and unſwear, as might ſtand beſt with his intereſt. Jer. iv. 2. 'Thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs.' In righteouſneſs, therefore it muſt not be an unlawful oath. In judgment, therefore, it muſt not be a raſh oath. In truth, therefore it muſt not be a falſe oath. Among the Scythians, if a man did forſwear himſelf, he was to have his head ſtricken off: becauſe if perjury were allowed, there would be no living in a commonwealth; it would take away all faith and truth from among men. The perjurer is in as bad a caſe as the witch; for by a falſe oath, he binds his ſoul faſt to the devil. In forſwearing or taking a falſe oath in a court, there are many ſins linked together; *plurima peccata in uno:* for beſides the taking God's name in vain, the perjurer is a thief; by

his falſe oath he robs the innocent of his right: he is a perverter of juſtice; he doth not only ſin himſelf, but occaſions the jury to give a falſe verdict, and the judge to paſs an unrighteous ſentence; and ſure God's judgments will find him out. When God's flying roll or curſe goes over the face of the earth, into whoſe houſe doth it enter? 'Into the houſe of him who ſwears falſely; and it ſhall conſume the timber and ſtones of his houſe,' Zech. v. 4. Beza relates of a perjurer, that he had no ſooner taken a falſe oath, but he was immediately ſtruck with an apoplexy, and never ſpake more, but died. O tremble at ſuch horrid impiety!

VIII. We highly take God's name in vain, when we prefix God's name to any wicked action. I ſay the mentioning of God to a wicked deſign, is taking his name in vain. 2 Sam. xv. 7. 'I pray, (ſaith Abſalom) let me pay my vow, which I have vowed unto the Lord in Hebron.' This pretence of paying his vow made to God, was only to cover over his treaſon, *v.* 20. 'When ye hear the ſound of the trumpet, ye ſhall ſay Abſalom reigneth.' When any wicked action is baptized with the name of religion, this is taking God's name in vain. Herein the Pope is highly guilty, when he ſends out his bills of excommunication or curſes againſt the Chriſtian; he begins with, *In nomine Dei*, in the name of God. What a provoking ſin is this? It is to do the devil's work, and put God's name to it.

IX. We take God's name in vain, when we uſe our tongues any way to the diſhonour of God's name; as when we uſe railing, or curſe in our paſſions; eſpecially, when we wiſh a curſe upon ourſelves if a thing be not ſo, when we know it to be falſe. I have read of one who wiſhed his body might rot, if that which he ſaid, was not true; and ſoon after his body rotted, and he became a loathſome ſpectacle.

X. We take God's name in vain, by raſh and unlawful vows. There is a good vow when a man binds himſelf by a vow to do that which the word binds him to; as, if he be ſick, he vows, if God reſtore him, he will live a more ſtrict holy life, Pſ. lxvi. 13. 'I will pay thee my vows which my lips have uttered when I was in trouble.' But *Voveri non debet quod Deo diſplicit:* Such a vow ſhould not be made, as is diſpleaſing to God; as to vow voluntary poverty, as your friars; or, to vow to live in nunneries. Jephtha's vow was raſh and unlawful; he vowed to the Lord to ſacrifice that to him which he met with next, and it was his daughter, Judges xi. 31. He did ill to make the vow, and worſe to keep it; he became guilty of the breach of the third and ſixth commandments.

XI. When we ſpeak evil of God, now we take his name in vain, Numb. xxii. 5. 'They ſpake againſt God.' Qu. *How do we ſpeak againſt God? Anſ.* When we murmur at his pro-

videnceſ, as if he had dealt hardly with us. Murmuring is the accuſing of God's juſtice, Gen. xviii. 26. 'Shall not the judge of all the earth do right?' Murmuring ſprings from a bitter root, it comes from pride and diſcontent; it is a reproaching of God, and a high taking his name in vain. It is ſuch a ſin as God cannot bear, Numb. xiv. 27. 'How long ſhall I bear with this people that murmur againſt me?'

XII. And *laſtly*, We take God's name in vain, when we falſify our promiſe; to ſay, if God ſpare us life we will do this, and never intend it. Our promiſe ſhould be ſacred and inviolable; but, if we make no reckoning to make a promiſe, and mention God's name in it, yet never intend to keep it, it is a double ſin; it is telling a lie, and taking God's name in vain. I ſhould come now to the affirmative implied; but hereafter—

Uſe. Take heed of taking God's name in vain any of theſe ways. Remember this commination and threatening in the text, 'The Lord will not hold him guiltleſs.' Here is a *meioſis*; leſs is ſaid, and more intended; 'He will not hold him guiltleſs;' that is, he will be ſeverely avenged on ſuch an one. 'The Lord will not hold him guiltleſs.' Here the Lord ſpeaks after the manner of a judge, who holds the court of aſſize; the judge here, is God himſelf; the accuſers, Satan, and a man's own conſcience; the matter of fact is, 'Taking God's name in vain;' the malefactor accuſed is found guilty, and condemned; 'The Lord will not hold him guiltleſs.' Methinks, theſe words, 'The Lord will not hold him guiltleſs,' may ſet a lock upon our lips, and make us afraid of ſpeaking any thing that may redound diſhonour upon God, or may be a taking his name in vain: 'The Lord will not hold him guiltleſs.' It may be men may hold ſuch guiltleſs, when they curſe, ſwear, ſpeak irreverently of God: men may hold them guiltleſs, let them alone, not puniſh them. If one takes away another's good name, he ſhall be ſure to be puniſhed; but if he takes away God's good name, where is he that doth puniſh him? he that robs another of his goods, ſhall be put to death; but he that robs God of his glory, by oaths and curſes, he is ſpared; but God himſelf will take the matter into his own hand, and he will puniſh him who takes his name in vain.

1. Sometimes God puniſhes ſwearing and blaſphemy in this life. *1ſt*, Swearing. In the country of Samurtia there aroſe a great tempeſt of thunder and lightning: a ſoldier burſt forth into ſwearing; but the tempeſt tearing up a great tree by the root, it fell upon him, and cruſhed him to pieces. The German hiſtory relates of a youth, who was given to ſwearing, and did uſe to invent new oaths; the Lord ſent a canker into his mouth, which did eat out his tongue, whereupon he died. *2dly*, blaſphemy. He who did blaſpheme God, the Lord cauſed him

to be ſtoned to death, Lev. xxiv. 11, 23. 'The Iſraelitiſh woman's ſon blaſphemed the name of the Lord, and curſed. And Moſes ſpake to the people of Iſrael, that they ſhould bring forth him that had curſed, and ſtone him with ſtones.' Olympias, an Arian biſhop, reproached and blaſphemed the ſacred Trinity; whereupon he was ſuddenly ſtruck with three flaſhes of lightning, which burned him to death. Felix, an officer of Julian, ſeeing the holy veſſels which were uſed in the ſacrament, ſaid, in ſcorn of Chriſt, "See what precious veſſels the Son of Mary is ſerved withal." Soon after he was taken with a vomiting of blood out of his blaſphemous mouth, whereof he died.

2. Or, if God ſhould not execute judgment on the profaners of his name in this life, yet their doom is to come; God will not remit their guilt, but deliver them to Satan the goaler, to torment them for ever. If God juſtify a man, who ſhall condemn him? But if God condemn him, who ſhall juſtify him? If God lay a man in priſon, where ſhall he get bail or mainprize? God will take his full blow at the ſinner in hell, Heb. x. 31. 'It is a fearful thing to fall into the hands of the living God.'

OF THE FOURTH COMMANDMENT.

Exod. xx. 8. *Remember the Sabbath-day to keep it holy. Six days ſhalt thou labour, and do all thy Work: But the Seventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day; wherefore the Lord bleſſed the Sabbath day, and hallowed it.*

This commandment was engraven in ſtone by God's own finger, and it will be our comfort to have it engraven in our hearts.

The ſabbath day is ſet apart for God's ſolemn worſhip; it is God's encloſure, and it muſt not be alienated to common uſes. The Lord hath ſet a preface before this commandment, he hath put a *memento* to it, 'Remember to keep the ſabbath-day holy.' This word 'remember,' ſhews that we are apt to forget ſabbath-holineſs; therefore we need a *memorandum* to put us in mind of ſanctifying this day.

I ſhall explain the words.

1. Here is a ſolemn command, 'Remember the ſabbath-day to keep it holy.'

2. Many cogent arguments to induce us to obſerve the command.

I. In the command, (1.) The matter of it, viz. The ſanctifying of the ſabbath, which ſabbath-ſanctification conſiſts in two things.

1. In reſting from our own works.

2. In a conſcientious diſcharge of our religious duty.

(2.) The perſons to whom the command of ſanctifying the ſabbath is given. 1*ſt*, Either ſuperiors; and they are, 1. More private, as parents and maſters. Or, 2. More public, as Magiſtrates, Or, 2*dly*, Inferiors. 1. Natives, as children and ſervants, 'Thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant.' 2. Foreigners, 'The ſtranger that is within thy gates.'

II. The cogent arguments to obey this command of keeping holy the ſabbath, 1. From the rationality of it—'Six days ſhalt thou labour and do all thy work;' as if God had ſaid, I am not an hard maſter, I do not grudge thee time to look after thy calling, and to get an eſtate. I have given thee ſix days, ſix to do all thy work in, and have taken but one day for myſelf; I might have reſerved ſix days for myſelf, and allowed thee but one; but I have given thee ſix days for the works of thy calling, and have taken but one day for my own ſervice; therefore it is equal and rational, that thou ſhouldeſt ſet this day in a ſpecial manner apart for my worſhip.

2. The ſecond argument for ſanctifying the ſabbath, is taken from the juſtice of it. 'The ſeventh day is the ſabbath of the Lord thy God,' as if God had ſaid, the ſabbath-day is my due, I challenge a ſpecial right in it, and none hath any thing to do to lay claim to it. He who robs me of THIS DAY, and puts it to common uſes, is a ſacrilegious perſon, he ſteals from the crown of heaven, and I will in no wiſe hold him guiltleſs.

3. The third argument for ſanctifying the ſabbath, is taken from God's own pattern, he 'reſted the ſeventh day;' as if the Lord ſhould ſay, Will you not follow my pattern? having finiſhed all my works of creation, I reſted the ſeventh day: ſo you having done all your ſecular work on the ſix days you ſhould now ceaſe from the labour of your calling, and dedicate the ſeventh day to the Lord, as a day of holy reſt.

4. The fourth argument for ſabbath-ſanctification, is taken *ab ulli*, from the benefit which redounds, from a religious obſervation of the ſabbath; 'The Lord bleſſed the ſeventh day, and hallowed it:' it is not only a day of God's appointment, God did not only appoint the ſeventh day, but he bleſſed the ſeventh day. The ſabbath-day is not only a day of honour to God, but

a day of bleſſing to us; it is not only a day wherein we give God worſhip, but a day wherein he gives us grace; on this day a bleſſing drops down from heaven. This is a great argument for the keeping the ſabbath-day holy; God is not benefited by it, we cannot add one cubit to his eſſential glory: but we ourſelves are advantaged; the ſabbath-day, religiouſly obſerved, entails a bleſſing upon our ſouls, our eſtate, our poſterity; as the not keeping this day holy brings a curſe, Jer. xvii. 27. God curſeth a man's bleſſings, Mal. ii. 2. The bread which he eats is poiſoned with a curſe; ſo the conſcientious obſervation of the ſabbath, brings all manner of bleſſings with it. Theſe are the arguments to induce ſabbath-ſanctification. And ſo I have divided the commandment into its ſeveral parts, and explained the ſenſe of it.

The thing I would have you obſerve is, That this commandment, about keeping the ſabbath, was not abrogated with the ceremonial law, but it is purely moral, and the obſervation of the ſabbath is to be continued to the end of the world. Where can we ſhew that God hath given us a diſcharge from keeping one day in ſeven? So that I ſay, this fourth commandment is moral, and obligeth Chriſtians to the perpetual commemoration and ſanctification of the ſabbath.

Qu. *Why God hath appointed a ſabbath?*

Anſ. 1. In reſpect of himſelf: it is requiſite that God ſhould reſerve one day in ſeven for his own immediate ſervice, that hereby he might be acknowledged to be the great Plenipotentiary or ſovereign Lord, who hath power over us, both to command worſhip, and appoint the time when he will be worſhipped.

2. In reſpect of us: the ſabbath-day makes for our intereſt, it promotes holineſs in us; the buſineſs on the week-day makes us too forgetful of God and our ſouls; the ſabbath brings God into our remembrance. When the duſt of the world falling hath clogged the wheels of our affections, that they would ſcarce move towards God, the ſabbath comes, and oils the wheels of our affections, and now they move ſwiftly in religion: therefore God hath appointed a ſabbath to ripen our holineſs. On this day the thoughts contemplate heaven, the tongue ſpeaks of God, and is as the pen of a ready writer; now the eye drop tears, now the ſoul burns in love. When the heart was all the week frozen, now on the ſabbath it is melted with the word. The ſabbath is a friend to religion, it files off the ruſt of our graces; it is a ſpiritual jubilee, wherein the ſoul is ſet to converſe with its Maker.

I ſhould, in the next place, ſhew you the *modus*, or manner how we ſhould keep the ſabbath-day holy. But, before I come to that, I ſhall propound a great queſtion, viz.

Qu. *How comes it to paſs that we do not keep the ſeventh-day ſabbath, as it was in the primitive inſtitution, but have changed it to another day?*

Anſ. The old ſeventh-day ſabbath (which was the Jewiſh ſabbath) is abrogated, and in the room of it the firſt day of the week (which is the Chriſtian ſabbath) ſucceeds. The morality or ſubſtance of the fourth commandment doth not lie in keeping the ſeventh day preciſely, but in keeping one day in ſeven, which God hath appointed.

Qu. *But how comes the firſt day in the week to be ſubſtituted in the room of the ſeventh day?*

Anſ. Not by eccleſiaſtic authority. The church (ſaith Mr. Perkins) hath no power to ordain a ſabbath. But,

1. The change of the ſabbath from the laſt day of the week to the firſt, was by Chriſt's own appointment. Chriſt is 'Lord of the ſabbath,' Mark ii. 28. And who ſhall appoint a day but he who is Lord of it? He made this day, Pſal. cxviii. 24. 'This is the day which the Lord hath made.' Arnobius, and the current of expoſitors, underſtand it of our Chriſtian ſabbath, and it is called the 'Lord's day,' Rev. i. 10. As it is called the 'Lord's ſupper,' becauſe of the Lord's inſtituting the bread and wine, and ſetting it apart from a common uſe to a more ſpecial and ſacred uſe: ſo it is called the Lord's day, becauſe of the Lord's inſtituting it, and ſetting it apart from common days, to his ſpecial worſhip and ſervice. Chriſt aroſe on the firſt day of the week out of the grave, and appeared twice on this day to his diſciples, John xx. 19, 26. which was to intimate to the diſciples (ſay Auſtin and Athanaſius) that he transferred the Jewiſh ſabbath to the Lord's day.

2. The keeping of the firſt day (which is the Lord's day) was the practice of the apoſtles, 1 Cor. xvi. 2. Acts xx. 7. 'On the firſt day of the week, when his diſciples came together to break bread, Paul preached to them.' Here was both preaching and breaking of bread on this day. Auſtin, and Innocentius, and Iſiodore, make the keeping of our goſpel ſabbath to be an apoſtolical *ſanction*, and affirm, that by virtue of the apoſtles practice, the Lord's day is to be ſequeſtered and ſet apart for divine worſhip. What the apoſtles did, they did it by divine authority; for they were inſpired by the Holy Ghoſt.

3. Beſides, the primitive church held the Lord's day, which we now celebrate, in high eſtimation: it was a great badge of their religion, to obſerve this day. Ignatius, the moſt ancient father, who lived in the time of St. John the apoſtle, hath theſe words, "Let every one that loveth Chriſt, keep holy the firſt day of the week, the Lord's day." This day hath been obſerved by the church of Chriſt, above ſixteen hundred years,

as learned Bucer notes. Thus you ſee how the ſeventh-day ſabbath comes to be changed to the firſt-day ſabbath.

Now there is a grand reaſon for changing of the Jewiſh ſabbath to the Lord's day, becauſe this puts us in mind of the 'Myſtery of our redemption by Chriſt.' The reaſon why God did inſtitute the old ſabbath was, Becauſe God would have it kept as a memorial of the creation: but the Lord hath now brought the firſt day of the week in the room of it, in memory of a more glorious work than Creation, and that is Redemption.

Great was the work of creation, but greater was the work of redemption. As it was ſaid, Hag. ii. 9. 'The glory of the ſecond temple was greater than the glory of the firſt temple:' ſo the glory of the redemption was greater than the glory of the creation. Great wiſdom was ſeen in the curious making us, but more miraculous wiſdom in ſaving us. Great power was ſeen in bringing us out of nothing, but greater power in helping us when we were worſe than nothing. It coſt more to redeem us, than to create us. In the creation there was but 'ſpeaking a word,' Pſal. cxlviii. 5. In the redeeming us, there was 'ſhedding of blood,' 1 Pet. i. 19. 'The creation was the work of God's fingers,' Pſal. viii. 3. 'Redemption was the work of his arm,' Luke i. 5. In the creation, God gave us ourſelves; in the redemption, he gave us himſelf; by creation, we have a life in Adam; by redemption, we have a life in Chriſt, Col. iii. 3. By creation, we had a right to an earthly paradiſe; by redemption, we have a title to an heavenly kingdom. So that well Chriſt might change the ſeventh day of the week into the firſt, becauſe this day puts us in mind of our redemption, which is a more glorious work than the creation.

Uſe. The uſe I ſhall make, is, that we ſhould have this Chriſtian ſabbath, we now celebrate, in high veneration. The Jews called the ſabbath, "The deſire of days, and the Queen of days;" it is a day of ſweet reſt. This day we muſt call a 'Delight, the holy of the Lord, honourable,' Iſa. lviii. 13. Metal that hath the king's ſtamp upon it is honourable, and of great value. God hath ſet his royal ſtamp upon the ſabbath: it is the ſabbath of the Lord, this makes it honourable. This day we ſhould look upon as the beſt day in the week. What the phœnix is among the birds, what the ſun is among the planets, that the Lord's day is among other days. 'This is the day which the Lord hath made,' Pſal. cxviii. 24. God hath made all the days, but he hath bleſſed this. As Jacob got the bleſſing from his brother, ſo the ſabbath got the bleſſing from all the other days in the week: the ſabbath is a day in which we converſe in a ſpecial manner with God. The Jews called the ſabbath "A day of light;" on this day the Sun of

Righteouſneſs ſhines upon the ſoul. The ſabbath is the market-day of the ſoul, the cream of time; this is the day of Chriſt's riſing out of the grave, and the Holy Ghoſt's deſcending upon the earth: this day is perfumed with the ſweet odour of prayer, which goes up to heaven as incenſe; this day the manna falls, that angels' food: this is the ſoul's feſtival day, on this day all the graces act their part: the other days of the week are moſt employed about earth, this day about heaven: then you gather ſtraw, now pearl. Now Chriſt takes the ſoul up into the mount, and gives it transfiguring ſights of glory: now Chriſt leads his ſpouſe into the wine-cellar, and diſplays the banner of his love; now he gives her his ſpiced wine, and the juice of the pomegranate, Cant. ii. 8. The Lord doth uſually reveal himſelf more to the ſoul on this day. The apoſtle John 'was in the ſpirit on the Lord's day,' Rev. i. 10. He was carried up in divine raptures towards heaven. This day a Chriſtian is in the altitudes, he walks with God, and takes as it were a turn with him in heaven, 1 John i. 3. On this day holy affections are quickened; the ſtock of grace is improved, corruptions are weakened: on this day Satan falls like lightning before the majeſty of the word. Chriſt wrought moſt of his miracles upon the ſabbath; ſo he doth now; the dead ſoul is raiſed, the heart of ſtone is made fleſh. How ſhould this day be highly eſteemed, and had in reverence! This day is more precious than rubies; God hath anointed this day with the oil of gladneſs above its fellows. On the ſabbath we are doing angels' work, our tongues are tuned to God's praiſes. This ſabbath on earth, is a ſhadow and type of that glorious reſt and eternal ſabbath we hope for in heaven, when God ſhall be the temple, and the Lamb ſhall be the light of it, Rev. xxi. 22, 23.

OF THE FOURTH COMMANDMENT.

Exod. xx. 9, 10. *Six Days ſhalt thou labour and do all thy work: But the Seventh Day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work*, &c.

'Six days ſhalt thou labour.'—God would not have any live out of a calling: religion ſeals no warrant for idleneſs. 'Tis as well a duty to labour ſix days, as to keep holy reſt on the ſeventh day: 'Six days ſhalt thou labour.' 2 Theſſ. iii. 11. 'We hear there are ſome among you, walking diſorderly, working not at all. Now, them that are ſuch, we command and exhort by our Lord Jeſus, that with quietneſs they work, and eat their own bread.' A chriſtian muſt not only mind heaven,

but his calling. While the pilot hath his eye to the ſtar, he hath his hand to the helm. Without labour the pillars of a commonwealth will diſſolve, and the earth will be like the ſluggard's field, over-run with briars, Prov. xxiv. 31. Adam in innocency, tho' he was the monarch of the world, yet God would not have him idle, but he muſt dreſs and till the ground, Gen. ii. 15. Piety doth not exclude induſtry. 'Six days ſhalt thou labour.' Standing water putrifies. The inanimate creatures are in motion: the ſun goes its circuit, the fountain runs, the fire ſparkles: and animate creatures: Solomon ſends us to the ant and piſmire to learn labour, Prov. vi. 6. chap. xxx. 35. The bee is the emblem of induſtry; ſome of the bees trim the honey, others work the wax, others form the comb, others lie centinel at the door of the hive to keep out the drone. And ſhall not man much more inure himſelf to labour? That law in paradiſe was never yet repealed, 'In the ſweet of thy brows ſhalt thou eat bread,' Gen. iii. 19. Such profeſſors are to be diſliked, who talk to living by faith, but live out of a calling; they are like the lilies which toil not, neither do they ſpin, Matth. vi. 28. 'Tis a ſpeech of the holy and learned Mr. Perkins. "Let a man be endowed with excellent gifts, and hear the word with reverence, and receive the ſacrament; yet if he practiſe not the duties of his calling, all is but hypocriſy." What is an idle perſon good for? what benefit is there of a ſhip that lies always on the ſhore? or of armour that hangs up and ruſts? To live out of a calling, expoſeth a perſon to temptation. Melanchthon calls idleneſs the devil's bath, becauſe he bathes himſelf with delight in an idle ſoul. We do not uſe to ſow ſeed in ground when it lies fallow; but Satan ſows moſt of his ſeed of temptation in ſuch perſons as lie fallow, and are out of a calling. Idleneſs is the nurſe of vice. Seneca, an old heathen, could ſay, *Nullus mihi per otium dies exit*; No day paſſeth me without ſome labour. An idle perſon ſtands for a cypher in the world, and God writes down no cyphers in the book of life. We read in ſcripture of eating the 'bread of idleneſs,' Prov. xxx. 29. and drinking the 'wine of violence.' Prov. iv. 17. It is as well a ſin 'to eat the bread idleneſs,' as to 'drink the wine of violence.' An idle perſon can give no account of his time; time is a talent to trade with, both in our particular and general calling; the ſlothful perſon 'hides his talent in the earth,' he doth no good, his time is not lived, but loſt; an idle perſon lives unprofitably, he cumbers the ground; God calls the ſlothful ſervant 'Wicked,' Matth. xxv. 26. 'Thou wicked and ſlothful ſervant.' Draco, whoſe laws were written in blood, deprived them of their life, who would not work for their living. In Heturia, they cauſed ſuch perſons to be baniſhed. Idle perſons live in the breach of this commandment,

'Six days ſhalt thou labour;' let them take heed they be not baniſhed heaven. A man may as well go to hell for not working in his calling, as for not believing. So I paſs to the next.

But the ſeventh day is the ſabbath of the Lord thy God, in it thou ſhalt do no manner of work.

Having ſpoken already of the reaſons of ſanctifying the ſabbath, I come now to that queſtion;

Qu. *In what manner we are to ſanctify the ſabbath?*

Anſ. 1. *Negatively.* We muſt do no work in it; that is expreſſed in the commandment, 'In it thou ſhalt do no manner of work.' God hath encloſed this day for himſelf; therefore we are not to lay it common, by doing any civil work. As Abraham, when he went to ſacrifice, left his ſervant and the aſs at the bottom of the hill, Gen. xxii. 5. So, when we are to worſhip God this day, we muſt leave all worldly buſineſs behind, leave the aſs at the bottom of the hill. And as Joſeph, when he would ſpeak with his brethren, thruſt out the Egyptians, ſo, when we would converſe with God this day, we muſt thruſt out all earthly employments. The Lord's day is a day of holy reſt, all ſecular work muſt be forborn and ſuſpended; it is a profaning the day, Neh. xiii. 15. 'In theſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, as alſo wine-grapes and figs, and all manner of burdens which they brought into Jeruſalem on the ſabbath day; and I teſtified againſt them. Then I contended with the nobles of Judah, and ſaid to them, 'What evil thing is that ye do, and profane the ſabbath day?' It is ſacrilege to rob that time for civil work which God hath dedicated and ſet apart for his worſhip. He that converts any time of the ſabbath for worldly buſineſs, is a worſe thief than he who robs on the highway; for ſuch a thief does but rob man, but this thief robs God, he robs him of his day. The Lord forbade manna to be gathered on the ſabbath day, Exod. xvi. One would think that might have been diſpenſed with, for manna was the 'Staff' of their life;' and the time when manna fell was early, between five and ſix in the morning; ſo that they might have gathered it betimes, and all the reſt of the ſabbath they might have employed in God's worſhip; and beſides, they needed not to have taken any great journey for manna, for it was but ſtepping out of their doors, and it fell about their tents: yet they might not gather manna on the ſabbath: and, but for purpoſing to gather it, God was very angry, Exod. xvi. 27, 28. 'There went out ſome of the people on the ſeventh day to gather, and they found none: and the Lord ſaid, 'How long refuſe ye to keep my commandments and my laws?' Surely the anointing Chriſt when he was dead, was a commendable work; but Mary Magdalene, and Mary the mother of James, tho' they had

prepared ſweet ointments to anoint the dead body of Chriſt, yet they came not to the ſepulchre to embalm him, till the ſabbath was paſt, Luke xxiii. 56. 'They reſted on the ſabbath day according to the commandment.' The hand cannot be buſied on the Lord's day, but the heart will be defiled. The very heathens, by the light of nature, would not do any ſecular work, in that time which they had ſet apart for the worſhip of their falſe gods. Clemens Alexandrinus reports of one of the emperors of Rome, that on the day of ſet worſhip for his gods, he did forbear warlike affairs, and did ſpend that time in his devotion. To do ſervile work on the ſabbath, ſhews an irreligious heart, and highly affronts God: to work ſervile work on this day, is to follow the devil's plough; it is to debaſe the ſoul. God hath made this day on purpoſe to raiſe the heart up to heaven, to converſe with God, to do angel's work; and to be employed in earthly work, is to degrade the ſoul of its honour. God will not have his day entrenched upon, or defiled in the leaſt thing: the man that gathered ſticks on the ſabbath, God would have him ſtoned, Numb. xv. One would think it a ſmall thing, to pick up a few ſticks to make a fire; but God would not have this day violated in the ſmalleſt matters. Nay, that work which had a reference to a religious uſe, might not be done on the ſabbath, as the hewing of ſtones for the building of the ſanctuary: Bezaleel, who was to cut the ſtones, and carve the timber out for the ſanctuary, yet he muſt forbear it on the ſabbath, Exod. xxxi. 15. A temple is the place of God's worſhip, but it were a ſin to build a temple on the Lord's day. This is keeping the ſabbath day holy negatively, in doing no ſervile work. Yet caution: not that works of neceſſity and charity may be done on this day; God, in theſe caſes, will have mercy and not ſacrifice. (1.) 'Tis lawful to take the neceſſary recruits of nature; food is to the body, as oil to the lamp. (2.) 'Tis lawful to do works of mercy, as helping our neighbour when either life or eſtate are in danger. Herein the Jews were too nice and preciſe, they would not ſuffer works of charity to be done on the ſabbath: if a man were ſick, they thought on this day they might not uſe the means for his recovery. Chriſt chargeth them with this, that they were angry that he had wrought a cure on the ſabbath, John vii. 23. If a houſe were on fire, the Jews thought they might not bring water to quench it; if a veſſel did run, they thought that on this day they might not ſtop it. Theſe were 'righteous overmuch:' Here was ſeeming zeal, but it wanted diſcretion to guide it. But unleſs in theſe two caſes of neceſſity and charity, all ſecular work is to be ſuſpended and laid aſide on the Lord's day; 'In it thou ſhalt do no manner of work.' Which juſtly doth arraign and condemn many among us, who do too much ſoil their

fingers with work on that day; ſome dreſſing great feaſts, others in opening their ſhop doors, and ſelling meat on the ſabbath, which I have ſeen. The mariner will not ſet to ſea, but on the ſabbath, and ſo runs full ſail into the breach of this commandment. Others work on this day, tho' privately; they put up their ſhop windows, but follow their trade within doors: but though they think to hide their ſin under a canopy, God ſees it, Pſal. cxxxix. 7. 'Whither ſhall I go from thy preſence?' ver. 12. 'The darkneſs hideth not from thee.' Theſe perſons do profane this day, and God will have an action of treſpaſs againſt them.

2. *Poſitively.* We keep the ſabbath-day holy, by 'conſecrating and dedicating' this day to the 'ſervice of the high God.' 'Tis good to reſt on the ſabbath-day from the works of our calling: but if we reſt from labour, and do no more, the ox and the aſs keep the ſabbath as well as we; for they reſt from labour. We muſt dedicate the day to God; we muſt not only 'keep a ſabbath,' but 'ſanctify' a ſabbath. This ſabbath ſanctification conſiſts in two things; I. The ſolemn preparation for it. II. The ſacred obſervation of it. 1. The ſolemn preparation for it. If a prince were to come to your houſe, what preparation would you make for his entertainment? ſweep the houſe, waſh the floor, adorn the room with the richeſt tapeſtry and hangings, that there might be ſomething ſuitable to the ſtate and dignity of ſo great a perſon. On the bleſſed ſabbath God intends to have ſweet communion with you; he ſeems to ſay to you, as Chriſt to Zaccheus, Luke xix. 5. 'Make haſte, and come down, for this day I muſt dine with you.' Now, what preparation ſhould you make for entertaining this King of glory! Now this preparation for the ſabbath is, *Firſt*, When the evening of the Saturday approacheth, ſound a retreat; call your minds off from the world, and ſummon your thoughts together, to think of the great work of the day approaching. *Secondly*, Purge out all unclean affections, which may indiſpoſe you for the work of the ſabbath. Evening preparation will be like the tuning of the inſtrument, it will fit the heart the better for the duties of the enſuing ſabbath.

2. *The ſacred obſervation of it*; touching which theſe things are to be practiſed.

(1.) Rejoice at the approach of this day, as being a day wherein we have a prize for our ſouls, enjoy much of God's preſence, John viii. 56. Abraham 'ſaw my day, and rejoiced.' So, when we ſee the light of a ſabbath ſhine, we ſhould rejoice, Iſa. lviii. 13. 'Thou ſhalt call the ſabbath a delight:' this is the queen of days, which God hath crowned with a bleſſing. As there was one day in the week on which God did rain manna twice as much as upon any other day, ſo God rains down the

manna of heavenly bleſſings twice as much on the ſabbath as on any other. This is the day wherein Chriſt carries the ſoul into the houſe of wine, and diſplays the banner of love over it; now the dew of the Spirit falls on the ſoul, whereby it is revived and comforted. How many may write the Lord's day, the day of their new birth! this day of reſt is a pledge and earneſt of that eternal reſt in heaven: and ſhall not we rejoice at the approach of it? that day on which the Sun of Righteouſneſs ſhines, ſhould be a day of gladneſs.

(2.) Get up betimes on the ſabbath morning. Chriſt roſe early on this day, before the ſun was up, John xx. 1. Did Chriſt riſe early to ſave us, and ſhall not we riſe early to worſhip and glorify him? Pſ. lxiii. 1. 'Early will I ſeek thee.' Can we be up betimes on other days? the huſbandman is early at his plough, the traveller riſeth early to go his journey, and ſhall not we, when we are on this day travelling to heaven? certainly, did we love God as we ſhould, we would riſe on this day betimes, that we may meet with him whom our ſoul loveth. Such as ſit up late at work on the night before, will be ſo buried in ſleep, that they will hardly be up betimes on a ſabbath morning.

(3.) Having dreſſed our bodies, we muſt dreſs our ſouls for the hearing of the word. As the people of Iſrael were to waſh themſelves before the law was delivered to them, Exod. xix. 20. ſo we muſt waſh and cleanſe our ſouls; and that is, by reading, meditation and prayer.

1. By reading the word. The word is a great means to ſanctify the heart, and bring it into a ſabbath-frame, John xvii. 17. 'Sanctify them through thy truth. &c.' And read the word not careleſsly, but with ſeriouſneſs and affection; it is the oracle of heaven, the well of ſalvation, the book of life. David, for the preciouſneſs of God's word, eſteemed it above gold; and, for the ſweetneſs, above honey, Pſ. xix. 10. By reading the word aright, our hearts, when they are dull, are quickened; when they are hard, are mollified; when cold and frozen, are inflamed; and we can ſay as the diſciples, 'Did not our hearts burn within us?' Some ſtep out of their bed to hearing. The reaſon why many get no more good on a ſabbath by the word preached, is, becauſe they did not breakfaſt with God in the morning, by reading of his word.

II. *Meditation.* Get upon the mount of meditation, and ſo converſe with God. Meditation is the ſoul's retiring of itſelf, that, by a ſerious and ſolemn thinking upon God, the heart may be raiſed up to divine affections.

Meditation is a work fit for the morning of a ſabbath. Meditate on four things;

(1.) On the works of creation. That is expreſſed here in

the commandments, 'The Lord made heaven and earth, the ſea,' &c. The creation is a looking-glaſs, in which we ſee the wiſdom and power of God glorioufly repreſented. God produced the fair ſtructure of the world without any pre-exiſtent matter, and with a word, Pſ. xxxiii. 6. 'By the word of the Lord were the heavens made.' The diſciples wondered that Chriſt could, with a word calm the ſea, Matth viii. 26. But it was far more with a word, to make the ſea. Let us on a ſabbath meditate on the infiniteneſs of our Creator. Look up to the firmament, there we may ſee 'God's wonders in the deep,' Pſ. cvii. 24. Look into the earth, there we may behold the nature of minerals, the power of the load-ſtone, the virtue of herbs, the beauty of flowers. By meditating on theſe works of creation, ſo curioufly embroidered, we come to admire God, and praiſe him, Pſ. civ. 24. 'O Lord, how manifold are thy works, in wiſdom haſt thou made them all.' By meditating on the works of creation, we come to confide in God. He who can create, can provide; he that could make us when we were nothing, he can raiſe us when we are low, Pſ. cxxiv. 8. 'Our help ſtands in the name of the Lord, who made heaven and earth.'

(2.) Meditate on God's holineſs, Pſ. cxi. 9. 'Holy and reverend is his name.' Hab. i. 13. 'Thou art of purer eyes than to behold iniquity.' God is eſſentially, originally, and efficiently holy: all the holineſs in men and angels is but a cryſtal ſtream that runs from this glorious ocean. God loves holineſs, becauſe it is his own image: a king cannot but love to ſee his own effigies ſtamped on coin: God counts holineſs his glory, and the moſt ſparkling jewel of his crown, Exod. xv. 11. 'Glorious in holineſs.' Here is a meditation fit for our firſt entrance into a ſabbath, God's holineſs: the contemplation of this would work in us ſuch a frame of heart as is ſuitable to an holy God: it would make us then reverence his name, hallow his day: while we are muſing of the holineſs of God's nature, we begin to be transformed into his likeneſs.

(3.) Meditate on Chriſt's love in redeeming us, Rev. i. 5. Redemption exceeds creation: the one is a monument of God's power, the other of his love. Here is fit work for a ſabbath. O the infinite ſtupenduous love of Chriſt in raiſing poor lapſed creatures from a ſtate of guilt and damnation! (1.) *That Chriſt who was God ſhould die*; that this glorious Sun of Righteouſneſs ſhould be in an eclipſe: we can never enough admire this love, no, not in heaven. (2.) *That Chriſt ſhould die for ſinners*; not ſinful angels, but ſinful mankind. That ſuch clods of earth and ſin ſhould be made bright ſtars of glory: O the amazing love of Chriſt! This was *Illuſtre amori, Chriſt mnemoſynum*, Brugenſis. (3.) *That Chriſt ſhould not only die for ſinners, but die as a ſinner*, 2 Cor. v. 21. 'He was made ſin for us.' He who

was among the glorious perſons of the Trinity, 'was numbered among tranſgreſſors,' Iſa. liii. 12. Not that he had ſin, but he was like a ſinner, having our ſins imputed to him. Sin did not live in him, but it was laid upon him. Here was an hyperbole of love, enough to ſtrike us into aſtoniſhment. (4.) *That Chriſt ſhould redeem us, when he could not look to gain any thing, or be advantaged at all by us.* Men will not lay out their money upon a purchaſe, unleſs it will turn to their profit: but what benefit could Chriſt expect in purchaſing and redeeming us? We were in ſuch a condition, that we could neither deſerve nor recompenſe Chriſt's love. *Firſt*, We could not deſerve it; for we were in our blood, Ezek. xvi. 6. We had no ſpiritual beauty to tempt Chriſt. Nay, we were not only in our blood, but we were up in arms, Rom. v. 8. When we were 'enemies, Chriſt died for us:' when he was ſhedding his blood, we were ſpitting our poiſon. *Secondly*, As we could not deſerve, ſo neither could we recompence Chriſt's love: for, 1. After he had died for us, we could not ſo much as love him, till he made us love him. 2. We could give Chriſt nothing in lieu of his love, Rom. xi. 35. 'Who hath firſt given to him?' We were fallen to poverty. If we have any beauty, it is from Chriſt, Ezek. xvi. 14. 'Thou wert comely thro' my comelineſs which I put upon thee.' If we bring forth any good fruit, it is not of our own growth, it comes from Chriſt the true vine, Hoſ. xiv. 8. 'From me is thy fruit found.' So that it was nothing but pure love, for Chriſt to lay out his blood to redeem ſuch as he could not expect to be really bettered by. (5.) *That Chriſt ſhould die ſo willingly*, John x. 17. 'I lay down my life.' The Jews could not have taken it away, if he had not laid it down: he could have called to his Father for a legion of angels to be his life-guard; but what needed that, when his Godhead could have defended him from all aſſaults? but he 'laid down his life:' the Jews did not ſo much thirſt for Chriſt's death, as he thirſted for our redemption, Luke xii. 50. 'I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed?' Chriſt called his ſufferings a baptiſm: he was to be baptized and ſprinkled with his own blood; and Chriſt thought the time long before he ſuffered; 'How am I ſtraitened till it be accompliſhed.' Therefore to ſhew Chriſt's willingneſs to die, his ſufferings are called an offering, Heb. x. 10. 'By the offering of the body of Jeſus:' his death was a free-will offering. (6.) *That Chriſt ſhould not grudge nor think much of all his ſufferings*; his being ſcourged and crucified (we grudge him a light ſervice) but that he ſhould be well contented with what he hath done; and, if it were to do again, he would do it, Iſa. liii. 11. 'He ſhall ſee of the travail of his ſoul, and be ſatisfied.' As the mother though ſhe hath hard labour; yet

when she sees a child brought forth, she doth not repent of her pangs, but is well contented: so Christ, though he had hard travail upon the cross, which put him into an agony, yet he doth not think much; he is not troubled, but thinks his sweat and blood well bestowed, because he sees the man-child of redemption brought forth into the world. 'He shall see of the travail of his soul, and shall be satisfied.' (7.) *That Christ should make redemption effectual to some, and not to others*; here is the quintessence of love. Though there is a sufficiency in Christ's merit to save all, yet only some partake of its saving virtue; all do not believe, John vi. 64. 'There are some of you that believe not.' Christ doth not pray for all, John xvii. 9. Some refuse Christ, Psal. cxviii. 22. 'This is the stone which the builders refused.' Others deride him, Luke xvi. 14. Others throw off his yoke, Luke xix. 14. 'We will not have this man to reign over us.' So that all have not the benefit of salvation by him. Herein appears the distinguishing love of Christ, that the virtue of his death should reach some, and not others, 1 Cor. i. 26. 'Not many wise men after the flesh, not many mighty, not many noble are called.' That Christ should pass by many of birth and parts, and that the lot of free grace shall fall upon thee; that he should sprinkle his blood upon thee; 'The depth of the love of Christ.' (8.) *That Christ should love us with such an entire transcendent love.* The apostle calls it a 'Love which passeth knowledge,' Eph. iii. 19. That he should love us more than the angels; he loves them as his friends, believers as his spouse. He loves them with such a kind of love as God the Father bears to him, John xv. 9. 'As the Father hath loved me, so have I loved you.' O what an hyperbole of love doth Christ shew in redeeming us! (9.) *That Christ's love in our redemption should be everlasting*, John xii. 1. 'Having loved his own, he loved them to the end.' As Christ's love is matchless, so endless; the flower of Christ's love is sweet; and that which makes it sweeter, it never dies. Christ's love is eternized, Jer. xxxi. 3. He will never divorce his elect spouse. The failings of his people cannot quite take off his love: they may eclipse his love, or wholly remove it; their failings may make Christ angry with them, but not hate them. Every failing doth not break the marriage-knot. Christ's love is not like the saints' love; sometimes they have strong affections towards Christ, at other times the hot fit is off, and they can find little or no love stirring in them: but it is not so with Christ's love to the saints, it is a love of eternity. When the sun-shine of Christ's electing love is once risen upon the soul, it never sets finally. Death may take away our life from us, but not Christ's love. Behold here a rare subject in a sabbath-morning to meditate upon! The me-

ditation of Chriſt's wonderful love in redeeming us, would work in us a ſabbath-frame of heart.

Firſt, It would melt us into tears for our ſpiritual unkindneſſes; that we ſhould ſin againſt ſo ſweet a Saviour; that we ſhould be no more affected with his love, but requite evil for good; like the Athenians, who, notwithſtanding all the good ſervice Ariſtides had done them, baniſhed him out of their city; that we ſhould grieve Chriſt with our pride, raſh anger, our unfruitfulneſs, animoſities, ſtrange factions. Have we none to abuſe but our friend? Have we nothing to kick againſt but the bowels of our Saviour? Did not Chriſt ſuffer enough upon the croſs, but we muſt needs make him ſuffer more? Do we give him more 'gall and vinegar to drink?' O if any thing can diſſolve the heart in ſorrow, and broach the eyes with tears, it is diſingenuity and unkindneſs offered to Chriſt. When Peter thought of Chriſt's love to him, how he had made him an apoſtle, and revealed his boſom-ſecrets to him, and taken him to the mount of transfiguration, and that he ſhould deny Chriſt, it broke his heart with ſorrow; 'he went out, and wept bitterly,' Mat. xxvi. 75. What a bleſſed thing is it to have the eyes dropping tears on a ſabbath! and nothing would ſooner fetch tears, than to meditate on Chriſt's love to us, and our unkind requitals.

Secondly, The meditating on a Lord's Day morning of Chriſt's love, would kindle love in our hearts to Chriſt. How can we look on Chriſt's bleeding and dying for us, and our hearts not be warmed with love to him? Love is the ſoul of religion, the pureſt affection; it is not rivers of oil, but ſparks of love that Chriſt values. And ſure, as David ſaid, 'While I was muſing the fire burned,' Pſal. xxxix. 3. So, while we are muſing of Chriſt's love in redeeming us, the fire of our love would burn towards Chriſt; and then is a Chriſtian in a bleſſed ſabbath frame, when he is like a ſeraphim burning in love to Chriſt.

(4.) On a ſabbath-morning meditate on the glory of heaven. Heaven is the extract and quinteſſence of happineſs. It is called a kingdom, Matth. xxv. 34. A kingdom for its riches and magnificence; it is ſet out by 'precious ſtones, gates of pearl,' Rev. xxi. There is all that is truly glorious; tranſparent light, perfect love, unſtained honour, unmixed joy; and that which crowns the joy of the celeſtial paradiſe, is eternity. Suppoſe earthly kingdoms were more glorious than they are, their foundations of gold, their walls of pearl, their windows of ſapphire, yet they are corruptible; but the kingdom of heaven is eternal; thoſe rivers of pleaſure 'run for evermore,' Pſ. xvi. 11. And that wherein the eſſence of glory conſiſts, and makes heaven to be heaven, is the immediate ſight and fruition of the bleſſed God, Pſal. xvii. 15. 'When I awake I ſhall be ſatisfied with

thy likeneſs.' O think of this Jeruſalem above! this is proper for a ſabbath.

1. The meditation of heaven would raiſe our hearts above the world. O how would theſe things diſappear and ſhrink into nothing, if our minds were mounted above the viſible orbs, and we had a proſpect of glory!

2. How would the meditation of heaven make us heavenly in our ſabbath exerciſes! it would quicken affection, it would add wings to devotion, it would make us to be 'in the Spirit on the Lord's day,' Rev. i. 10. How vigorouſly doth he ſerve God, who hath a crown of glory always in his eye!

III. We dreſs our ſouls on a ſabbath-morning, by prayer, Matth. vi. 6. 'When thou prayeſt, enter into thy cloſet,' &c. Prayer ſanctifies a ſabbath.

1. The things we ſhould pray for in the morning of the ſabbath.

Beg a bleſſing upon the word which is to be preached, that it may be a ſavour of life to us; that by it our minds may be more illuminated, our corruptions more weakened, our ſtock of grace more increaſed: pray that God's ſpecial preſence may be with us, that our hearts may burn within us while God ſpeaks: pray that we may receive the word into meek, humble hearts, James i. 22. That we may ſubmit to it, and bring forth the fruits of it. Nor ſhould we only pray for ourſelves, but for others.

Firſt, For him who diſpenſeth the word; that his tongue may be touched with a coal from God's altar; that God would warm his heart, who is to help to warm others. Your prayers may be a means to quicken the miniſter. Some complain, they find not that benefit by the word preached: perhaps they did not pray for their miniſter as they ſhould. Prayer is like the whetting and ſharpening of an inſtrument, which makes it cut the better.

Secondly, Pray with and for your family: yea, pray for all the congregations that meet this day in the fear of the Lord; that the dew of the Spirit may fall with the manna of the word, that ſome ſouls may be converted, and others ſtrengthened; and that goſpel ordinances may be continued, and have no reſtraint put upon them. Theſe are the things we ſhould pray for. The tree of mercy will not drop its fruit, unleſs it be ſhaken by the hand of prayer.

(2.) The manner of our prayer. It is not enough to ſay a prayer, to pray in a dull, cold manner, which teacheth God to deny; but we muſt pray with reverence, humility, hope in God's mercy, fervency, Luke xxii. 44. Chriſt prayed more earneſtly. And that we may pray with more fervency, we muſt pray with a ſenſe of our wants. He who is pinched with

want, will be earneſt in craving an alms. He prays moſt fervently, who prays moſt feelingly. This is to ſanctify the morning of a ſabbath, and it is a good preparatory for the Word preached. When the ground is broken up by the plough, now it is fit to receive the ſeed; when the heart hath been broken by prayer, now it is fit to receive the ſeed of the Word preached. Thus you ſee how to dreſs your ſouls on a ſabbath-morning. There are other duties remaining.

IV. Having thus dreſſed your ſouls in a morning, for the further ſanctification of the ſabbath, addreſs yourſelves to the hearing of the Word preached.

(1.) And when you are ſet down in your ſeat,

Lift up your eyes to heaven for a bleſſing upon the word to be diſpenſed, for, you muſt know the word preached doth not work as phyſic, by its own inherent virtue, but by a virtue from heaven, and the co-operation of the Holy Ghoſt; therefore put up a ſhort ejaculatory prayer for a bleſſing upon the word, that it may be made effectual to you.

(2.) The word being begun to be preached, ſet yourſelves in a right manner;

With reverence and holy attention, Acts xvi. 14. 'A certain woman, named Lydia, attended unto the things which were ſpoken of Paul.' Conſtantine the emperor was noted for his reverend attention to the word, Luke xix. 48. 'Chriſt taught daily in the temple: and all the people were attentive to hear him.' In the Greek, 'they hung upon his lip.' Could we tell men of a rich purchaſe, they would diligently attend: and ſhall they not much more, when the goſpel of grace is preaching unto them? Now, that we may ſanctify and hallow the ſabbath, by attentive hearing, take heed of two things, in hearing, viz. I. Diſtraction. II. Drowſineſs.

I. *Diſtraction.* 1 Cor. vii. 35. 'That ye may attend upon the Lord without diſtraction.' It is ſaid of St. Bernard, that when he came to the church-door, he would ſay, "Stay here all my earthly thoughts." So ſhould we ſay to ourſelves, when we are at the door of God's houſe, Stay here all my worldly cares, and wandering cogitations; I am now going to hearken what the Lord will ſay to me. Diſtraction hinders devotion. Diſtraction in hearing is, when the mind is toſſed with vain thoughts, and diverted from the buſineſs in hand. It is hard to make the quick-ſilver heart fix. St. Hierom complained of himſelf; "Sometimes (ſaith he) when I am about God's ſervice, *per porticus diambulo*, I am walking in the galleries, and ſometimes caſting up accounts." So, oft in hearing of the word, the thoughts dance up and down; and when our eye is upon the miniſter, our mind is upon other things. Diſtracted hearing is far from ſanctifying the ſabbath. It muſt needs be very heinous

to give way to vain thoughts at this time; becauſe, when we are hearing the word, we are now in God's ſpecial preſence. To do any treaſonable action in the king's preſence, is high impudence, Jer. xxiii. 11. 'Yea, in my houſe have I found their wickedneſs.' So may the Lord ſay in my houſe, while they are hearing my word, I have found wickedneſs; they have wanton eyes, and their ſoul is ſet on vanity. This enhanceth and aggravates the ſin.

Qu. *Whence do theſe roving diſtracted thoughts in hearing come?*

Anſ. 1. Partly from Satan. The devil is no recuſant he, will be ſure to be preſent in our aſſemblies: if he cannot hinder us from hearing, he will hinder us in hearing, Job i. 16. 'When the ſons of God came to preſent themſelves before the Lord, Satan came alſo among them.' The devil ſets vain objects before the fancy, to cauſe a diverſion. Satan's great deſign is to render the word we hear fruitleſs: as when one is writing, another jogs him that he cannot write even; ſo, when we are hearing, the devil will be jogging us with a temptation, that we ſhould not attend to the word preached, Zech. iii. 1. 'He ſhewed me Joſhua the high-prieſt ſtanding before the angel of the Lord, and Satan ſtanding at his right-hand to reſiſt him.'

2. Theſe wandering thoughts in hearing come partly from ourſelves. We muſt not lay all the blame upon Satan.

(1.) They come from the eye. A wandering eye cauſeth wandering thoughts. A thief may be let into the houſe at a window; ſo vain thoughts are let in at the eye. So that, as we are bid to keep our feet when we enter into the houſe of God, Eccl. v. 1. ſo we had need make a covenant with our eyes, when we are in the houſe of God, Job xxxi. 1. that we be not diſtracted by beholding other objects.

2. Wandering thoughts in hearing riſe out of the heart. Theſe ſparks come out of our own furnace. Vain thoughts are the mud which the heart (as a troubled ſea) caſts up, Mark vii. 12. 'For, (from within,) out of the heart of men, proceed evil thoughts.' It is the foulneſs of the ſtomach ſends up fumes into the head; and the corruption of the heart ſends up evil thoughts into the mind.

3. Diſtracted thoughts in hearing proceed from an evil cuſtom. We inure ourſelves to vain thoughts at other times, therefore we cannot forbear them on a ſabbath. Cuſtom is a ſecond nature, Jer. xiii. 23. 'Can the Ethiopian change his ſkin, or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil?' He that is uſed to bad company, knows not how to leave it; ſuch as have vain thoughts keeping them company all the week, they know not how to get rid of them on the ſab-

bath. Let me ſhew you how evil theſe vain diſtracting thoughts in hearing are.

Firſt, To have the heart diſtracted in hearing, is a diſreſpect to God's omniſciency. God is an all-ſeeing Spirit; and thoughts ſpeak louder in his ears, than words do in ours, Amos iv. 13. 'He declareth unto man what is his thought.' Therefore, to make no conſcience of wandering thoughts in hearing, is the affronting of God's omniſciency, as if he knew not our heart, or did not hear the language of our thoughts.

Secondly, To give way to wandering thoughts in hearing is hypocriſy. We pretend to hear what God ſaith, and our mind is quite upon another thing. We preſent God with our bodies, but do not give him our hearts, Hoſ. vii. 11. This hypocriſy God complains of, Iſa. xxix. 13. 'This people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me.' This is to prevaricate and deal falſely with God.

Thirdly, Vain thoughts in hearing diſcover much want of love to God. Did we love God we ſhould liſten to his words as oracles, 'and bind them upon the table of our heart,' Prov. iii. 3. When a friend whom we love ſpeaks to us, and give us advice, we mind it with ſerioufneſs, and ſuck in every word. The giving our thoughts leave to ramble in holy duties, ſhews the defect of our love to God.

Fourthly, Vain impertinent thoughts in hearing defile an ordinance? they are as dead flies in the box of ointment. When a ſtring of the lute is out of tune, it ſpoils the muſic; diſtraction of thought puts our mind out of tune, and makes our ſervices ſound harſh and unpleaſant. Wandering thoughts poiſon a duty, and turn it into ſin, Pſal. cix. 7. 'Let his prayer become ſin.' What can be worſe, than to have a man's praying and hearing of the word become ſin? Were it not ſad, when the meat we eat ſhould increaſe bad humours? So when the hearing of the word, which is the food of the ſoul, ſhould be turned into ſin.

Fifthly, Vain thoughts in hearing, anger God. If the king were ſpeaking to one of his ſubjects, and he ſhould not give heed to what the king ſaith, but be thinking on another buſineſs, or playing with a feather; would not this provoke the king; So, when we are in God's preſence, and God is ſpeaking to us in his word, and we minding not much what he ſaith, but our hearts go after covetouſneſs, Ezek. xxxiii. 31. Will not this anger God, to be thus ſlighted? God hath pronounced a curſe upon ſuch, Mal. i. 14. 'Curſed be the deceiver, which hath in his flock a male, and ſacrificeth to the Lord a corrupt thing.' To have ſtrong lively affections to the world, here is a male in the flock; but to hear the word with diſtraction, to

give God duties fly-blown with vain thoughts, this is to offer to the Lord a corrupt thing; this brings a curſe, 'curſed be the deceiver.'

Sixthly, Vain thoughts in hearing (when allowed and not reſiſted) make way for hardning the heart. A ſtone in the heart, is worſe than in the kidneys. Diſtracted thoughts in hearing, do not better the heart but harden it. Vain thoughts take away the holy awe of God which ſhould be upon the heart; they make conſcience leſs tender, and hinder the efficacy the word ſhould have upon the heart.

Seventhly, Vain diſtracting thoughts rob us of the comfort of an ordinance. A gracious ſoul oft meets with God in the ſanctuary, and can ſay, as Cant. iii. 4. 'I found him whom my ſoul loveth.' He is like Jonathan, who, having taſted the honey on the rod, his eyes were enlightned. But vain thoughts hinder the comfort of an ordinance, as a black cloud hides the warm comfortable beams of the ſun from us. Will God ſpeak peace to us, when our minds are wandering and our thoughts are travelling to the ends of the earth? Prov. xvii. 24. If ever you would hear the word with attention, do as Abraham, he drove away the fowls from the ſacrifice, Gen. xv. 11. ſo when we find theſe excurſions, and ſinful wanderings in hearing, labour to drive away the fowls: get rid of theſe vain thoughts; they are vagrants, and we muſt not give them entertainment.

Qu. *But how ſhall we get help againſt theſe vagabond thoughts?*

Anſ. (1.) Pray and watch againſt them. (2.) Let the ſenſe of God's omniſcient eye over awe your hearts. The ſervant will not ſport in his maſter's preſence. (3.) Labour for an holy frame of heart. Were the heart more ſpiritual, the mind would be leſs feathery. (4.) Bring more love to the word. That which we love, we fix our minds upon; he that loves his pleaſures and recreations, his mind is fixed upon them, and he can follow them without diſtraction. Were our love more ſet upon the word preached, our minds would be more fixed upon it: and ſurely there is enough to make us love the word preached; for it is the word of life, the inlet to knowledge, the antidote againſt ſin, the quickner of holy affections: It is the true manna, which hath all ſorts of ſweet taſtes in it: it is the pool of Bethesda, in which the rivers of life ſpring forth to heal the broken in heart; it is a ſovereign elixir or cordial to revive the ſorrowful ſpirit. Get love to the word preached and you will not be ſo diſtracted in hearing. What the heart delights in, the thoughts dwell upon.

II. If you would ſanctify the ſabbath by diligent, attentive hearing, take heed of drowſineſs in hearing; drowſineſs ſhews much irreverence. How lively are many when they are about the world, but in the worſhip of God how drowſy, as if the de-

vil had given them ſome opium to make them ſleep? A drowſy temper is (now) very abſurd and ſinful, Are not you in prayer aſking pardon of ſin? Will the priſoner fall aſleep when he is begging his pardon? In the preaching of the word, is not the bread of life broken to you: and will a man fall aſleep at his food? which is worſe, to ſtay from a ſermon, or ſleep at a ſermon? While you ſleep, perhaps the truth was delivered, which might have converted your ſouls. Beſides ſleeping is very offenſive in theſe holy aſſemblies; it is not only a grieving the Spirit of God, but a making the hearts of the righteous ſad, Ezek. xiii. 27. It troubles them to ſee any ſhew ſuch a contempt of God and his worſhip: to ſee them buſy in the ſhop, but drowſy in the temple. Therefore, as Chriſt ſaid, Matth. xxvi. 4. 'Could ye not watch one hour?' ſo can ye not wake one hour? I deny not but that a child of God may ſometimes thro' weakneſs and indiſpoſition of body drop a ſleep at a ſermon, but it is not voluntary or ordinary. The ſun may be in an eclipſe, but not often; if ſleeping be cuſtomary and allowed, it is a very bad ſign and a profaning of the ordinance. A good remedy againſt drowſineſs is to uſe a ſpare diet upon this day. Such as indulge their appetite too much on a ſabbath, are fitter to ſleep on a couch, than pray in the temple. Now, that you may throw off diſtracting thoughts and drowſineſs on the Lord's day, and may hear the word with reverend attention, conſider,

1. It is God that ſpeaks to us in his word; therefore the preaching of the word is called 'the breath of his lips,' Iſa. xi. 4. And Chriſt is ſaid 'now to ſpeak to us from heaven,' Heb. xii. 25. as a king ſpeaks in his ambaſſador. Miniſters are but as the pipes and organs. It is the ſpirit of the living God breathes in them. When we come to the word, we ſhould think thus with ourſelves. God ſpeaks in this preacher, The Theſſalonians heard the word Paul preached, as if God himſelf had ſpoken unto them, 1 Theſſ. ii. 13. 'When ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God.' When Samuel knew it 'was the Lord that ſpake to him, he lent his ear,' 1 Sam. iii. 10. If we do not regard God, when he ſpeaks to us, he will not regard us when we pray to him.

2. Conſider, how ſerious and weighty the matters delivered to us are. As Moſes ſaid, Deut. xxx. 10. 'I call heaven and earth to record this day, that I have ſet before you life and death.' Can men be regardleſs of the word, or drowſy when the weighty matters of eternity are ſet before them? We preach of faith, and holineſs of life, and the day of judgment, and the eternal recompences: here is life and death ſet before you: and doth not all this call for ſerious attention: If a letter were

read to one of ſpecial buſineſs, wherein his life and eſtate were concerned, would not he be very ſerious in liſtening to that letter? In the preaching of the word, your ſalvation is concerned; and if ever you would attend, it ſhould be now, Deut. xxxii. 49. 'It is not a vain thing for you, becauſe it is your life.'

3. To give way to vain thoughts, and drowſineſs in hearing, doth much gratify Satan. He knows, that not to mind a duty, is all one, as not to do a duty in religion. "What the heart doth not do, is not done." Therefore Chriſt ſaith of ſome, 'Hearing, they hear not,' Matth. xiii. 13. How could that be? becauſe, though the word ſounded in their ear, yet they minded not what was ſaid to them, their thoughts were upon other things; therefore it was all one as if they did not hear: 'Hearing, they hear not:' and doth not this pleaſe Satan, to ſee men come to the word, and as good ſtay away? they are haunted with vain thoughts, they are taken off the duty while they are in it: their body is in the aſſembly, their heart in their ſhop: 'Hearing, they hear not.'

4. It may be the laſt ſabbath that ever we ſhall keep; we may go from the place of hearing to the place of judging: and ſhall not we give reverend attention to the word? did we think thus when we come into God's houſe. Perhaps this will be the laſt time that ever God will counſel us about our ſouls; before another ſermon, death's alarm will ſound in our ears: with what attention and devotion ſhould we come hither, and our affections would be all on fire in hearing?

5. You muſt give an account for every ſermon you hear, Luke xvi. 2. *Redde rationem*; 'Give an account of thy ſtewardſhip.' So will God ſay, Give an account of thy hearing: haſt thou been affected with the word? haſt thou profited by it? and how can we give an account, if we have been diſtracted in hearing, and have not taken notice what hath been ſaid to us? The Judge, to whom we muſt give an account, is God. Were one to give an account to man, he might falſify his accounts; but we muſt give an account to God, *Nec donis corrumpitur, nec blanditiis fallitur*, Bern. "He is ſo juſt a God, that he cannot be bribed, and ſo wiſe, that he cannot be deceived." Therefore, going to give an account to ſuch an impartial Judge, how ſhould we obſerve every word preached, remembering the account? Let all this make us ſhake off diſtraction and drowſineſs in hearing, and have our ears chained to the word.

OF THE FOURTH COMMANDMENT.

EXOD. xx. 8. *Remember the Sabbath-day to keep it holy*, &c.

II. IF you would hear the word aright, lay aſide thoſe things which may render the word preached ineffectual: As,

1. *Curioſity*, Some come to the word preached, not ſo much to get grace, as to enrich themſelves with notions: 'Itching ears,' 2 Tim. iv. 3. Auſtin confeſſeth, That, before his converſion, he went to hear St. Ambroſe, rather for his eloquence, than for the ſpirituality of the matter, Ezek. xxxiii. 32. 'Thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument.' Many come to the word only to feaſt their ears; they like the melody of the voice, the melliſluous ſweetneſs of the expreſſion, the newneſs of the notion, Acts xvii. 21. This is to love the garniſhing of the diſh more than the food; this is to deſire to be pleaſed, rather than edified. Like a woman that paints her face, but neglects her health: ſo they paint and adorn themſelves with curious ſpeculations, but neglect their ſouls health. This hearing doth neither ſanctify the heart, nor the ſabbath.

2. Lay aſide *prejudice*.

(1.) Prejudice againſt the truths preached. The Sadducees were prejudiced againſt the doctrine of the reſurrection, Luke xx. 27.

(2.) Prejudiced againſt the perſon preaching, 1 Kings xxii. 8. 'There's one Micaiah by whom we may enquire of the Lord, but I hate him.' This hinders the virtue of the word. If a patient hath an ill opinion of his phyſician, he will not take any of his receipts, tho' never ſo good. Prejudice in the mind is like an obſtruction in the ſtomach, which hinders the nutritive virtue of the meat. Prejudice poiſons the word, and makes it loſe its efficacy.

3. Lay aſide *covetouſneſs*. Covetouſneſs is not only getting the world unjuſtly, but loving it inordinately. This is a great hindrance to the word preached. The ſeed which fell among thorns was choked, Matth. xiii. 22. An emblem of the word being preached to a covetous hearer. The covetous man is thinking on the world when he is hearing; his heart is in his ſhop, Ezek. xxxiii. 31. 'They ſit before thee as my people, and they hear thy words, but their heart goeth after their covetouſneſs.' A covetous hearer derides the word, Luke xvi. 14. 'The Phariſees, who were covetous, heard all theſe things, and they derided him.'

4. Lay aſide *partiality*. Partiality in hearing is, when we like to hear ſome truths preached, but not all. We love to hear of heaven, but not of ſelf-denial; of reigning with Chriſt, but not of ſuffering; of the more facile duties of religion, but not them which are more knotty and difficult; as mortification, laying the ax to the root, and hewing down their beloved ſin, Iſa. xxx. 10. 'Propheſy ſmooth things,' ſuch as may not grate upon our conſcience. Many like to hear of the love of Chriſt, but not of loving their enemies; they like the comforts of the word, but not the reproofs. Herod heard John Baptiſt gladly; he liked many truths, but not when he ſpake againſt his inceſt. Lay aſide partiality.

5. Lay aſide *cenſoriouſneſs*. Some, inſtead of judging themſelves for ſin, ſit as judges upon the preacher: either his ſermon had too much gall in it, or it was too long. Theſe will ſooner cenſure a ſermon than practiſe it. God will judge the judger, Matth. vii. 1.

6. Lay aſide *diſobedience*, Rom. vii. 22. 'All the day long have I ſtretched forth my hands unto a diſobedient people.' 'Tis ſpoken of the Jews; God ſtretched out his hands in the preaching of the word, but they rejected Chriſt. Let there be none among you that wilfully refuſe the counſels of the word; it is ſad to have an adder's ear, and an adamant heart, Zech. vii. 11, 12. If, when God ſpeaks to us in his word we are deaf; when we ſpeak to him in prayer, he will be dumb.

III. If you would hear the word aright, have good ends in hearing; 'Come to the word to be made better.' Some have no other end in hearing, but becauſe it is in faſhion, or to gain repute, or ſtop the mouth of conſcience; but come to the word, to be made more holy. There's a great deal of difference between one that goes to a garden for flowers to wear in her boſom, and another that goes for flowers to make ſyrups and medicines of. We ſhould go to the word for a medicine to cure us; as Naaman the Syrian went to Jordan to be healed of his leproſy; 1 Peter ii. 2. 'Deſire the ſincere milk of the word, that ye may grow thereby.' Come to the word to be changed into the ſimilitude of it; as the ſeal leaves its print upon the wax, ſo labour that the word preached may leave the print of its own holineſs upon your heart; labour that the 'word' may have ſuch a virtue upon you, as the water of jealouſy, 'to kill and make fruitful,' Numb. v. 27. That it may kill your ſins, and make your ſouls fruitful in grace.

IV. If you would hear the word aright, come to it with delight. The word preached is a feaſt of fat things: with what delight do men come to a feaſt? the word preached anoints the blind eye, mollifies the rocky heart; it beats off our fetters, and turns us from the 'power of Satan to God,' Acts xxvi. 18. The

word is the ſeed of regeneration, James i. 18. the engine of ſalvation. Hear the word with delight and complacency, Jer. xv. 16. 'Thy words were found, and I did eat them. They were the joy and rejoicing of my heart.' Pſal. cxix. 103. 'How ſweet are thy words unto my taſte! yea, ſweeter than honey unto my mouth.' Yea, love that word which comes moſt home to the conſcience: bleſs God when your corruptions have been met with, when the ſword of the Spirit hath divided between you and your ſins. Who cares for that phyſic which will not work.

V. If you would hear the word aright, mix it with faith. Believe the verity of the word preached, that it is that word by which you muſt be judged; not only give evidence to the word preached, but learn to apply it to your own ſouls: faith concocts the word, and turns it into ſpiritual nouriſhment. Many hear the word, but it may be ſaid of them, as Pſal. cvi. 24. 'They believed not his word.' Melancthon once ſaid to ſome of the Italians, "Ye Italians worſhip God in the bread, when ye do not believe him to be in heaven:" ſo, many hear God's word, but do not believe that God is; they queſtion the truth of his oracles. If we do not mix faith with the word, it is like leaving out the chief ingredient in a medicine, which makes it ineffectual: unbelief hardens men's hearts againſt the word, Acts xix. 9. 'Divers were hardened, and believed not.' Men hear many truths delivered concerning the preciouſneſs of Chriſt, the beauty of holineſs, the felicity of a glorified eſtate; but, if through unbelief and atheiſm they queſtion theſe truths, we may as well ſpeak to the ſtones and pillars of the church as to them. That word which is not believed, can never be practiſed. *Ubi male creditur, ibi nec bene vivitur*, Hierom. Unbelief makes the word preached of no effect. Heb. iv. 2. 'The word preached did not profit, not being mixed with faith in them that heard it.' The word to an unbeliever is like *diaſcordium* put into a dead man's mouth, which loſeth all its virtue. If there be any unbelievers in our congregations, what ſhall miniſters ſay to God at the laſt day? Lord, we have preached to the people, thou ſenteſt us to, we ſhewed them our commiſſion, we declared unto them the whole counſel of God, but they believed never a word we ſpake: we told them what would be the fruit of ſin, but they would drink their ſugared draught, though there was death in the cup: Lord, we are free from their blood. God forbid that ever miniſters ſhould make this report to God of their people. But this they muſt be forced to do, if people live and die in unbelief. Would you ſanctify a ſabbath in hearing the word aright? hear the word with faith. The apoſtle puts theſe two together, 'belief and ſalvation,' Heb. x. 39. 'We are of them that believe to the ſaving of the ſoul.'

Heb. 4. 2.

VI. If you would hear the word aright, hear it with 'meek ſpirits,' James i. 21. Receive the word *in manſuetudine*, with meekneſs. Meekneſs is a ſubmiſſive frame of heart to the word: contrary to this meekneſs is fierceneſs of ſpirit, when men riſe up in a rage againſt the word; as if the patient ſhould be angry with the phyſician when he gives him a receipt to purge out his bad humours, Acts vii. 54. 'When they heard this, they were cut to the heart, and gnaſhed on Stephen with their teeth.' 2 Chron. xvi. 10. 'Aſa was wroth with the ſeer, and put him in a priſon-houſe.' Pride and guilt make men fret at his word: what made Aſa ſtorm ſo, but pride? he was a king, and thought he was too good to be told of his ſin. What made Cain ſo angry, when God ſaid to him, 'Where is Abel thy brother?' Saith he, 'Am I my brother's keeper?' What made him ſo touchy, but guilt? he had embrued his hands in his brother's blood. If you would hear the word aright, lay down your paſſions, 'Receive the word with meekneſs:' get humble hearts to ſubmit to the truths delivered. God takes the meek perſon to be his ſcholar, Pſal. xxv. 9. 'The meek will he teach his way.' Meekneſs makes the word preached to be an 'ingrafted word,' James i. 21. A good ſcion grafted in a bad ſtock changeth the nature of it, and makes it bear good and generous fruit; ſo when the word preached is grafted into man's heart, it ſanctifies them, and makes them bring forth the ſweet fruits of righteouſneſs. By meekneſs it becomes an ingrafted word.

VII. If you would hear the word aright, be not only attentive, but retentive. Lay the word up in your memories and hearts, Luke viii. 15. 'The ſeed on the good ground are they, who having heard the word, keep it.' The Greek word for 'to keep,' ſignifies 'to hold the word faſt, that it do not run from us.' If the ſeed be not kept in the ground, but is preſently waſhed away, it is ſown to little purpoſe: ſo if the word preached be not kept in your memories and hearts, it is preached in vain. Many people have memories like leaky veſſels, the word goes out as faſt as it comes in, how can it profit? if a treaſure be put in a cheſt, and the cheſt be not locked, it may eaſily be taken out: a bad memory is like a cheſt without a lock, the devil can eaſily take out all the treaſure, Luke viii. 22. 'Then comes the devil, and takes away the word out of their hearts.' Labour to keep in memory the truths you hear: the things we eſteem we are not ſo apt to forget. 'Will a bride forget her jewels?' Jer. ii. 32. 'Can a maid forget her ornaments?' Did we prize the word more, we ſhould not ſo ſoon forget it: if the meat doth not ſtay in the ſtomach, but comes up as faſt as we eat it, it cannot nouriſh: ſo, if the word ſtays not in the memory, but is preſently gone, it can do the ſoul but little good.

VIII. If you would hear aright, practiſe what you hear. Practice is the life of all, Rev. xxii. 14. 'Bleſſed are they that do his commandments, that they may have right to the tree of life.' Bare hearing will be no plea at the day of judgment; Lord, I have heard ſo many ſermons. But God will ſay, What fruits of obedience have ye brought forth? The word we preach is not only to inform you, but reform you; not only to mend your ſight, but to mend your pace in the way to heaven: a good hearer is like the *helitropium* &c. it opens and ſhuts with the ſun, to God againſt ſin. Now, that you may ſanctify a ſabbath by hearing:

1. If you do not hear the word aright, you loſe all your labour: how many a weary ſtep have you taken; your body hath been crowded, your ſpirit faint; if you are not bettered by hearing; if you are as proud, as vain, as earthly as ever, all your hearing is loſt. You would be loth to trade in vain; and why not as well to hear ſermons in vain? Job ix. 29. 'Why then labour I in vain?' Put this queſtion to thy own ſoul? 'Why labour I in vain?' why do I take all this pains to hear, yet have not the grace to practiſe it? I am as bad as ever? why then labour I in vain?

2. If you hear the word, and are not bettered by it, you are like the ſalamander in the fire, not hotter; your hearing will increaſe your condemnation, Luke xii. 47. 'That ſervant which knew his Lord's will, and did it not, ſhall be beaten with many ſtripes.' We pity ſuch as know not where to hear; it will be worſe with ſuch as care not how they hear. To graceleſs diſobedient hearers every ſermon will be a faggot to heat hell: it is ſad to go loaded to hell with ordinances. O beg the Spirit to make the word preached effectual. Miniſters can but ſpeak to the ear, the Spirit ſpeaks to the heart, Acts x. 44. 'While Peter ſpake, the Holy Ghoſt fell upon all them that heard the word.'

IX. Having heard the word in an holy and ſpiritual manner, for the further ſanctification of the ſabbath, confer of the word. We are forbidden on this day to ſpeak our own words, Iſa. lviii. 14. but we muſt ſpeak of God's word. Speak of the ſermons as you ſit together; this is one part of ſanctifying the ſabbath. Good diſcourſe brings holy truths into our memories, and faſtens them upon our hearts; Mal. iii. 17. 'Then they that feared the Lord, ſpake often one to another.' There is a great power and efficacy in good diſcourſe, Job vi. 25. 'How forcible are right words?' By holy conference on a ſabbath, one Chriſtian helps to warm another when he is frozen, to ſtrengthen another when he is weak. Latimer confeſſed, he was much furthered in religion, by having conference with Mr. Bilny the martyr. Pſal. cxxix. 172. 'My tongue ſhall ſpeak of thy word.' One

reaſon why preaching the word on a ſabbath doth no more good, is, becauſe there is ſo little good conference. Few ſpeak of the word they have heard, as if ſermons were ſuch ſecrets that they muſt not be ſpoken of again, or as if it were a ſhame to ſpeak of that which will ſave us.

X. Shut up the ſabbath evening with repetition, reading, ſinging of pſalms, and prayer: beg that God would bleſs the word you have heard. But I hope your practice herein will prevent my further ſpeaking. Could we but thus ſpend a ſabbath, we might be 'in the Spirit on the Lord's day,' Rev. i. 10. our ſouls might be nouriſhed and comforted: and this ſabbath which we now keep, would be an earneſt of that everlaſting ſabbath which we ſhall celebrate in heaven.

Exod. xx. 8. *Remember to keep the Sabbath-day holy.*

Uſe I. See here a Chriſtian's duty, 'To keep the ſabbath-day holy.'

1. The whole ſabbath is to be dedicated to God. It is not ſaid, Keep a part of the ſabbath holy, but the whole day muſt be religiouſly obſerved. If God hath given us ſix days and taken but one to himſelf, ſhall we grudge him any part of that day? it were ſacrilege. The Jews kept a whole day to the Lord, and we are not to abridge or curtail the ſabbath (ſaith St. Auſtin) more than the Jews did. The very heathens, by the light of nature, did ſet apart a whole day in the honour of their falſe gods; and Scœvola the high-prieſt did affirm, That the wilful tranſgreſſion of that day could have no expiation or pardon. Whoſoever do rob any part of the ſabbath for ſervile work or recreation, Scœvola, the high-prieſt of the heatheniſh gods, ſhall riſe up in judgment againſt ſuch Chriſtians, and condemn them. And they who ſay, that to keep a whole ſabbath is too Judaical, let them ſhew where God has made any abatement of the time of worſhip. Where he hath ſaid, you ſhall keep but a part of the ſabbath: and if they cannot ſhew that, it argues much boldneſs to go to rob God of his due. That a whole day be deſigned and ſet a part for God's ſpecial worſhip, is a perpetual ſtatute, while the church remains upon the earth, ſaith Pet. Martyr. Of this opinion alſo were Theodoret, Auſtin, Iræneus, and the chief of the fathers.

2. As the whole ſabbath is to be dedicated to God, ſo it muſt be kept holy; you ſee the manner of ſanctifying the Lord's day, 'by reading, meditation, prayer, hearing of the word, and by ſinging of pſalms, to make melody to the Lord.' Now, beſides what I have ſaid for the keeping this day holy, let me make a

comment or paraphraſe on that ſcripture, Iſa. lviii. 13. 'If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord honourable, and ſhalt honour him, not doing thy own ways, nor finding thine own pleaſure, nor ſpeaking thine own words:' Here is a deſcription of the right ſanctifying a ſabbath.

(1.) 'If thou turn away thy foot from the ſabbath.' That may be underſtood either literally or ſpiritually.

Firſt, Literally, 'If thou turn away thy foot from the ſabbath,' that is, if thou withdraweſt thy foot from taking long walks or journeys on the ſabbath-day: So the Jewiſh doctors expound it. Or,

Secondly, Spiritually. 'If thou turn away thy foot from the ſabbath,' that is, if thou turn away thy affections (the feet of thy ſoul) from inclining to any worldly buſineſs.

(2.) 'From doing thy pleaſure on my holy day,' that is, thou muſt not do that which may pleaſe the carnal part, as ſports and paſtimes: this is to do the devil's work on God's day.

(3.) 'And call the ſabbath a delight.' Call it a delight, that is, eſteem it ſo: though the ſabbath be not a day for carnal pleaſure, yet holy pleaſure is not forbidden. The ſoul muſt take pleaſure in the duties of a ſabbath. The ſaints of old counted the ſabbath a delight: the Jews called the ſabbath *dies lucis*, a day of light. The Lord's day, on which the Sun of Righteouſneſs ſhines, is both a day of light and delight. This is the day of ſweet intercourſe between God and the ſoul. On this day a Chriſtian makes his ſallies out to heaven, his ſoul is lifted above the earth: and can this be without delight? The higher the bird flies, the ſweeter it ſings. On a ſabbath the ſoul acts its love to God; and where the love is, there is the delight: on this day a believer's heart is melted, *q. d.* quickened, enlarged in holy duties; and how can all this be, and not a ſecret delight go along with it? On a ſabbath, a gracious ſoul can ſay, as Cant. ii. 3. 'I ſat under his ſhadow with great delight, and his fruit was ſweet to my taſte.' How can a ſpiritual heart chuſe but call the ſabbath a delight? Is it not delightful to a queen to be putting on her wedding robes, in which ſhe ſhall meet the king her bridegroom? When we are about ſabbath exerciſes, we are dreſſing ourſelves, and putting on our wedding robes, in which we are to meet our heavenly bridegroom, the Lord Jeſus: and is not this delightful? On the ſabbath God makes a feaſt of fat things; he feaſts the ear with his word, and the heart with his grace. Well then may we call the ſabbath a delight: and to find this holy delight, is to 'be in the Spirit on the Lord's day.'

(4.) 'The holy of the Lord, honourable.' In the Hebrew, it is glorious. To call the ſabbath honourable, is not to be under-

ſtood ſo much of an outward honour given to it, by wearing richer apparel, or having better diet on this day, as the Jewiſh doctors corruptly gloſs; this is the chief honour ſome give to this day: but thou ſhalt call the ſabbath honourable, that is meant of the honour of the heart that we give to this day, reverencing it, and eſteeming it the queen of days. We are to count the ſabbath honourable, becauſe God hath honoured it. All the perſons in the Trinity have honoured it; God the Father bleſſed it, God the Son roſe upon it, God the Holy Ghoſt deſcended on this day, Acts ii. 1. And indeed this day is to be honoured of all good Chriſtians, and had in high veneration. It is a day of renown; on this day a golden ſceptre of mercy is held forth. The Chriſtian ſabbath is the very *crepuſculum* and dawning of the heavenly ſabbath. It is honourable becauſe this day, 'God comes down to us, and viſits us.' To have the King of heaven preſent in a ſpecial manner in our aſſemblies, makes the ſabbath-day honourable. Beſides, the work that is done on this day makes it honourable: the ſix days are filled up with ſervile work, which makes them loſe much of their glory; but on this day ſacred work is done. The ſoul is employed wholly about the worſhip of God; it is praying, hearing, meditating; it is doing angels work, praiſing, and bleſſing God. Again, the day is honourable by virtue of a divine inſtitution: ſilver is of itſelf valuable; but when the royal ſtamp is put upon it, it is honourable; ſo God hath put a ſacred ſtamp upon this day, the ſtamp of divine authority, and the ſtamp of divine benediction: this makes it honourable; this is a ſanctifying the ſabbath, to call it a delight, and honourable.

(5.) 'Not doing thy own ways.' That is, thou ſhalt not defile the day by doing any ſervile work.

(6.) 'Nor finding thy own pleaſure.' That is, not gratifying the fleſhly part, by walks, viſits, or paſtimes.

(7.) 'Nor ſpeaking thy own words.' That is, words heterogeneous and unſuitable for a ſabbath; vain, impertinent words; diſcourſes of worldly affairs. Here is the ſanctifying of a ſabbath deſcribed.

Uſe II. If the ſabbath-day be to be kept holy, it reproves them, who, inſtead of ſanctifying the ſabbath, profane it: They take that time, which ſhould be dedicated wholly to God, and ſpend it in the ſervice of the devil and their luſts. The Lord hath encloſed this day for his own worſhip, and they lay this day common. God hath ſet an hedge about this commandment, 'Remember;' and they break this hedge; but he who breaks [illegible] 'hedge, a ſerpent ſhall bite him,' Eccl. x. 8. The ſab[illegible]y in England lies bleeding: and oh that our parliam[illegible]our in ſome balm into the wounds which the ſabb[illegible]! how is this day profaned, by ſitting idle at

home, by selling meat, by vain discourse, by sinful visits, by walking in the fields, by using sports. The people of Israel might not gather manna on the sabbath, and may we use sports and dancings on this day? Truly it should be matter of grief to us, to see so much sabbath-profanation. When one of Darius' eunuchs saw Alexander setting his feet on a rich table of Darius', he fell a weeping; Alexander asked him why he wept? He said it was to see the table which his master so highly esteemed to be now made a foot-stool. So we may weep to see the sabbath-day, which God so highly esteems, and hath so honoured and blessed, to be made a foot-stool, and to be trampled upon by the feet of sinners. To profane the sabbath, is a sin of an high nature; it is a wilful contempt of God; it is not only a casting God's law behind our back, but a trampling it under foot. God saith 'keep the sabbath holy;' but men will pollute it. This is to despise God, to hang out a flag of defiance, to throw down the gauntlet, and challenge God himself. Now, how can God endure to be thus saucily confronted by proud dust? God will not suffer this high impudence to go unpunished. This will draw God's curses upon the sabbath-breaker, and God's curse will blast where it comes. No sooner did Christ curse the fig-tree, but it withered; though the law of the land lets sabbath-breakers alone. To rob a man of his purse, shall be punished with death; but to rob God of his day, shall not be punished with death. But God will take the matter into his own hand; he will see after the punishing of sabbath-violation; and how doth he punish it?

1. With spiritual plagues. He gives up sabbath-profaners to hardness of heart, and a seared conscience. Spiritual judgments are sorest, Ps. lxxxi. 12. 'So I gave them up to their own hearts lusts.' A fear in the conscience is a brand-mark of reprobation.

2. God punisheth this sin of sabbath-breaking, by giving them up to commit other sins. God, to revenge the breaking of his sabbath, suffers men to break open houses, and so come to be punished by the magistrate. How many such confessions have we heard from thieves going to be executed! they never regarded the sabbath, and so God suffered them to commit those heinous sins, for which now they are to die.

3. God punisheth sabbath-breaking, by sudden visible judgments on men for this sin; God punisheth them in their estates, and in their persons. One carrying corn into his barn on the Lord's day, both house and corn were consumed with fire from heaven. In Wiltshire there was a dancing match appointed upon the Lord's day; and one of the company, as he was dancing, fell down dead suddenly, and so was made a spectacle of God's justice. The theatre of God's judgments relates of one,

who uſed every Lord's day to hunt in ſermon-time, and he had a child by his wife with an head like a dog, and it cried like a hound. His ſin was monſtrous, and it was puniſhed with a monſtrous birth. The Lord threatened the Jews, that if they would not hallow the ſabbath-day, he would kindle a 'fire in their gates,' Jer. xvii. 27. The dreadful fire which brake out in London, began on the ſabbath day; as if God would tell us from heaven, he was then puniſhing us for our ſabbath profanation. Nor doth God puniſh it only in this life with death, but with damnation. Such as break God's ſabbath, let them ſee if they can break thoſe chains of darkneſs, in which they and the devils ſhall be held.

Uſe III. It exhorts us to ſabbath-holineſs.

1. Make conſcience of keeping this day holy. The other commandments have only an affirmative in them, or a negative: this fourth commandment hath both an affirmative in it, and a negative; 'Thou ſhalt keep the ſabbath-day holy,' and 'thou ſhalt not do any manner of work in it:' to ſhew how carefully God would have us obſerve this day. Not only muſt you keep this day yourſelves, but have a care that all under your charge keep it; 'thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant;' that is, thou who art a ſuperior, a parent, or a maſter, thou muſt have a care that not only thyſelf ſanctify the day, but thoſe who are under thy truſt and tuition. To blame are thoſe maſters of families, who are careful that their ſervants ſerve them, but have no care that they ſerve God; they care not though their ſervants ſhould ſerve the devil, ſo long as their bodies do them ſervice. That which St. Paul ſaith to Timothy, 1 Tim. vi. 20. *Serva depoſitum*, 'Keep that which is committed to thy truſt,' is of a large extenſion. Not only have a care of thy own ſoul, but have a care of the ſouls thou art entruſted with. See that they who are under thy charge ſanctify the ſabbath. God's law provided, that if a man met with an ox or an aſs going aſtray, he ſhould bring him back again: much more, when thou ſeeſt the ſoul of thy child or ſervant going aſtray from God, and breaking his ſabbath, thou ſhouldeſt bring him back again to a religious obſervation of this day. Now, that I may preſs you to ſabbath-ſanctification, conſider,

(1.) God hath promiſed great bleſſings to the ſtrict obſervers of this day. 1. A promiſe of joy. If this be a delight, Iſa. lviii. 14. 'Then ſhalt thou delight thyſelf in the Lord.' Delighting in God is both a duty, Pſ. xxxvii. 4. and a reward. In this text, it is a reward, 'Then ſhalt thou delight thyſelf in the Lord:' as if God had ſaid, if thou keep the ſabbath conſcientiouſly, I will give thee that which will fill thee with delight; if thou keep the ſabbath willingly, I will make thee keep

it joyfully: I will give thee thoſe enlargements in duty, and that inward comfort, which ſhall abundantly ſatisfy thee; thy ſoul ſhall overflow with ſuch a ſtream of joy, that thou ſhalt ſay, Lord, in keeping thy ſabbath there is great rewards. 2. Of honour. And, 'I will cauſe thee to ride upon the high places of the earth.' That is, I will advance thee to honour, *aſcendere faciam*; So Munſter interprets it. Some, by the high places of the earth, underſtand Judea: So Grotius, I will bring thee into the land of Judea, which is higher ſituated than the other countries adjacent. 3. Of earth and heaven, 'And I will feed thee with the heritage of Jacob;' that is, I will feed thee with all the delicious things of Canaan, and afterwards I'll tranſlate thee to heaven, whereof Canaan was but a type.—And another promiſe, Iſa. lvi. 2. 'Bleſſed is the man that doth this, that keepeth the ſabbath from polluting it.' 'Bleſſed is the man;' in the Hebrew, it is, bleſſedneſs. To him that keeps the ſabbath holy, here is bleſſedneſs upon bleſſedneſs belongs to him; he ſhall be bleſſed with the upper and nether ſprings; he ſhall be bleſſed in his name, eſtate, ſoul, progeny. Who would not keep this ſabbath from polluting it, that ſhall have ſo many bleſſings entailed upon him and his poſterity after him?

(2.) A conſcientious keeping the ſabbath, ſeaſons the heart for God's ſervice all the week after. Chriſtian, the more holy thou art on a ſabbath, the more holy thou wilt be on the week following.

OF THE FIFTH COMMANDMENT.

Exod. xx. 12. *Honour thy Father and thy Mother: that thy Days may be long upon the Land which the Lord thy God giveth thee.*

Having done with the firſt table, I am next to ſpeak of the duties of the ſecond table. The commandments may be likened to Jacob's ladder; the firſt table, as the top of his ladder, reacheth to heaven; it reſpects God: the ſecond table, as the foot of the ladder, reſts on the earth: it reſpects ſuperiors and inferiors. By the firſt table, we walk religiouſly towards God; by the ſecond, we walk religiouſly towards man. He cannot be good in the firſt table that is bad in the ſecond. 'Honour thy father and thy mother.'

In this, (1.) A command, 'Honour thy father and thy mother.'

(2.) A reaſon annexed to it, 'That thy days may be long in the land.'

1. The command, 'Honour thy father.'

Qu. *Who is meant here by father?*

Anſ. Father is taken ſeveral ways; the political, ancient, ſpiritual, œconomical, natural.

1. The political father, the magiſtrate. He is the father of his country; he is to be an encourager of virtue, a puniſher of vice, a father to the widow and orphan: ſuch a father was Job, ch. xxix. 16. 'I was a father to the poor, and the cauſe which I knew not, I ſearched out.' And, as magiſtrates are fathers, ſo eſpecially the king, who is the head of magiſtrates, is a political father: he is placed as the ſun among the leſſer ſtars. The ſcripture calls kings 'father,' Iſa. xlix. 23. 'Kings ſhall be thy nurſing fathers.' They are to nurſe up their ſubjects in piety, by their good edicts and examples; and to nurſe them up in peace and plenty. Such nurſing fathers were David, Hezekiah, Joſiah, Conſtantine, Theodoſius. It is happy for a people who have ſuch nurſing fathers, whoſe breaſts nurſe comfort to their children. Theſe fathers are to be honoured; for,

(1.) Their places deſerve honour, God hath ſet theſe political fathers to preſerve order and harmony in a nation, and to prevent thoſe ſtate-convulſions, which otherwiſe might enſue, Judges xvii. 6. When there was no king in Iſrael, every man did that which was right in his own eyes. A wonder, Prov. xxx. 27.

(2.) God hath promoted kings, that they may promote juſtice. As they have a ſword in their hand, to ſignify their power; ſo a ſceptre, an emblem of juſtice. It is ſaid of Marcus Aurelius, emperor, that he allotted one hour of the day to hear the complaints of ſuch as were oppreſſed. Kings place judges as cherubims about the throne, for diſtribution of juſtice. Theſe political fathers are to be honoured; 'Honour the king,' 1 Pet. ii. 17. And this honour is to be ſhewn by a civil reſpect to their perſons, and a cheerful ſubmiſſion to their laws, ſo far as they agree and run parallel with God's law. Kings are to be prayed for, which is a part of that honour we give them, 1 Tim. ii. 1. 'I exhort that ſupplications, prayers, interceſſions, be made for kings, that we may lead a quiet, peaceable life under them, in all godlineſs and honeſty.' We are to pray for kings, that God would honour them to be bleſſings, that under them we may enjoy the goſpel of peace, and the peace of the goſpel. How happy was the reign of Numa Pompilius, when the ſwords were beaten into plough-ſhares, and the bees made their hives of the ſoldiers helmets!

Secondly, There is the grave ancient father, who is venerable

for old age; whose grey hairs are resembled to the white flowers of the almond-tree, Eccl. xii. 5. These are fathers for *seniority*, on whose wrinkled brows, and in the furrows of whose cheeks is pictured the map of old age. These fathers are to be honoured, Lev. xix. 32. 'Thou shalt rise up before the hoary head, and honour the face of the old man.' Especially, those are to be honoured who are fathers not only for their seniority, but their piety; whose souls are flourishing, when their bodies are a decaying. 'Tis a blessed sight to see springs of grace in the autumn of old age; to see men stooping towards the grave, yet going up the hill of God; to see them lose their colour, yet keep their savour. Such, whose silver hairs are crowned with righteousness, are worthy of double honour: they are to be honoured, not only as pieces of antiquity, but as patterns of virtue. If you see an old man fearing God, whose grace shines brightest when the sun of his life is setting, O honour him as a father, by reverencing and imitating him.

Thirdly, There are spiritual fathers, as *pastors* and *ministers*. These are the instruments of the *New-birth*, 1 Cor. iv. 15. 'Though ye have ten thousand instructors, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.' The spiritual fathers are to be honoured,

1. In respect of their *office*. Whatever their persons are, their office is honourable; they are the 'Messengers of the Lord of Hosts,' Mal. ii. 7. They represent no less than God himself, 2 Cor. v. 20. 'Now then we are ambassadors for Christ.' Jesus Christ was of this calling; he had his mission and sanction from heaven, John viii. 18. and this crowns the ministerial calling with honour.

2. *Ministers*, these spiritual fathers, are to be 'honoured for their work's sake;' they come, like the dove, with an olive branch in their mouth: they 'preach glad tidings of peace:' their work is 'to save souls.' Other callings have only to do with men's bodies or estates, but the minister's calling is employed about the souls of men. Their work is to redeem spiritual captives, and turn men 'from the power of Satan to God,' Acts xxvi. 10. Their work is 'to enlighten them who sit in the region of darkness,' and make them shine as stars in the 'kingdom of heaven.' These spiritual fathers are to be 'honoured for their work's sake,' and this honour is to be shewn three ways,

1. By giving them respect, 1 Thess. v. 12. 'Know them which labour among you, and are over you in the Lord, and esteem them very highly in love for their work's sake.' I confess the scandalous lives of some ministers, have been a great reproach, and have made the 'offering of the Lord to be abhorred in some places of the land.' The leper in the law was to have

his lip covered; ſuch as are angels by office, but lepers in their lives, ought to have their lips covered, and to be ſilenced. But though ſome deſerve 'no honour,' yet ſuch as are faithful, and make it their work to bring ſouls to Chriſt, are to be reverenced as ſpiritual fathers. Obadiah honoured the prophet Elijah, 1 Kings xviii. 17. Why did God reckon the tribe of Levi for the firſt born? Numb. iii. 12. Why did he appoint that the prince ſhould aſk counſel of God by the prieſt? Numb. xxvii. 21. Why did the Lord ſhew, by that miracle of 'Aaron's rod flouriſhing,' that he had choſen the tribe of 'Levi to miniſter before him?' Numb. xvii. Why doth Chriſt call his apoſtles 'the light of the world?' Why doth he ſay to all his miniſters, 'Lo, I am with you to the end of the world;' but becauſe he would have theſe ſpiritual fathers reverenced? In ancient times the Egyptians choſe their kings out of their prieſts. They are far from ſhewing this reſpect and honour to their ſpiritual fathers, who have ſlight thoughts of ſuch as have the charge of the ſanctuary, and do miniſter before the Lord. Know them, ſaith the apoſtle, 'which labour among you.' Many can be content to know their miniſters in their infirmities, and are glad when they have any thing againſt them; but do not know them in the apoſtle's ſenſe, ſo as to give them 'double honour.' Surely, were it not for the miniſtry, you would not be a vineyard, but a deſart: were it not for the miniſtry, you would be deſtitute of the two ſeals of the covenant, baptiſm and the Lord's ſupper; you would be infidels; 'For faith comes by hearing; and how ſhall they hear without a preacher,' Rom. x. 14.

2. Honour the miniſters, theſe ſpiritual fathers, by becoming *advocates* for them, and wiping off thoſe ſlanders and calumnies which are unjuſtly caſt upon them, 1 Tim. v. 19. Conſtantine was a great honourer of the miniſtry; he vindicated them; he would not read the envious accuſations brought in againſt them, but did burn them. Do the miniſters open their mouths to God for you in prayer, and will not you open your mouths in their behalf? Surely, if they labour to preſerve you from hell, you ſhould preſerve them from ſlander; if they labour to ſave your ſouls, you ought to ſave their credit.

3. Honour them, by conforming to their doctrine. This is the greateſt honour you can put upon your ſpiritual fathers, by believing and obeying their doctrine. He is an honourer of the miniſtry, who is not only an hearer, but a follower of the word. As diſobedience reproacheth the miniſtry, ſo obedience honoureth it. The apoſtle calls the Theſſalonians his crown, 1 Theſſ. ii. 19. 'What is our crown of rejoicing, are not ye?' A thriving people are a miniſter's crown, when there is a metamorphoſes, a change wrought: people came to the word proud, but they go away humble; they came earthly, but they go away heaven-

ly; they came, as Naaman to Jordan, lepers; but they go away healed. This is an honour to the miniſtry, 2 Cor. iii. 1. 'Need we, as ſome others, epiſtles of commendation?' Though other miniſters might need letters of commendation, yet Paul needed none: for, when men ſhould hear of the obedience of theſe Corinthians, which was wrought in them by Paul's preaching; this was a ſufficient certificate for him, that God had bleſſed his labours. The Corinthians were a ſufficient honour to him; they were his letters-teſtimonial. You cannot honour your ſpiritual fathers more, than by thriving under their miniſtry, and living upon thoſe ſermons which they preach.

Fourthly, There is the *œconomical father*, that is, the maſter: he is *pater familias*, the father of the family; therefore Naaman's ſervants called their maſter, father, 2 Kings v. 13. And the centurion calls his ſervant, ſon, Matth. viii. 6. The ſervant is to honour his maſter, as the father of the family. Tho' the maſter be not ſo exactly qualified as he ſhould; yet the ſervant muſt not neglect his duty, but ſhew ſome kind of honour to him.

(1.) In *obeying* his maſter *in licitis & honeſtis*, in things that are lawful and honeſt, 1 Pet. ii. 18. 'Servants, be ſubject to your maſters; not only to the good and gentle, but alſo to the froward.' God hath no where given a charter of exemption to free you from your duty. You cannot diſobey your earthly maſter, but you diſobey your maſter in heaven. Think not that birth, or high parts, no, nor yet your grace will exempt you from obedience to your maſter: to obey him, is an ordinance of God; and the apoſtle ſaith, 'Whoſoever reſiſteth the ordinance, ſhall receive to themſelves damnation,' Rom. xiii. 2.

(2.) The ſervant's honouring of his maſter, (his œconomical father) is ſeen in being diligent in his ſervice. Apelles painted a ſervant with his hands full of tools, an emblem of diligence. The loitering ſervant is a kind of thief; though he doth not ſteal from his maſter's goods, yet he ſteals that time which he ſhould have employed in his maſter's ſervice. The ſlothful ſervant is called a 'wicked ſervant,' Matth. xxv. 26.

(3.) The ſervant is to honour his maſter, who is his family-father, by being *faithful*, Matth. xxiv. 45. 'Who then is a faithful and wiſe ſervant?' Faithfulneſs is the chief thing in a ſervant. This faithfulneſs in a ſervant is ſeen in ſix things; 1*ſt*, In *tenaciouſneſs* in concealing the ſecrets your maſter hath intruſted you with: If thoſe ſecrets are not ſins, you ought to promiſe privacy. What is whiſpered in your ear you are not to publiſh on the houſe-top; ſuch ſervants are ſpies. Who would keep a glaſs that is cracked? who would keep a ſervant that has a crack in his brain, and cannot keep a ſecret? 2*dly*, Faithful-

nefs in a fervant is feen in *defigning* the maſter's advantage. A faithful ſervant eſteems his maſter's good as his own. Such a good ſervant had Abraham; when his maſter ſent him to tranſact buſineſs for him, he was as careful about it, as if it had been his own, Gen. xxiv. 12. 'O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.' Doubtleſs Abraham's ſervant was as glad he had got a wife for his maſter's ſon, as if he had got a wife for himſelf. 3*dly*, Faithfulneſs in a ſervant is ſeen in *ſtanding up for the honour* of his maſter. When he hears him ſpoken againſt, he muſt vindicate him. As the maſter is careful of the ſervant's body, ſo the ſervant ſhould be careful of the maſter's name: when the maſter is unjuſtly reproached, the ſervant cannot be excuſed if he be poſſeſſed with a dumb devil. 4*thly*, Faithfulneſs is, when a ſervant "is true to his word." He dares not tell a lie, but will ſpeak the truth, though it be againſt himſelf. A lie doubles the ſin, Pſal. ci. 7. 'He that telleth lies, ſhall not tarry in my ſight.' A liar is near a kin to the devil, John viii. 44. And who would let any of the devil's kindred live with him? The lie that Gehazi told his maſter Eliſha, entailed leproſy on Gehazi and his ſeed for ever, 2 Kings v. 22. A faithful ſervant, his tongue is the true index of his heart. 5*thly*, Faithfulneſs is, when a ſervant is againſt *impropriation*. He dares not convert his maſter's goods to his own uſe, Tit. ii. 10. 'Not purloining.' What a ſervant filcheth from his maſter, is damnable gain.—The ſervant who enricheth himſelf by ſtealing from his maſter, ſtuffeth his pillow with thorns, and his head will lie very uneaſy when he comes to die. 6*thly*, Faithfulneſs is in preſerving the maſter's perſon, if unjuſtly in danger. Banniſter, who betrayed his maſter the Duke of Buckingham, in King Richard the Third's reign; it is remarkable how the judgments of God befel that traiterous ſervant: his eldeſt ſon ran mad: his daughter, of a ſingular beauty, was ſuddenly ſtruck with leproſy; his younger ſon was drowned, and he himſelf arraigned, and had been executed, had he not been ſaved by his clergy. That ſervant who is not true to his maſter, will never be true to God or his own ſoul.

(4.) The ſervant is to *honour* his maſter, by ſerving him, as with *love* (for willingneſs is more than the work) ſo with ſilence, that is, without repining, and without replying, Tit. ii. 9. 'Exhort ſervants to be obedient to their maſters, not anſwering again,' Gr. "not giving croſs anſwers." Some ſervants are quick at ſpeech, though ſlow at work; and inſtead of being ſorry for a fault, they provoke by unbecoming language; were the heart more humble, the tongue would be more ſilent. They are the apoſtle's words, 'not anſwering again.' And to thoſe ſervants who do thus honour their maſters, or family-fathers,

by ſubmiſſion, diligence, faithfulneſs, love, and humble ſilence, for their encouragement let them take that, 'Servants, obey in all things your maſters, according to the fleſh, not with eye-ſervice, knowing that of the Lord ye ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt,' Col. iii. 24. In ſerving your maſters, you ſerve Chriſt, and he will not let you loſe your labour, ye ſhall receive the 'reward of the inheritance.' From ſerving on earth, you ſhall be taken up to reign in heaven, and ſhall ſit with Chriſt upon his throne, Rev. iii. 21.

EXOD. xx. 12. *Honour thy Father and thy Mother, &c.*

IF we are not juſt, we cannot be holy.—Having ſhewn you how ſervants are to honour their maſters, the fathers of families; I ſhall next ſhew how maſters are to carry it towards their ſervants, that they may gain honour from them.

1. In general, maſters muſt remember that they have a maſter in heaven, who will call them to account, Eph. vi. 9. 'Knowing that your Maſter alſo is in heaven.'

2. More particularly.

(1.) Maſters muſt have a care to provide for their ſervants: as they cut them out work, ſo they muſt give them their meat in due ſeaſon, Luke xvii. 7. And the food ſhould be wholſome and ſufficing. It is an unworthy thing in ſome governors of families, to lay out ſo much upon their own back, as to pinch their ſervants' bellies.

(2.) Maſters ſhould encourage their ſervants in their work, by commending them when they do well: though a maſter is to tell a ſervant of his faults, yet he is not always to beat upon one ſtring, but ſometimes take notice of that which is praiſe-worthy. This makes a ſervant more cheerful in his work, and gains the maſter love from his ſervant.

(3.) Maſters muſt not overburden their ſervants, but proportion their work to their ſtrength; if you lay too much load on a ſervant he will faint under it. Chriſtianity teacheth compaſſion.

(4.) Maſters muſt endeavour the ſpiritual good of their ſervants, they muſt be ſeraphims to kindle their love to religion; they muſt be monitors to put them in mind of their ſouls, they muſt bring them to 'the pool of the ſanctuary, waiting till the angel ſtir the waters,' John v. 4. They muſt ſeek God for them, that their ſervants may be his ſervants; they muſt allow them time convenient for ſecret devotion. Some maſters are cruel to the ſouls of their ſervants, they look that they do their

work about the houſe, but abridge them of time they ſhould employ in working out ſalvation.

(5.) Maſters ſhould uſe mild gentle behaviour towards ſervants, Eph. vi. 9. 'Forbearing threatening,' Lev. xxv. 43. 'Thou ſhalt not rule over him with rigour, but fear thy God.' It requires wiſdom in a maſter to know how to keep up his authority, yet lay down his auſterity: we have a *good copy* to write after; our Maſter in heaven is 'ſlow to anger, and of great mercy,' Pſal. cxlv. 8. Some maſters are ſo harſh and implacable, that they are enough to ſpoil a good ſervant.

(6.) Be very exact and punctual in the compacts and agreements you make with your ſervants; do not prevaricate, keep not back any of their wages, nor deal deceitfully with them, as Laban did with Jacob, 'changing his wages,' Gen. xxxi. 7. Falſeneſs in promiſe is as bad as falſe weights.

(7.) Be careful of your ſervants, not only in health but in ſickneſs. They have got their ſickneſs in your ſervice; uſe what means you can for their recovery; be not like the Amalekite, 'who forſook his ſervant when he was ſick,' 1 Sam. xxx. 13. but be as the good centurion, who kept his ſick ſervant, and ſought to Chriſt for a cure, Mat. viii. 6. If you have a beaſt that falls ſick, you will not turn it off, but have it looked to, and pay for its cure; will you be kinder to your horſes than to your ſervants? Thus ſhould maſters (the fathers of the family) carry themſelves prudently and piouſly, that they may gain honour from their ſervants, and may give up their accounts to God with joy.

Fifthly, The natural father, the father of the fleſh, Heb. xii. 9. 'Honour thy natural father.' This is ſo neceſſary a duty, that Philo the Jew placed the fifth commandment in the firſt table, as though we had not performed our whole duty to God, till we had paid this debt of honour to our natural parents. Children are the vineyard of the parent's planting; and honour done to the parent is ſome of the fruit of the vineyard.

Qu. *Wherein are children to ſhew their honour to their parents?*

Anſ. 1. In a *reverential eſteem of their perſons*: they muſt "give them a civil veneration." Therefore when the apoſtle ſpeaks of fathers of our bodies, he ſpeaks alſo of 'giving them reverence,' Heb. xii. 9. This veneration or reverence muſt be ſhewn,

1. *Inwardly*, by fear mixed with love, Lev. xix. 3. 'Ye ſhall fear every man his mother and his father.' In the commandment the father is named firſt, here the mother is named firſt, (1.) Partly to put the honour upon her the mother, becauſe, by reaſon of many weakneſſes incident to her ſex, ſhe is apt to be more ſlighted by children. And, (2.) Partly, becauſe

the mother endures more for the child; therefore, here God gives the mother the priority, names her firſt, 'Ye ſhall fear every one his mother and his father.'

2. Reverence muſt be ſhewn to parents *outwardly*, *viz.* In word and geſture.

(1.) In word: and that either in ſpeaking to parents, or ſpeaking of them.

Firſt, Reverence in ſpeaking to parents: children muſt ſpeak to parents reſpectfully, and in decent language, 1 Kings ii. 20. 'Aſk on, my mother,' ſaid king Solomon to his mother Bathſheba.

Secondly, Reverence in ſpeaking of parents: children muſt ſpeak of their parents honourably; they ought to ſpeak well of them, if they deſerve well, Prov. xxxi. 28. 'Her children riſe up, and call her bleſſed.' And, in caſe a parent bewrays weakneſs and indiſcretion, the child ſhould make the beſt of it, and, by his wiſe apologies for his father, cover his father's nakedneſs.

(2.) In Geſture. Children are to ſhew their reverence to their parents by ſubmiſſive behaviour, by uncovering the head; bending the knee. Joſeph, though he was a great prince, and his father grown poor, yet he bowed to him, and behaved himſelf as humbly, as if his father had been the prince and he the poor man, Gen. xlviii. 46. And king Solomon, 'when his mother came to him, roſe off his throne, and bowed himſelf to her,' 1 Kings ii. 19. Among the Lacedemonians, if a child had carried himſelf arrogantly or ſaucily to his father, it was lawful for the father to appoint whom he would to be his heir. O how many children are far from this, giving reverence to their parents! they deſpiſe their parents; they carry themſelves with that pride and malapertneſs towards them, that they are a ſhame to religion, and bring their parents' gray hairs with ſorrow to the grave, Deut. xvii. 16. 'Curſed be he that ſetteth light by his father or his mother.' If all that ſet light by their parents are curſed, how many children in our age are under a curſe! If ſuch as are diſreſpectful to their parents live to have children, they will be thorns in their ſides, and God will make them read their ſins in their puniſhment.

II. The ſecond way of ſhewing honour to parents, is in careful obedience, Col. iii. 20. 'Children, obey your parents in all things.' Our Lord Chriſt herein ſet a pattern to children, Luke ii. 52. 'He was ſubject to his parents.' He to whom angels were ſubject, yet was ſubject to his parents. This obedience to parents is ſhewn three ways;

(1.) In hearkening to their counſel, Prov. i. 8. Hear the inſtruction of thy father, and forſake not the law of thy mother.' Parents are, as it were, in the room of God; if they would

teach you the fear of the Lord, you muſt liſten to their words as oracles, and not be as the deaf adder, to ſtop your ears. Eli's ſons hearkened not to the voice of their father, 1 Sam. ii. 25. but they were called 'ſons of Belial,' ver. 12.—And children muſt hearken to the counſel of their parents, as in ſpiritual matters, ſo in other affairs which relate to this life; as in the choice of a calling, and in caſe of entering into marriage. Jacob would not diſpoſe of himſelf in marriage (though he was forty years old), without the advice and conſent of his parents, Gen. xxviii. 1, 2. Children are as it were the parent's proper goods and poſſeſſion, and it is high injuſtice in a child to give away herſelf without the parents' leave.' If parents ſhould indeed counſel a child to match with one that is irreligious or popiſh, I think the caſe is plain, and many of the learned are of opinion, that here the child may have a negative voice, and is not obliged to be ruled by the parent. Children are to 'marry in the Lord,' 1 Cor. viii. 30. Therefore not with perſons irreligious, for that is not to marry in the Lord.

(2.) Obedience to parents is ſhewn in ſubſcribing to their commands. A child ſhould be the parent's echo: when the father ſpeaks, the child ſhould echo back obedience. The Rechabites were forbidden by their father to drink wine, and they did obey him, and were commended for it, Jer. xxxv. 6. And children muſt obey their parents in all things, Col. iii. 20. Things that are more againſt the grain, and which they have ſome reluctance to; yet they muſt obey their parents. Eſau would obey his father, when he commanded him to fetch him veniſon, becauſe it is probable he took pleaſure in hunting; but refuſed to obey him in a matter of greater concernment, namely, in the choice of a wife. But though children muſt obey their parents 'in all things,' yet *reſtringitur ad licita et honeſta*, it is with this limitation, "things juſt and honeſt." 'Obey in the Lord,' Eph. vi. 1. that in ſo far as the commands of parents agree with, and are conſonant to God's commands. If they command againſt God, then they loſe their right of being obeyed, but in this caſe we muſt unchild ourſelves.

3. Honour is to be ſhewn to parents, in relieving their wants. Joſeph cheriſhed his father in his old age, Gen. xlvii. 12. It is but paying the juſt debt. Parents have brought up children when they were young, and children ought to nouriſh their parents when they are old. The young ſtorks, by the inſtinct of nature, bring meat to the old ſtorks, when by reaſon of age they are not able to fly. Pliny. *Lex pelargica.*—The memory of Æneas was honoured, for carrying his aged father out of Troy when it was on fire. I have read of a daughter, whoſe father being condemned to be ſtarved to death, ſhe did in priſon give him ſuck with her own breaſts: which being

known to the governors, procured his freedom out of prison. To blame are such, shall I say children or monsters, who are ashamed of their parents when they are old, and fallen to decay when parents' tears and lean cheeks may plead pity, yet children have no compassion: when they ask for bread they give them a stone. When houses are shut up, we say the plague is there: when childrens' hearts are shut up against their parents, the plague is in those hearts. Our blessed Saviour took great care for his mother; when he was on the cross he charged his disciple John to take her home to him as his mother; and see that she wanted nothing, John xix. 26, 27. The reasons why children should honour their parents, are,

1. It is a solemn command of God, 'honour thy father, &c.' As God's word is the rule, so his will must be the reason of our obedience.

2. They deserve honour, in respect of that great love and affection which they bear to their children; and that love is evidenced both by their care and cost, (1.) Their care in bringing up their children; a sign their hearts are full of love, because their hearts are so full of care. Parents often take more care for their children than for themselves. They take care of them when they are tender, left, like wall-fruit, they should be nipt in the bud. And as children grow older, so the care of parents grows greater: they are afraid of their children falling when young, and of worse faults when they are older. (2.) Their love is evidenced by their cost, 1 Cor. xii. 14. They lay up, and they lay out for their children; they are not like the raven or ostrich, Job xxxix. 14. which are cruel to their young. Parents sometimes impoverish themselves to enrich their children: all this calls for honour from the children. Children can never parallel or equal parents' love; parents are the instruments of life to their children, children cannot be so to their parents.

3. To honour parents, 'is well pleasing to the Lord,' Col. iii. 20. As it is joyful to the parents, so it is pleasing to the Lord. Children, is it not you duty to please God? In honouring and obeying your parents, you please God, as well as when you repent and believe. And, that you may see how well it pleaseth God, he bestows a reward upon it, 'That thy days may be long in the land which the Lord thy God giveth thee.' Jacob would not let the angel go, till he had blessed him; nor God would not part with this commandment till he had blessed it. Here is the blessing, 'that thy days may be long upon the land, &c.' St Paul calls this the first commandment with promise, Eph. vi. 2. The second commandment hath a general promise of mercy; but this is the first commandment that hath a particular promise made to it, 'That thy days may be long

in the land which the Lord thy God giveth thee.' Long life is mentioned as a bleſſing, Pſ. cxxviii. 6. 'Thou ſhalt ſee thy children's children.' It was a great favour of God to Moſes, that though he was an hundred and twenty years old, he needed no ſpectacles; 'his eye was not dim, nor his natural ſtrength abated,' Deut. xxiv. 7. God threatened it as a curſe to Eli, that there ſhould not be an old man in his family, 1 Sam. ii. 31. Since the flood, life is much abbreviated and cut ſhort; ſome the womb is their tomb; others exchange the cradle for their grave; others die in the flower of their age; death ſerves its warrant every day upon one or other. Now, when death lies in ambuſh continually for us, if God ſatisfy us with long life, Pſal. xci. 16. 'With long life will I ſatisfy him;' This is to be eſteemed a bleſſing. It is a bleſſing that God gives a long time to repent and a long time to do ſervice, and a long time to enjoy the comforts of relations; and upon whom is this bleſſing of long life entailed, but obedient children? Honour thy father, that thy days may be long. Nothing ſooner ſhortens life than diſobedience to parents. Abſalom was a diſobedient ſon, who ſought to deprive his father of his life and crown; and he did not live out half his days; the mule he rode upon as being weary of ſuch a burden, left him hanging in the oak betwixt heaven and earth, as not fit to tread upon the one, or enter into the other. Obedience to parents ſpins out thy life, —'that thy days may be long.' Nor doth obedience to parents only lengthen life but ſweeten it: therefore it follows, 'that thy days may be long in the land which the Lord thy God giveth thee.' To live long, and not to have a foot of land, is a miſery; but obedience to parents ſettles land of inheritance upon the child. 'Haſt thou but one bleſſing, O my father?' ſaid Eſau. Behold, God hath more bleſſings for an obedient child than one; not only ſhall he have a long life, but a fruitful land; and not only ſhall he have land, but land given in love, 'The land which the Lord thy God giveth thee.' Thou ſhalt have thy land not only with God's leave, but with his love. All which are cogent arguments to make children honour and obey their parents.

EXOD. XX. 12. *Honour thy father*——

Uſe 1. IF we are to honour our fathers on earth, then much more our Father in heaven, Mal. i. 6. 'If then I am a father, where is my honour?' A father is but the inſtrument of conveying life, but God is the original cauſe of our being, Pſ. c. 3. 'For it is he that hath made us, and not we ourſelves.' Honour and adoration is a pearl which belongs only to the crown of heaven. And,

1. We ſhew honour to our heavenly Father, by obeying him. Thus Chriſt honoured his Father, John vi. 38. 'I came down from heaven, not to do my own will, but the will of him that ſent me.' This he calls honouring of God, John viii. 29. 'I do always thoſe things which pleaſe him.' v. 49. I honour my father.' The wiſe men did not only bow the knee to Chriſt, but preſented him with gold and myrrh,' Mat. ii. 2. So we muſt not only bow the knee, give God adoration, but bring him preſents, give him golden obedience.

2. We ſhew honour to our heavenly Father, by appearing advocates in his cauſe, and ſtanding up for his truth in an adulterous generation. That ſon honours his father, who ſtands up in his defence, and vindicates him when he is calumniated and reproached. Do they honour God who are aſhamed of him? John xii. 42. 'Many believed on him, but durſt not confeſs him.' They are baſtard-ſons, who are aſhamed to own their heavenly Father; ſuch as are born of God, are ſteeled with courage for his truth; they are like the rock which no waves can break; like the adamant, which no ſword can cut. Baſil was a champion for truth in the time of the emperor Valens; and Athanaſius, when the world was Arian, appeared for God.

3. We ſhew honour to our heavenly Father, by aſcribing the honour of all we do to him, 1 Cor. xv. 10. 'I laboured more abundantly than they all, yet not I, but the grace of God which was in me.' If a Chriſtian hath any aſſiſtance in duty, any ſtrength againſt corruption, he tears up a pillar and writes upon it, 'hitherto hath the Lord helped me.' As Joab, when he had fought againſt Rabbah, and had like to have taken it, ſent for king David, that he might carry away the honour of the victory, 2 Sam. xii. 27. So, when a child of God hath any conqueſt over Satan, he gives all the honour to God. Hypocrites (whoſe lamp is fed with the oil of vain-glory) while they do any eminent ſervice for God, ſeek themſelves; and ſo their very ſerving of him is a diſhonouring him.

4. We ſhew honour to our heavenly Father, by celebrating

his praiſe, Pſ. lxxi. 8. 'Let my mouth be filled with thy praiſe, and with thy honour all the day,' Rev. v. 13. 'Bleſſing, honour, glory, and power be to him that ſits upon the throne.' Bleſſing God is honouring of God: It lifts him up in the eyes of others; it ſpreads his fame and renown in the world. In this manner the angels, the choriſters of heaven, are now honouring God, they trumpet forth his praiſe: in prayer, we act like ſaints, in praiſe like angels.

5. We ſhew honour to our heavenly Father, by ſuffering diſhonour, yea death for his ſake. St. Paul did bear in his body the 'marks of the Lord Jeſus,' Gal. vi. 17. As they were the marks of honour to him, ſo trophies of honour to the goſpel. The honour which comes to God, is not by bringing that outward pomp and glory to him, which we do to kings, but it comes in another way, by the ſuffering of his people: they let the world ſee what a good God they ſerve, and how they love him, and will fight under his banner to the death. Thus you ſee how you are to honour your heavenly Father: God is 'worthy of honour,' Pſ. civ. 1. 'Thou art clothed with honour and majeſty.' What are all his attributes, but glorious beams ſhining from this ſun? He deſerves more honour than men or angels can give him. 2. Sam. xx. 1. 'I will call upon the Lord who is worthy to be praiſed.' God is worthy of honour. Often times we confer honour upon them that do not deſerve it: many noble perſons we give titles of honour to, who are ſordid and vicious; they do not deſerve honour: but God is worthy of honour, Neh. ix. 5. 'Bleſſed be thy glorious name, which is exalted above all bleſſings and praiſe.' He is above all the acclamations and triumphs of the arch-angels. O then, let every true child of God honour his heavenly Father! Though the wicked diſhonour him by their ſlagatious lives, yet let not his own children diſhonour him. Sins in you are worſe than in others; a fault in a ſtranger is not ſo much taken notice of, as a fault in a child: a ſpot in black cloth is not ſo much obſerved; but a ſpot in ſcarlet, every one's eye is upon it: a ſin in the wicked is not ſo much wondered at, it is a ſpot in black; but a ſin in a child of God, here is a ſpot in ſcarlet; this is more viſible, and brings an odium and diſhonour upon the goſpel. The ſins of God's own children go nearer to his heart, Deut. xxii. 19. 'When the Lord ſaw it he abhorred them, becauſe of the provoking of his ſons and daughters.' O forbear doing any thing that may reflect diſhonour upon God. Will you diſgrace your heavenly Father? Let not God complain of the provocations of his ſons and daughters; let him not cry out, as Iſa. i. 2. 'I have brought up children, and they have rebelled againſt me.' So much for the firſt; if our earthly father be to be honoured, then much more our heavenly Father.

Uſe II. *Exhort. Firſt Branch.* Doth God command, 'Honour thy father and thy mother?' Then let it exhort children to put this great duty in practice; be living commentaries upon this commandment. Honour and reverence your parents; not only obey their commands, but ſubmit to their rebukes: you cannot honour your Father in heaven, unleſs you honour your earthly parents; to deny obedience to parents; entails God's judgment upon children, Prov. xxx. 17. 'The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagle ſhall eat it.' Eli's two diſobedient ſons were ſlain, 1 Sam. iv. 11. God made a law that the 'rebellious ſon ſhould be ſtoned:' the ſame death the blaſphemer had, Lev. xxiv. 14. Deut. xxi. 18. 'If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother; then ſhall his father and his mother lay hold on him, and bring him out unto the elders of the city, and all the men of his city ſhall ſtone him with ſtones that he die.' A father once complaining, "Never had a father a worſe ſon than I have:" Yes," ſaid the ſon, "my grandfather had:" a prodigy of impudence that can hardly be paralleled. Manlius, when he was grown old and poor, and had a ſon very rich, the old father deſired ſome food of him, but the ſon denied him relief; yea, diſclaimed him from being his father, and ſent him away with reproachful language: the poor old father let tears fall (as witneſſes of his grief.) But God, to revenge this diſobedience, ſtruck this unnatural ſon with madneſs, of which he could never be cured. Diſobedient children ſtand in the place where all God's arrows fly.

Second Branch. Let parents ſo carry it, as they may gain honour from their children.

Qu. *How may parents ſo carry towards their children, that their children may willingly pay the debt of honour and reverence to their parents?*

Anſ. If you would have your children honour you,

1. Be careful to bring them up in the fear and nurture of the Lord, Eph. vi. 4. 'Bring them up in the admonition of the Lord.' You conveyed the plague of ſin to them, therefore endeavour to get them healed and ſanctified. Auſtin ſaith his mother Monica travailed more for his ſpiritual birth than his natural. Timothy's mother inſtructed him from a child, 2 Tim. iii. 15. She did not only give him her breaſt-milk, but 'The ſincere milk of the word.' Seaſon your children with good principles betimes, that they may, with Obadiah, 'fear the Lord from their youth,' 1 Kings xviii. 12. When parents inſtruct not their children, they ſeldom prove bleſſings. God oft puniſheth the careleſſneſs of parents with undutifulneſs in their children. It is not enough, that in baptiſm your child is de-

dicated to God, but it must be educated for God. Children are young plants which you must be continually watering with good instruction, Prov. xxii. 6. 'Train up a child in the way he should go, and he will not depart from it when he is old.' The more your children fear God, the more they will honour you.

2. If you would have your children honour, you keep up parental authority over your children; be kind, but do not cocker them; if you let them get too much ahead, they will contemn you, instead of honouring you. The rod of discipline must not be withheld, Prov. xxiii. 14. 'Thou shalt beat him with the rod, and deliver his soul from hell.' A child indulged and humoured in wickedness, will be a thorn in the parent's eye. David cockered Adonijah, 1 Kings i. 6. 'His father had not displeased him at any time, in saying, Why hast thou done so?' And he afterwards was a grief of heart to his father, and was false to the crown, v. 7, 9. Keep up your authority, and you keep up your honour.

3. Provide for your children what is fitting, both in their minority, and when they come to maturity, 2 Cor. xii. 14. 'The children ought not to lay up for the parents, but the parents for the children.' They are your own flesh; and, as the apostle saith, 'No man ever yet hated his own flesh,' Eph. v. 29. The parent's bountifulness will cause dutifulness in the child. If you pour water into the pump, the pump will send water again out freely; so, if parents pour in something of their estate to their children, children (if ingenuous) will pour out obedience again to their parents.

4. When your children are grown up, put them to some lawful calling, wherein they may serve their generation. And it is good to consult the natural genius and inclination of a child; forced callings do as ill, sometimes, as forced matches. To let a child be out of a calling, is to expose it to temptation. Melancthon, *Otium balneum diaboli*, a child out of a calling, is like fallow-ground; and what can you expect should grow up but weeds of disobedience?

5. Carry it lovingly to your children: in all your counsels and commands, let them read love. Love will command honour: and how can a parent but love the child, who is his living picture, nay part of himself; the child is the father in the second edition.

6. Carry it prudently towards your children. A great point of prudence, is, when a parent doth not provoke his children to wrath, Col. iii. 21. 'Fathers, provoke not your children to anger, lest they be discouraged.'

Qu. *How many ways may a parent provoke his children to wrath?*

Ans. 1. By giving them opprobrious terms, 1 Sam. xx.

30. 'Thou ſon of the perverſe, rebellious woman,' ſaid Saul to his ſon Jonathan. Some parents uſe imprecations and curſes to their children: this is to provoke them to wrath. Would you have God bleſs your children, and do you curſe them?

2. Parents provoke children to wrath, when they ſtrike their children without a cauſe; or when the correction exceeds the fault. This is rather to be a tyrant than a father: Saul caſt a javelin at his ſon to ſmite him, 1 Sam. xx. 33. and his ſon was provoked to anger, ver. 34. 'So Jonathan aroſe from the table in fierce anger. *In filium pater obtinet not tyrannicum, imperium, ſed baſilicum*, Davenant.

3. When parents deny their children *conveniences:* they will not let them have that which may cheriſh and cover nature. Some have thus provoked their children: they have ſtinted them, and kept them ſo ſhort, that they have forced them upon indirect courſes, and made them put forth their hands to iniquity.

4. When parents carry it unequally towards their children, ſhewing more kindneſs to one than to another; this ſometimes breeds bad blood. Though a parent hath a greater love to one child, yet diſcretion ſhould guide affection, that he ſhould not ſhew more love to one than to another. Jacob ſhewed more love to Joſeph than all his brethren, and what did it procure, but envy of his brethren, Gen. xxxvii. 3. 'Now Iſrael loved Joſeph more than all his children; and when his brethren ſaw that they hated him, and could not ſpeak peaceably to him.'

5. When a parent doth any thing which is ſordid and unworthy, that which caſt's diſgrace upon himſelf and his family; as to cozen, or take a falſe oath; this is to provoke the child to wrath. As the child ſhould honour his father, ſo the father ſhould not diſhonour the child.

6. When parents lay ſuch commands upon their children, as their children cannot perform without wronging their conſcience. Saul commanded his ſon Jonathan to bring David to him, 1 Sam. xx. 3. 'Fetch him to me, for he ſhall ſurely die.' Jonathan could not do this with a good conſcience; but was provoked to anger, ver. 34. 'Jonathan roſe from the table in fierce anger.' Now, the reaſon why parents ſhould ſhew their prudence in not provoking their children to wrath, is ſet down, Col. iii. 21. 'Leſt they be diſcouraged;' this word diſcouraged implies three things; (1.) Grief. The parents provoking the child, the child ſo takes it to heart, that it cauſeth immature death. (2.) Deſpondency: the parents' auſterity diſpirits the child, and makes it unfit for ſervice; like members of the body ſtupified, which are unfit for work. (3.) Contumacy and refractorineſs: the child being provoked by the cruel and unnatural carriage of the parent, grows deſperate, and oft ſtudies to irritate and vex

his parents; which, though it be evil in the child, yet the parent is acceſſory to it, as being the occaſion of it.

7. If you would have honour from your children, pray much for them. Not only lay up a portion for them, but lay up a ſtock of prayer for them. Monica prayed much for her ſon Auſtin; and it was ſaid, It was impoſſible a ſon of ſo many prayers and tears ſhould periſh. Pray that your children may be preſerved from the contagion of the times: pray, that as your children bear your image in their faces, they may bear God's image in their hearts; pray they may be inſtruments and veſſels of glory. This may be one fruit of prayer, that the child may honour a praying parent.

8. Encourage that which you ſee good and commendable in your children. *Virtus laudata creſcit.* Commending that which is good in your children, makes them more in love with virtuous actions; and is like the watering of plants, which makes them grow more. Some parents diſcourage the good they ſee in their children, and ſo nip virtue in the bud, and help to damn their children's ſouls. They have their children's curſes.

9. If you would have honour from your children, ſet them a good example; it makes children deſpiſe their parents, when the parents live in a contradiction to their own precepts; when they bid their children be ſober, yet they themſelves will be drunk: they bid their children fear God, yet are themſelves looſe in their lives. Oh! if you would have your children honour you, teach them by an holy example. A father is a looking-glaſs which the child oft dreſſeth himſelf by; let the glaſs be clear, and not ſpotted. Parents ſhould obſerve a good decorum in their whole carriage, leſt they give occaſion to their children to ſay to them, as Plato's ſervant, "My maſter hath made a book againſt raſh anger, but he himſelf is paſſionate;" or, as a ſon once ſaid to his father, "If I have done evil, I have learned it of you."

OF THE SIXTH COMMANDMENT.

Exod. xx. 13. *Thou ſhalt not kill.*

In this commandment, (1.) Is a ſin forbidden, viz. murder; 'Thou ſhalt not kill.' (2.) A duty implied, "To preſerve our own life, and the life of others."

1. The ſin forbidden, murder: 'Thou ſhalt not kill.' Where two things are to be underſtood. (1.) The not injuring another. (2.) Ourſelves.

I. In this, 'Thou ſhalt not kill,' is meant the not injuring another. 1. We muſt not injure him in his name. 2. In his body. 3. In his ſoul.

(1.) We muſt not injure another in his name. A good name is a precious balſam;' it is a great cruelty to murder a man in his name. We injure others in their name, when we calumniate and ſlander them. It was David's complaint, Pſ. xxxv. 11. 'They laid to my charge things which I knew not.' The primitive Chriſtians were traduced for inceſt, and killing their children, as Tertul. *Dicimur infanticidii, inceſtus rei.* This is to behead others in their good name; there is an irreparable injury: no phyſician can heal the wounds of the tongue.

(2.) We muſt not injure another in his body. The life is the moſt precious thing: and God hath ſet this commandment as a fence about it to preſerve it, 'Thou ſhalt not kill.' God made a ſtatute which was never to this day repealed, Gen. ix. 6. 'Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed.' In the old law, had a man killed another unawares, he might take ſanctuary: but if he had killed him willingly, tho' he did flee to the ſanctuary, the holineſs of the place was not to defend him, Exod. xxi. 14. 'If a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from my altar, that he may die.' Now in this commandment, 'Thou ſhalt do no murder,' all thoſe ſins are forbidden which lead to it, and are the occaſions of it: as,

1. *Unadviſed anger.* Anger boils up the blood in the veins, and oft produceth murder, Gen. xlix. 6. 'In their anger they ſlew a man.'

2. *Envy.* Satan envied our firſt parents the robe of innocence, and the glory of paradiſe; therefore never left till he had procured their death. Joſeph's brethren envied him, becauſe his father loved him, and gave him a 'coat of many colours;' 'therefore take counſel to ſlay him,' Gen. xxxvii. 20. Envy and murder are near a kin, therefore the apoſtle puts them together, Gal. v. 21. 'Envyings, murders.' Envy is a ſin breaks both the tables at once: it begins in diſcontent againſt God, and ends in injury againſt man, as we ſee in Cain, Gen. iv. 6, 8. Envious Cain was firſt diſcontented with God, there he broke the firſt table; and then he fell out with his brother and ſlew him, there he broke the ſecond table. Anger is ſometimes 'ſoon over,' like fire kindled in ſtraw, which is quickly out; but envy is a radicated thing, and will not quench his thirſt without blood, Prov. xxvii. 4. 'Who is able to ſtand before envy?'

3. *Hatred.* The Phariſees hated Chriſt, becauſe he excelled them in gifts, and had more honour among the people than they; therefore they never left till they had nailed him to the

croſs, and taken away his life. Hatred is a vermin lives upon blood, Ezek. xxxv. 5. 'Becauſe thou haſt had a perpetual hatred, and haſt ſhed the blood of the children of Iſrael.' Haman hated Mordecai, becauſe he did not bow to him; and he preſently ſought revenge, he got a bloody warrant ſealed for the deſtruction of the whole race and ſeed of the Jews, Eſther iii. 9. Hatred is ever cruel. All theſe ſins are forbidden in this commandment, which lead the van, and are oft the occaſions of this ſin of murder.

Qu. *How many ways is murder committed?*

Anſ. We may be ſaid to murder another, twelve ways, (1.) With the hand; as Joab killed Abner and Amaſa, 2 Sam. xx. 10. 'He ſmote him in the fifth rib, and ſhed out his bowels.' (2.) Murder is committed with the mind. Malice is mental murder, 1 John iii. 15. 'Whoſo hateth his brother is a murderer.' To malign another, and wiſh evil againſt him in the heart, is a murdering him. (3.) Murder is committed with the tongue, by ſpeaking to the prejudice of another, and cauſing him to be put to death. Thus the Jews killed the Lord of life, when they inveighed againſt him, and accuſed him falſely to Pilate, John xvii. 30. (4.) Murder is committed with the pen. So David killed Uriah in writing to Joab 'to ſet Uriah in the forefront of the battle,' 2 Sam. xi. 15. Tho' the Ammonite's ſword cut off Uriah, yet David's pen was the cauſe of his death; therefore the Lord tells David by the prophet Nathan, 2 Sam. xii. 9. 'Thou haſt killed Uriah.' (5.) Murder is committed by plotting another's death. Thus Jezebel, tho' ſhe did not lay hands herſelf upon Naboth; yet becauſe ſhe contrived his death, and cauſed two falſe witneſſes to ſwear againſt him, and bring him within the compaſs of treaſon, ſhe was a murderer, 1 Kings xxi. 10. (6.) Murder is committed by inſtilling poiſon into potions. Thus the wife of Commodus the emperor killed her huſband, by poiſoning the wine which he drank. So, many kill the children they go with, by taking ſuch medicines, or ſtrong purges, as proves the death of the child. (7.) By witchcraft and ſorcery; a thing forbidden under the law, Deut. xviii. 10. 'There ſhall not be found among you an enchanter, or a witch, or a conſulter with familiar ſpirits.' (8.) By having an intention to kill another; as Herod would, under a pretence of worſhipping Chriſt, have killed him, Matth. ii. 8, 13. So Saul, when he made David go as captain againſt the Philiſtines, deſigning thereby that the Philiſtines ſhould have killed him, 1 Sam. xviii. 17. 'Saul ſaid, Let not my hand be upon him, but let the hand of the Philiſtines be upon him.' Here was intentional murder, and it was in God's account, as bad as actual murder. (9.) By conſenting to another's death; ſo Saul to the death of Stephen, Acts xxii. 20. 'I alſo was

ſtanding by, and conſenting to his death.' He that gives conſent is acceſſory to the murder. (10.) By not hindering the death of another when in our power. Pilate knew Chriſt was innocent, 'I find no fault in him;' but he did not hinder his death; therefore he was guilty. It was not waſhing his hands in water, could waſh away the guilt of Chriſt's blood. (11.) By unmercifulneſs. 1. By taking away that which is neceſſary for the ſuſtentation of life: as to take away thoſe tools or utenſils whereby a man gets his living, Deut. xxiv. 6. 'No man ſhall take away the upper or the nether milſtone to pledge, for he takes a man's life.' 2. By not helping him when he is ready to periſh. You may be the death of another, as well by not relieving him, as by offering him violence. *Si non paveris, occidiſti*, Amb. If thou doſt not feed him that is ſtarving, thou killeſt him.—And then, how many are guilty of the breach of this commandment. (12.) By not executing the law upon capital offenders. A felon having committed ſix murders, the judge may be ſaid to be guilty of five of them, becauſe he did not execute the felon for his firſt offence.

The next thing I ſhall ſpeak to, is, to ſhew the aggravations of this ſin of murder: As;

1. To ſhed the blood of another *cauſeleſs*; as to kill another in an humour or frolic. A bee will not ſting, unleſs provoked, but many when they are not provoked, will take away the life of another. This makes the ſin of blood more bloody. The leſs provocation to a ſin, the greater the ſin.

2. To ſhed the blood of another contrary to *promiſe*. Thus, after the princes of Iſrael had ſworn to the Gibeonites, that they ſhould live, Joſh. ix. 17. Saul ſlew them, 2 Sam. xxi. 1. Here were two ſins twiſted together, breach of oath, and murder.

3. To take away the life of any *public perſon*, enhanceth the murder, and makes it greater; as, (1.) To kill a judge upon the bench, becauſe he repreſents the king's perſon. (2.) To murder a perſon whoſe office is ſacred, and comes on the King of heaven's embaſſage: the murder of him may be the murdering of many. Herod added this ſin above all, that he ſhut up John Baptiſt in priſon, Luke iii. 20. then much more to behead John in priſon. (3.) To ſtain one's hands with royal blood. David's heart ſmote him, becauſe he did cut off the lap of king Saul's garment, 1 Sam. xxiv. 5. How would David's heart have ſmitten him, if he had cut off Saul's head?

4. To ſhed the blood of a *near relation*, aggravates the murder, and dyes it of a deeper crimſon. For a ſon to kill his father, is horrid. Parricides are monſters in nature. *Qui occidit patrem, plurima committit peccato in uno*, Cicero. He who takes away his father's life, committeth many ſins in one; he

is not only guilty of murder, but of diſobedience, ingratitude, Oſtraciſm, and diabolical cruelty, Exod. xxi. 15. 'He who ſtriketh his father or mother, ſhall ſurely be put to death.' Then how many death's is he worthy of, that deſtroys his father or mother? Such a monſter was Nero, who cauſed his mother Agrippina to be ſlain.

5. To ſhed the blood of any *righteous perſon*, aggravates the ſin. (1.) Hereby juſtice is perverted. Such a perſon, being innocent, is unworthy of death. (2.) A ſaint, being a public bleſſing, he lies in the breach to turn away wrath: ſo that to deſtroy him, is to go to pull down the pillars of a nation. (3.) He is precious to God, Iſa. xv. 43, 44. He is a member of Chriſt's body; therefore what injury is offered to him is done to God himſelf, Acts ix. 4.

Caution I. Though this commandment, Thou ſhalt not kill,' forbids private perſons to ſhed the blood of another (unleſs in their own defence), yet ſuch as are in office muſt puniſh public offenders, yea, with death, elſe they ſin. To kill an offender, is not murder, but juſtice. A private perſon ſins, if he draws the ſword; a public perſon ſins, if he puts up the ſword. A magiſtrate ought not to let the ſword of juſtice ruſt in the ſcabbard. As the magiſtrate ſhould not let the ſword be too ſharp by ſeverity, ſo neither ſhould the edge of it be blunted by too much lenity.

Caution II. Neither doth this commandment, 'Thou ſhalt not kill,' prohibit a juſt war. When men's ſins grow ripe, and long plenty hath bred ſurfeit, then God ſaith, 'Sword, go through the land,' Ezek. xiv. 17. God did abet the war between the tribes of Iſrael and Benjamin; when the iniquity of the Amorites was full, then God ſent Iſrael to commence a war againſt them, Judges xi. 21.

Uſe I. *Lamentation*, That this land is ſo defiled with blood, Numb. xxxv. 33. How common is this ſin in this hectoring age! England's ſins are written in letters of blood. Some make no more of killing men than ſheep, Jer. ii. 34. 'In thy ſkirts is found the blood of the poor innocents.' Junius reads it, *in alis*; and ſo in Hebrew, 'in thy wings' is found the blood of innocents. It alludes to the birds of prey, which ſtain their wings with the blood of other birds. May not the Lord juſtly take up a controverſy with the inhabitants of the land, becauſe 'blood toucheth blood?' Hoſ. iv. 2. There is a concatenation, a plurality of murders. And that which may increaſe our lamentation, is, that not only man's blood is ſhed among us, but Chriſt's blood. Such as are profane flagitious ſinners, are ſaid to 'crucify the Son of God afreſh,' Heb. vi. 6. (1.) They ſwear by his blood, and ſo do, as it were, make his wounds bleed afreſh. (2.) Crucify Chriſt in his members, Acts ix. 5, 'Why

perſecuteſt thou me?' The foot being trodden on, the head crieth out. (3.) If it lay in their power, were Chriſt alive on earth, they would nail him again to the croſs: thus men crucify Chriſt afreſh; and, if man's blood doth ſo cry, how loud will Chriſt's blood cry againſt ſinners?

Uſe II. Beware of having your hands imbrued in the blood of others.

Obj. *But ſuch a man hath wronged me by defamation, or otherways; and if I ſpill his blood, I do but revenge my own quarrel.*

Anſ. If he hath done you wrong, the law is open; but take heed of ſhedding blood. What, becauſe he hath wronged you, will you therefore wrong God? Is it not a wrong to God, to take his work out of his hand? He hath ſaid, 'Vengeance is mine, and I will repay,' Rom. xii. 19. But you will take upon you to revenge yourſelf: you will be both plaintiff, judge, and executioner, yourſelf. This is an high wrong done to God, and he will not hold you guiltleſs. Now, to deter all from having their hands defiled with blood, conſider what a ſin murder is.

1. A God-affronting ſin: it is a breach of his commandment, trampling upon God's royal edict: It is a wrong offered to God's image, Gen. ix. 6. 'In the image of God made he man.' It is a tearing God's picture, and breaking in pieces the King of heaven's broad-ſeal. Man is the temple of God, 1 Cor. vi. 19. 'Know ye not that your body is the temple of the Holy Ghoſt?' So that the man-ſlayer deſtroys God's temple: and will God endure to be thus confronted by proud duſt?

2. It is a crying ſin. *Clamitat in cœlum vox ſanguinis*— There are three ſins in ſcripture ſaid to cry. (1.) Oppreſſion, Pſal. xii. 5. (2.) Sodomy, Gen. xviii. 23. (3.) Blood-ſhed. This cries ſo loud, that it drowns all the other cries, Gen. iv. 10. 'The voice of thy brother's blood cries unto me from the ground.' Abel's blood had as many tongues as drops to cry aloud for vengeance. This ſin of blood lay heavy on David's conſcience: Though he had ſinned by adultery, yet what he cried out of moſt, was, this crimſon ſin of blood, Pſal. li. 14. 'Deliver me from blood-guiltineſs, O God.' Though the Lord viſits for every ſin, yet he will in a ſpecial manner 'make inquiſition for blood,' Pſal. ix. 12. If a beaſt did kill a man, the beaſt was to be ſtoned, and 'his fleſh muſt not be eaten,' Exod. xxi. 28. If God would have a beaſt ſtoned that killed a man, who had not the uſe of reaſon to reſtrain him, then much more will he be incenſed againſt thoſe, who go both againſt reaſon and conſcience in ſpoiling the life of a man.

3. Murder is a diabolical ſin: It makes a man the devil's firſt born: he was a murderer from the beginning, John viii. 44.

By saying to our first parents, 'Ye shall not die,' he brought in death to the world.

4. It is a cursed sin. If there be a curse for him that smites his neighbour secretly, Deut. xxvii. 23. then he is doubly cursed that kills him. The first man that was born was a murderer, Gen. iv. 11. 'And now art thou cursed from the earth.' He was an excommunicated person, banished from the place of God's public worship. God set a mark upon bloody Cain, Gen. iv. 15. Some thought it was horror of mind, which (above all sins) doth accompany the sin of blood. Others think this mark was a continual shaking and trembling in his flesh, which was mark of infamy God set upon him. He carried a curse along with him.

5. It is a wrath-procuring sin, 2 Kings xxiv. 4.

(1.) It procures Temporal judgments. Phocas, to get the empire, put to death all the sons of Mauricius the emperor, and then slew him: but this Phocas was pursued by his son-in-law Priscus, who cut off his ears and feet, and then killed him. Charles IX. who caused the massacre of so many Christians at Paris, blood issued out at several parts of his body, of which he died. Albonia killed a man, and then made a cup of his skull to drink in; afterwards his own wife caused him to be murdered in his bed. Vengeance, as a blood-hound, pursues the murderer; 'bloody men shall not live out half their days.' Psal. lv. 23.

(2.) It brings eternal judgments. It binds men over to hell. The papists make nothing of massacres; theirs is a bloody religion: they dispense with men for murder, so it be to propagate the catholic cause. If a cardinal put his red hat upon the head of a murderer going to execution, he is saved from death. But let all impenitent murderers read their doom, Rev. xxi. 8. 'Murderers shall have their part in the lake which burns with fire and brimstone,' this 'is the second death:' we read of 'fire mingled with blood,' Rev. viii. 7. Such as have their hands full of blood must undergo the wrath of God. Here is fire mingled with blood, and this fire is inextinguishable, Mark ix. 44. Time will not finish it, tears will not quench it.

EXOD. XX. 13. *Thou shalt not kill.*

(3.) WE must not injure another's soul. This is the greatest murder of all, because there is more of God's image in the soul than in the body. The soul, though it cannot be annihilated, is said to be murdered, because it misseth of happi-

neſs, and is for ever in torment. Now, how many are ſoul-murderers?

1. Such as corrupt others by bad example. The world is led by example; eſpecially the examples of great ones are very pernicious—We are apt to do as we ſee others before us, eſpecially above us. Such as are placed in high power, are like the pillar of cloud; when that went, Iſrael went: when great ones move in their ſphere, others will follow them, though it be to hell. Evil magiſtrates, like the tail of the dragon, draw the 'third part of the ſtars after them.'

2. Such as entice others to ſin. The harlot, by curling her hair, rolling her eyes, laying open her breaſts, doth what in her lies to be both a tempter and a murderer: ſuch an one was Meſſalina, wife to Claudius the emperor, Prov. vii. 7, 10. 'I diſcerned a young man, and there met him a woman with the attire of an harlot; ſo ſhe caught him and kiſſed him.' Better are the reproaches of a friend, than the kiſſes of an harlot.

3. Miniſters are murderers, who either ſtarve, or poiſon, or infect ſouls.

(1.) That ſtarve ſouls, 1 Pet. i. v. 'Feed the flock of God which is among you.' Theſe feed themſelves, and ſtarve the flock; either through non-reſiding, they do not preach, or through inſufficiency they cannot. There are many in the miniſtry (a ſhame to ſpeak it) ſo ignorant, that they had need to be taught the 'firſt principles of the oracles of God,' Heb. v. 12. Was not he fit to be a preacher in Iſrael (think ye) who being aſked ſomething concerning the decalogue, anſwered he never ſaw any ſuch book?

(2.) That poiſon ſouls. Such are heterodox miniſters, who poiſon people with error: the baſiliſk poiſons herbs and flowers, by breathing on them: the breath of heretical miniſters, like the baſiliſk's breath, poiſons ſouls. The Socinian, that would rob Chriſt of his Godhead, the Arminian, that by advancing the power of the will, would take off the crown from the head of free-grace; the Antinomian, who denies the uſe of the moral law to a believer, as if it were antiquated and out of date; theſe poiſon men's ſouls. Error is as damnable as vice, 1 Pet. ii. 1. 'There ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, denying the Lord that bought them.'

(3.) That infect ſouls, viz. by their ſcandalous lives, Exod. xix. 22. 'Let the prieſts which come near to the Lord, ſanctify themſelves.' Miniſters, who by their places are nearer to God, ſhould be holier than others. The elements, the higher they are, the purer: the air is purer than the water; the fire is purer than the air. The higher men are by office, the holier they ſhould be; John Baptiſt was a ſhining lamp. But there

are many who infect their people with their bad life; they preach one thing, and live another.

Qui curios ſimulant et bacchanalia vivant

They, like Eli's ſons, are in white linen, but they have ſcarlet ſins. Some ſay, that Preſter John, the lord of Africa, cauſed to be carried before him a golden cup full of dirt: a fit emblem of ſuch miniſters as have a golden office, but are dirty and polluted in their lives. They are murderers, and the blood of ſouls will cry againſt them at the laſt day.

(4.) Such as deſtroy others, by getting them into bad company, and ſo making them proſelytes to the devil. *Vitia in proximum quemque tranſiliunt*, Sen. A man cannot live in the Ethiopian climate but he will be diſcoloured with the ſun, nor he cannot be in bad company, but he will partake of their evil. One drunkard makes another; as the prophet ſpeaks in another ſenſe, Jer. xxxv. 5. 'I ſet before them pots full of wine and cups, and ſaid unto them, drink ye wine;' ſo the wicked ſet pots of wine before others, and make them drink till reaſon be ſtupified, and luſt inflamed. Theſe are guilty of the breach of this commandment, they are murderers of ſouls. How ſad will it be with theſe, who have not only their own ſins, but the blood of others, to anſwer for? So much for the firſt thing forbidden in the commandment, the injuring of others.

II. The ſecond thing forbidden in it is, the injuring one's ſelf. 'Thou ſhalt not kill:' thou ſhalt not do hurt to thyſelf.

(1.) Thou ſhalt not hurt thy own body. One may be guilty of ſelf-murder, either 1. indirectly and occaſionly. Or, 2. Directly and abſolutely.

1. Indirectly and occaſionally; as,

Firſt, When a man thruſts himſelf into danger which he might prevent: as if a company of archers were ſhooting, and one ſhould go and ſtand in the place where the arrows fly; if the arrow did kill him, he is acceſſory to his own death. In the law, God would have the leper ſhut up, to keep others from being infected, Lev. xiii. 4. Now, if any would be ſo preſumptuous as to go in to the leper, and get the plague of leproſy, he might thank himſelf, he occaſioned his own death.

Secondly, A perſon may be in ſome ſenſe guilty of his own death, by neglecting the uſe of means. If ſick, and uſe no phyſic; if he hath received a wound and will not apply balſam, he haſtens his own death. God appointed Hezekiah to lay a 'lump of figs to the boil, Iſa. xxxviii. 21. If he had not uſed the lump of figs, he had been the cauſe of his own death.

Thirdly, By immoderate grief, 2 Cor. vii. 10. 'the ſorrow of the world worketh death;' when God takes away a dear relation, and one is ſwallowed up with ſorrow. How many weep

themſelves into their graves! queen Mary grieved ſo exceſſively for the loſs of Calais, that it broke her heart.

Fourthly, By intemperance, exceſs in diet. Surfeiting ſhortens life: *plures periere crapula, quam gladio*; many dig their grave with their teeth. Too much oil chokes the lamp: the cup kills more than the cannon. Exceſſive drinking cauſeth untimely death.

2. One may be guilty of ſelf-murder, directly and abſolutely.

1. By envy. Envy is *triſtitia de bonis alienis*, a ſecret repining at the welfare of another.

Invidus alterius rebus macreſcit opimis.

An envious man is more ſorry at another's proſperity than at another's adverſity; he never laughs, but when another weeps. Envy is a ſelf-murder, a fretting canker. Cyprian calls it *vulnus occultum*, a ſecret wound; it hurts a man's ſelf moſt. Envy corrodes the heart, dries up the blood, rots the bones, Prov. xiv. 30. 'Envy is the rottenneſs of the bones.' It is to the body, as the moth to the cloth, it eats it, and makes its beauty conſume: envy drinks its own venom. The viper, which leaped on Paul's hand, thought to have hurt Paul, but fell herſelf into the fire, Acts xviii. 3. So, while the envious man thinks to hurt another, he deſtroys himſelf.

(2.) By laying violent hands on himſelf, and thus he is *felo de ſe*; as Saul fell upon his own ſword and killed himſelf.

And becauſe I ſee ſo many in the bills of mortality, who make away themſelves, let me a little expatiate. It is the moſt unnatural and barbarous kind of murder for a man to butcher himſelf and imbrue his hands in his own blood. A man's ſelf is moſt dear to him, therefore this ſin of ſelf-murder breaks both the law of God, and the bonds of nature. The Lord hath placed the ſoul in the body, as in a priſon; now it is a great ſin to break priſon, till God by death open the door. Self-murderers are worſe than the brute creatures: they will tear and gore one another, but no beaſt will go to deſtroy itſelf. Self-murder is occaſioned uſually from diſcontent: diſcontent is joined with a ſullen melancholy. The bird that beats herſelf in the cage, and is ready to kill herſelf, is the true emblem of a diſcontented ſpirit.

And this diſcontent ariſeth, (1.) From pride. A man that is ſwelled with an high opinion of himſelf, thinks he deſerves better than others; and if any croſs befal him, he is diſcontented, and now in a ſudden paſſion will make away himſelf. Ahithophel had high thoughts of himſelf, his words were eſteemed oracles; and to have his wife counſel rejected, he was not able to bear it, 2 Sam. xvii. 23. 'He put his houſe in order, and hanged himſelf.' (2.) From Poverty. Poverty is a ſore temptation, Prov. xxx. 19. 'Give me not poverty.' Many by their ſin

have brought themſelves to poverty; and when a great eſtate is boiled away to nothing, then they are diſcontented, and think better to die quickly, than languiſh in miſery: hereupon the devil helps them to diſpatch themſelves. (3.) From covetouſneſs. Avarice is a dry drunkenneſs, an horſe-leech that is never ſatisfied. The covetous man is like Behemoth, Job xl. 23. 'Behold, he drinketh up rivers, and yet his thirſt is not allayed.' The covetous miſer hoards up corn; and if he hears the price of corn begins to fall, then he is troubled, and there is no cure for his diſcontent but an halter. (4.) From horror of mind. A man hath ſinned a great ſin, he hath ſwallowed down ſome pills of temptation the devil hath given him, and theſe pills begin to work in his conſcience; and the horror is ſo great, that he chooſeth ſtrangling. Judas having betrayed innocent blood, he was in that agony, that he hanged himſelf to quiet his conſcience; as if one ſhould, to avoid the ſtinging of a gnat, endure the biting of a ſerpent. Thus ſelf-murder is an high breach of this commandment, it is an execrable ſin. I can ſee no ground of hope for ſuch as make away themſelves; for they die in the very act of ſin, and cannot have time to repent.

(2.) Here is forbidden hurting one's own ſoul, 'thou ſhalt not kill.' Many who are free from other murders, yet are guilty here; they go about to murder their own ſouls; they are wilfully ſet to damn themſelves, and throw themſelves into hell.

Qu. *Who are they that go about deſperately to murder their own ſouls?*

Anſ. 1. Such wilfully go about to murder their ſouls, who have no ſenſe of God, or the other world; they are paſt feeling, Eph. iv. 19. Tell them of God's holineſs and juſtice, they are not at all affected, Zech. vii. 12. 'They made their hearts like an adamant.' The adamant ſaith Pliny is inſuperable, the hammer cannot conquer it. Sinners have adamantine hearts. The altar of ſtone, when the prophet ſpake to it, 'rent aſunder,' 1 Kings xiii. 2. But ſinners' hearts are ſo hardened in ſin, that nothing will work upon them, neither ordinances nor judgments: they do not believe a Deity, they laugh at hell; theſe go about to murder their own ſouls, they are throwing themſelves as faſt as they can into hell.

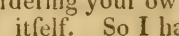
2. Such as are ſet wilfully to murder their own ſouls, are they who are reſolved upon their luſts, let what will come of it. The ſoul may cry out, I am killing, I am murdering, Eph. iv. 19. 'They have given themſelves over to work all uncleanneſs with greedineſs.' Let miniſters ſpeak to them about their ſins, let conſcience ſpeak, let affliction ſpeak, yet they will have their luſts, though they go to hell for them. Are not theſe reſolved to murder their ſouls? As Agrippina, mother to Nero,

ſaid, *Occidat modo imperet*, let my ſon kill me, ſo he may reign; ſo many ſay in their hearts, let our ſins damn us, ſo they may but pleaſe us. Herod will have his inceſtuous luſt, though it coſt him his ſoul: men will, for a drop of pleaſure, drink a ſea of wrath. Are not theſe about to maſſacre and damn their ſouls?

3. They murder their ſouls, who avoid all means of ſaving their ſouls. They will go to plays, to drunken meetings: but will not ſet their foot within God's houſe, or come near the ſound of the goſpel-trumpet: as if one that is diſeaſed ſhould ſhun the bath, for fear of being healed; theſe do wilfully damn their ſouls, and are as great murderers of themſelves, as he, who having means of cure offered him, chooſeth death rather than phyſic.

4. They do voluntarily murder their ſouls, who ſuck in falſe prejudices againſt religion; as if religion were ſo ſtrict and ſevere: they that eſpouſe holineſs, muſt live a melancholy life, like Hermits and Anchorites, and drown all their joy in tears. This is a ſlander which the devil hath caſt upon religion: for there is no true joy but in believing, Rom. xv. 13. No honey ſo ſweet as that which drops from a promiſe. Some men have fooliſhly taken up a prejudice againſt religion; they are reſolved rather never to go to heaven, than to go thither through the ſtrait gate. I may ſay of prejudice, as Paul to Elymas, Acts xiii. 10. 'O prejudice, thou child of the devil, thou enemy of all righteouſneſs,' How many ſouls haſt thou damned?

5. They are wilfully ſet to murder their own ſouls, who will neither be good themſelves, nor ſuffer others to be ſo, Mat. xxii. 23. 'Ye neither go into the kingdom of heaven yourſelves, neither ſuffer ye them that are entering, to go in.' Such are thoſe that perſecute others for their religion. Drunken meetings ſhall eſcape puniſhments: but, if men meet to ſerve God, then let all ſeverity be uſed. Theſe are reſolved to ſhipwreck others, though they themſelves are caſt away in the ſtorm. Oh! take heed of this, of murdering your own ſouls; no creature but man doth willingly kill itſelf. So I have done with the firſt, the ſin forbidden in this commandment, 'thou ſhalt not kill.'



EXOD. XX. 13. *Thou ſhalt not kill.*

II. THE ſecond duty implied is, that we ſhould do *all the good we can to ourſelves and others.*

1. In reference to others. We ſhould endeavour to preſerve the lives and ſouls of others. 2. In reference to ourſelves. To preſerve our own life and ſoul. [1.] In reference to others.

(1.) To preſerve the life of others. Comfort them in their ſorrows, relieve them in their wants; be as the good Samaritan, pour wine and oil into their wounds, Job xxix. 16. 'I was a father to the poor.—13. The bleſſing of him that was ready to periſh came upon me.' This is a great means of preſerving the life of another, by relieving him when he is ready to periſh. Pompey, when there was a great dearth in Rome, provided corn for their relief; and when the mariners were backward to ſail thither in a tempeſt, ſaid he, "It is not neceſſary that we ſhould live, but it is neceſſary that Rome be relieved." Grace makes the heart tender, it cauſeth ſympathy and charity: as it melts the heart in contrition towards God, ſo in compaſſion towards others, Pſ. cxii. 9. 'He hath diſperſed, and given to the poor.' This the commandment implies, that we ſhould be ſo far from ruining others, that we ſhould do all we can to preſerve the lives of others. When we ſee the picture of death drawn in their faces, adminiſter to their neceſſities; be temporal ſaviours to them; draw them out of the waters of affliction with a ſilver cord of charity. That I may perſuade you to this, let me lay before you arguments;

Firſt, Works of charity evidence grace.

1. *Faith*, James ii. 18. 'I will ſhew thee my faith by my works.' Works are faith's letters of credence to ſhew. We judge of the health of the body by the pulſe, where the blood ſtirs and operates: Chriſtian, judge of the health of thy faith by the pulſe of charity: the word of God is the rule of faith, and good works are the witneſſes of faith.

Love. Love loves mercy: it is a noble bountiful grace. Mary loved Chriſt, and how liberal was her love! ſhe beſtowed on Chriſt her tears, kiſſes, coſtly ointments. Love, like a full veſſel, will have vent; it vents itſelf in acts of liberality.

Secondly, To communicate to the neceſſities of others, is not arbitrary (is it not left to our choice whether we will or no) but it is a duty incumbent, 1 Tim. vi. 16. 'Charge them that are rich in this world that they do good,—that they be rich in good works.' This is not only a counſel, but a charge. If God ſhould lay a charge upon the inanimate creatures, they would obey; if he would charge the rocks, they would ſend forth water, if he ſhould charge the clouds, they would melt into ſhowers: if he ſhould charge the ſtones, they would become bread. —And ſhall we be harder than the ſtones, not to obey God, when he chargeth us to 'be rich in good works?'

Thirdly, God ſupplies our wants, and ſhall not we ſupply the wants of others? "We could not live without mercy." God makes every creature helpful to us: the ſun doth enrich us with its golden beams: the earth yields us its increaſe, veins of gold, crops of corn, ſtore of flowers, God opens the treaſury of his

mercy; he feeds us every day out of the alms-basket of his providence: 'thou openest thy hand, and satisfiest the desire of every living thing,' Ps. cxlv. 16. Now, doth God supply our wants, and shall not we minister to the wants of others? shall we be only as a spunge to suck in mercy, and not as breasts to milk it out to others?

Fourthly, Herein we resemble God, to be doing good to others. It is our excellency to be like God: "godliness is Godlikeness." And wherein are we more like him, than in acts of bounty and munificence? Ps. cxix. 68. 'Thou art good, and dost good.' 'Thou art good,' there is God's essential goodness; and 'dost good,' there is his communicative goodness. The more helpful we are to others, the more like we are to God: we cannot be like to God in omniscicncy, or in working miracles; but we may be like him in doing works of mercy.

Fifthly, God remembers all our deeds of charity, and takes them kindly at our hands, Heb. vi. 10. 'God is not unrighteous to forget your labour of love which you have shewed towards his name, in that you have ministred unto the saints.' The chief butler may forget Joseph's kindness, but the Lord will not forget any kindness we shew to his people, Matth. xxv. 35. 'I was an hungred, and ye gave me meat; thirsty, and ye gave me drink.' Christ takes the kindness done to his saints, as done to himself; God, that hath a bottle for your tears, hath a book to write down your alms, Mal. iii. 16. 'A book of remembrance was written before him.' Tamerlane had a register to write down all the names and good services of his soldiers; so, God hath a book of remembrance to write down all your charitable works; and at the day of judgment there shall be an open and honourable mention made of them in presence of the angels.

Sixthly, Hard heartedness to them in misery reproacheth the gospel. When men's hearts are like pieces of rocks, or as 'the scales of the Leviathan, shut up as with a close seal,' Job xli. 15. You may as well extract oil out of a flint stone, as the golden oil of charity out of their hearts. "These unchristian themselves. Unmercifulness is the sin of the heathen," Rom. i. 31. 'Without mercy.' It eclipseth the glory of the gospel; doth the gospel teach uncharitableness? Doth it not bid us draw 'out our soul to the hungry?' Isa. l. 10. Tit. iii. 8. 'These things I will that ye affirm, that they which have believed in God, might be careful to maintain good works.' While you relieve not such as are in want, you walk antipodes to the gospel; you cause it to be evil spoken of, and lay it open to the lash and censure of others.

Seventhly, There is nothing lost by relieving the necessitous.

The Shunamite woman was kind to the prophet, ſhe welcomed him to her houſe, and ſhe received kindneſs from him another way; he reſtored her dead child to life, 2 Kings iv. 35. Such as are helpful to others, ſhall 'find mercy to help in time of need.' Such as pour out the golden oil of compaſſion to others, God will pour out the golden oil of ſalvation to them: for a 'cup of cold water,' they ſhall have 'rivers of pleaſure.' Nay, God will make it up ſome way or other in this life, Prov. xi. 25. 'The liberal ſoul ſhall be made fat;' as the loaves in breaking multiplied; or, as the widow's oil increaſed in pouring out, 1 Kings xvii. 10. An eſtate may be imparted, yet not impaired.

Eighthly, To do good to others in neceſſity, keeps up the credit of religion. Works of mercy adorn the goſpel, as the fruit adorns the tree: when 'our light ſo ſhines that others ſee our good works,' this glorifies God, crowns religion, ſilenceth the lips of gainſayers. Baſil ſaith, nothing rendered the true religion more famous in the primitive times, and made more proſelytes to it, than the bounty and charity of the Chriſtians.

Ninthly, and laſtly, The evil that doth accrue by not preſerving the lives of others, and helping them in their neceſſities. God ſends oft a ſecret moth into their eſtate, Prov. xi. 24. 'There is that withholdeth more than is meet, but it tendeth to poverty,' Prov. xxi. 13. 'Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.' James ii. 13. 'He ſhall have judgment without mercy, that ſhewed no mercy.' Dives denied Lazarus a crumb of bread, and Dives was denied a drop of water, Matth. xxv. 41. 'Depart from me, ye curſed; for I was an hungred, and ye gave me no meat.' Chriſt ſaith not ye took away my meat; but 'ye gave me no meat;' ye did not feed my members, therefore, 'depart from me.' By all this, be ready to diſtribute to the neceſſities of others. This is included in the commandment, 'thou ſhalt not kill.' Not only thou ſhalt not deſtroy his life, but thou ſhalt preſerve it by giving to his neceſſities.

(2.) It is implied, that we ſhould endeavour to preſerve the ſouls of others; counſel them about their ſouls, ſet life and death before them, help them to heaven. In the law, if one met his neighbour's ox or aſs going aſtray, he muſt bring him again, Exod. xxxiii. 4. Much more, if we ſee our neighbour's ſoul going aſtray, we ſhould uſe all means to bring him back to God by repentance.

[2.] In reference to ourſelves. The commandment, 'Thou ſhalt not kill,' requires that we ſhould preſerve our own life and ſoul; it is engraven upon every creature, that we ſhould preſerve our own natural life. We muſt be ſo far from ſelf-murder, that we muſt do all we can to preſerve our natural life; we

muſt uſe all means of diet, exerciſe and lawful recreation, which is like oil to preſerve the lamp of life from going out. Some have been under temptation; Satan has ſuggeſted they are ſuch ſinners as do not deſerve a bit of bread, and ſo they have been ready to ſtarve themſelves; this is contrary to the ſixth commandment, 'thou ſhalt do no murder;' it is implied, we are to uſe all means for the preſervation of our own life, 1 Tim. v. 23. 'Drink no longer water, but uſe a little wine for thy ſtomach's ſake.' Timothy was not by drinking too much water to overcool his ſtomach, and weaken nature, but we muſt uſe means for ſelf-preſervation, 'drink a little wine,' &c.

Secondly, This commandment requires, that we ſhould endeavour (as to preſerve our own, life ſo eſpecially) to preſerve our own ſouls.

Omnia perdas animam ſervare memento.

It is engraven upon every creature, as with the point of a diamond, that it ſhould look to its own preſervation. If the life of the body muſt be preſerved, then much more the life of the ſoul. If he who doth not provide for his own houſe is worſe than an infidel, 1 Tim. v. 8. then much more he who doth not provide for his own ſoul. This is a main thing implied in the commandment, a ſpecial care for the preſerving our ſouls: the ſoul is the jewel; the ſoul is a diamond ſet in a ring of clay: Chriſt puts the ſoul in balance with the world, and it outweighs, Mat. xvi. 26. The ſoul is a glaſs, in which ſome rays of divine glory ſhine; it hath in it ſome faint idea and reſemblance of a Deity; it is a celeſtial ſpark lighted by the breath of God. The body was made of the duſt, but the ſoul is of a more noble extract and original, Gen. ii. 7. 'God breathed into man a living ſoul.'

1. The ſoul is excellent in its nature. It is a ſpiritual being, 'it is a kind of angelical thing:' the mind ſparkles with knowledge, the will is crowned with liberty, and all the affections are as ſtars ſhining in their orbs. The ſoul being ſpiritual, (1.) It is of quick operation. How quick are the motions of a ſpark! how ſwift the wing of a cherubim! ſo quick and agile is the motion of the ſoul! what is quicker than a thought? How many miles can the ſoul travel in an inſtant! (2.) The ſoul, being ſpiritual, moves upward, it contemplates God and glory, Pſ. lxxiii. 25. 'Whom have I in heaven but thee?' The motion of the ſoul is upward; only ſin hath put a wrong bias upon the ſoul, and made it move too much downward. (3.) The ſoul, being ſpiritual, hath a ſelf-moving power; it can ſubſiſt and move when the body is dead, as the mariner can ſubſiſt when the ſhip is broken. (4.) The ſoul, being ſpiritual, is immortal, (Scaliger) *Aeternitatis gemma*, a bud of eternity.

2. As the ſoul is excellent in its nature, ſo in its capacities.

It is capable of grace, it is fit to be an associate and companion of angels: It is capable of communion with God, of being Christ's spouse, 2 Cor. xi. 12. 'That I might espouse your virgin souls to Christ.' It is capable of being crowned with glory for ever. O then, carrying such precious souls about you, created with the breath of God, redeemed with the blood of God; what endeavours should you use for the saving of these souls! let not the devil have your souls. Heliogabalus fed his lions with pheasant: the devil is called a roaring lion, feed him not with your souls. Besides the excellency of the soul, which may make you labour to get it saved, consider how sad it will be not to have the soul saved. It is such a loss as there is none like it; because, in losing the soul you lose a great many things with it. A merchant in losing his ship, loseth many things with it; he loseth money, jewels, spices, &c. so, he that loseth his soul, loseth Christ, the company of angels in heaven: it is an infinite loss, and it is an irreparable loss; it can never be made up again. Two eyes but one soul, Chrysostom. O what care should be taken of the immortal soul! I would request but this of you, that you would but take as much care for the saving of your souls, as you do for the getting of an estate: nay, I will say this, do but take as much care for the saving your souls, as the devil doth for destroying them. O how industrious is Satan to damn souls? how doth he play the serpent in his subtil laying of snares to catch souls! how doth he shoot fiery darts! the devil is never idle; the devil is a busy bishop in his diocese; he 'walks up and down seeking whom he may devour,' 2 Pet. v. 8. Now, is not this a reasonable request, to take but as much care for the saving of your souls, as the devil doth for destroying of them?

Qu. *How shall we do to get our souls saved?*

Ans. By having them sanctified. Only the 'pure in heart shall see God.' Get your souls inlayed and enamelled with holiness, 1 Pet. i. 16. It is not enough that 'we cease to do evil,' which is all the evidence some hove to shew) this is to lose heaven by short-shooting; but we must be inwardly sanctified: not only the 'unclean spirit' must go out, but we must be filled with the 'Holy Ghost,' Eph. v. 18. This holiness must needs be, if you consider God is to dwell with you here, and you are to dwell with him hereafter.

First, God is to dwell with you here. God takes up the soul for his own lodging, Eph. iii. 17. 'That Christ may dwell in your hearts.' Therefore the soul must be consecrated. A king's palace must be kept clean, especially his presence-chamber. The body is the temple of the Holy Ghost, 1 Cor. vi. 19. then the soul is the *sanctum sanctorum*: how holy ought that to be.

Secondly, You are to dwell with God. Heaven is an holy

place, 1 Pet. i. 4. 'An inheritance undefiled.' And how can you dwell with God till you are ſanctified? We do not put wine into a muſty veſſel: God will not put the new wine of glory into a ſinful heart. O then, as you love your ſouls, and would have them ſaved eternally, endeavour after holineſs; by this means you will have an idoneity and fitneſs for the kingdom of heaven, and your ſouls will be ſaved in the day of the Lord Jeſus.

OF THE SEVENTH COMMANDMENT.

Exod. xx. 14. *Thou ſhalt not commit adultery.*

God is a pure, holy Spirit, and hath an infinite antipathy againſt all uncleanneſs. In this commandment he hath entered his caution againſt it, *non mœchaberis*, 'Thou ſhalt not commit adultery.' The ſum of this commandment is, *The preſervation of corporal purity*. We muſt take heed of running on the rock of uncleanneſs, and ſo making ſhipwreck of our chaſtity. In this commandment there is ſomething tacitly implied, and ſomething expreſsly forbidden.

1. Something tacitly implied, viz. That the ordinance of marriage ſhould be obſerved.

2. Something expreſsly forbidden, viz. The infecting ourſelves with bodily pollutions, 'Thou ſhalt not commit adultery.'

(1.) Something implied, that *the ordinance of marriage ſhould be obſerved*, 1 Cor. vii. 2. 'Let every man have his own wife, and every woman have her own huſband.' Marriage is honourable and the bed undefiled, Heb. xiii. 4. God did inſtitute marriage in paradiſe: he 'brought the woman to the man,' Gen. ii. 22. He did as it were give them in marriage. And Jeſus Chriſt did honour marriage with his preſence, John ii. 2. The firſt miracle he wrought was at a marriage, when he turned the 'water into wine.'—Marriage is a type and reſemblance of the myſtical union between Chriſt and his church, Eph. v. 32. Concerning marriage,

[1.] There are general duties. 1. The general duty of the huſband is to rule, Eph. v. 23. 'The huſband is the head of the wife.' The head is the ſeat of rule and government; but he muſt rule with diſcretion. He is head, therefore muſt not rule without reaſon. 2. The general duty on the wife's part is ſubmiſſion, Eph. iii. 22. 'Wives ſubmit yourſelves unto your own huſbands, as unto the Lord.' It is obſervable, the Holy Ghoſt paſſed by Sarah's failings, he doth not mention her un-

belief: but he takes notice of that which was good in her, her reverence and obedience to her husband, 1 Pet. iii. 6. 'Sarah obeyed Abraham, calling him Lord.'

[2.] *Special* duties belonging to marriage, are love and fidelity. 1. *Love*, Eph. v. 25. 'Love is the marriage of the affections.' There is, as it were, but one heart in two bodies: love lines the yoke and makes it easy: love perfumes the marriage-relation: without which it is not *conjugium* but *conjurgium*; it is like two poisons in one stomach, one is ever sick of the other. 2. *Fidelity*. In marriage there is mutual promise of living together faithfully according to God's holy ordinance. Among the Romans, on the day of marriage, the woman presented to her husband fire and water; fire refines metal, water cleanseth: hereby signifying, that she would live with her husband in chastity and sincerity. This is the first thing in the commandment implied, that the ordinance of marriage should be purely observed.

(2.) The thing forbidden in the commandment, *i. e.* infecting ourselves with bodily pollution and uncleanness. 'Thou shalt not commit adultery.' The fountain of this sin is lust. Since the fall, holy love is degenerated to lust. Lust is the fever of the soul. There is a twofold adultery: 1. Mental, Mat. v. 28. 'Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.' As a man may die of an inward bleeding, so he may be damned for the inward boilings of lust, if they be not mortified. 2. *Corporal adultery*; when sin hath conceived, and brought forth in the act. This is expressly forbidden under a *sub pœna*, 'Thou shalt not commit adultery.' This commandment is set as an hedge to keep out uncleanness; and they that break this hedge a serpent shall bite them. Job calls adultery an heinous crime, Job xxxi. 11. Every failing is not a crime; and every crime is not an heinous crime; but adultery is, *flagitium*, an heinous crime. The Lord calls it villainy, Jer. xxix. 33. 'They have committed villainy in Israel, and have committed adultery with their neighbours' wives.

Qu. *Wherein appears the heniousness of this sin of adultery?*

Ans. 1. In that adultery is the breach of the marriage-oath. When persons come together in a matrimonial way, they bind themselves by covenant each to other in the presence of God, to be true and faithful in the conjugal relation. Unchastity is a falsifying this solemn oath; and herein adultery is worse than fornication, because it is a breach of the conjugal bond.

2. The heniousness of adultery lies in this, That it is such an high dishonour done to God. God saith, 'Thou shalt not commit adultery.' The adulterer sets his will above God's

law, tramples upon God's command, affronts him to his face; as if a ſubject ſhould tear his prince's proclamation. The adulterer is highly injurious to all the perſons in the Trinity. 1. To God the Father. Sinner, God hath given thee thy life, and thou doſt waſte the lamp of thy life, the flower of thy age in lewdneſs; he hath beſtowed on thee many mercies, health and eſtate, and thou ſpendeſt all on harlots. Did God give thee wages to ſerve the devil? (2.) Injurious to God the Son, two ways. *Firſt*, As he hath purchaſed thee with his blood, 1 Cor. vi. 20. 'Ye are bought with a price.' Now, he who is bought, is not his own; it is a ſin for him to go to another, without conſent from Chriſt, who hath 'bought him with a price.' *Secondly*, By virtue of baptiſm thou art a Chriſtian, and profeſſeſt that Chriſt is thy head, and thou art a member of Chriſt; therefore, what an injury is it to Chriſt, to take the members of Chriſt, and make them the 'members of an harlot,' 1 Cor. vi. 15. (3.) It is injurious to God the Holy Ghoſt; for the body is his temple, 1 Cor. vi. 19. 'Know ye not that your body is the temple of the Holy Ghoſt which is in you?' And what a ſin is it to defile his temple!

3. The heinouſneſs of adultery lies in this, That it is committed with mature deliberation. Firſt, there is the contriving the ſin in the mind, then conſent in the will, and then the ſin is put forth into act. To ſin againſt the light of nature, and to ſin deliberately, is like the dye to the wool, it gives ſin a tincture, and dyes it of a crimſon colour.

4. That which makes adultery ſo heinous, is, That it is a ſin after remedy. God hath provided a remedy to prevent this ſin, 1 Cor. vii. 2. 'To avoid fornication, let every man have his own wife.' Therefore, after this remedy preſcribed, to be guilty of fornication or adultery, is inexcuſable; it is like a rich thief, that ſteals when he has no need. This doth enhance and accent the ſin, and make it heinous.

Uſe I. It condemns the church of Rome who allow the ſin of fornication and adultery. They ſuffer not their prieſts to marry, but they may have their courtezans; the worſt kind of uncleanneſs. Inceſt with the neareſt of kin, is diſpenſed with for money. It was once ſaid of Rome,—*Urbs eſt jam tota lupanar*,—Rome was become a common ſtew. And no wonder, when the pope could, for a ſum of money, give them a licence and patent to commit uncleanneſs: and, if the patent were not enough, he would give them a pardon. Many of the papiſts judge fornication venial. God condemns the very luſting, Matth. v. 28. If God condemns the thought, how dare they allow the act of fornication? You ſee what a cage of unclean birds the church of Rome is; they call themſelves the Holy Catholic Church;

but, how can they be holy, who are ſo ſteeped and par-boiled in fornication, inceſt, ſodomy, and all manner of uncleanneſs?

Uſe II. It is matter of lamentation, to ſee his commandment ſo ſlighted and violated among us. Adultery is the reigning ſin of the times, Hoſ. vii. 4. 'They are all adulterers, as an oven heated by the baker.' The time of k. Henry VIII. was called the golden age, but this may be called the unclean age, wherein whore-hunting is common, Ezek. xxiv. 13. 'In your filthineſs is lewdneſs.' Luther tells of one who ſaid, "If he might but ſatisfy his luſt, and be carried from one whore-houſe to another, he would deſire no other heaven; afterwards he breathed out his ſoul betwixt two notorious ſtrumpets." This is to be the right ſeed of Adam, to love the forbidden fruit, to love to drink of ſtolen waters, Ezek. viii. 8, 9. 'Son of man, dig in the wall; and when I had digged, behold a door; and he ſaid, Go in and behold the wicked abominations that they do here.' Could we, as the prophet, dig in the walls of many houſes, what vile abominations ſhould we ſee there! In ſome chambers we might ſee fornication; dig further, and ſee adultery; dig further, and we may ſee inceſt, &c. And may not the Lord go from his ſanctuary? as, Ezek. viii. 9. 'Seeſt thou the great abominations that the houſe of Iſrael committeth, that I ſhould go far off from my ſanctuary?' God might remove his goſpel, and then we might write I chabod on this nation, 'The glory is departed.' Let us mourn for what we cannot reform.

Uſe III. It exhorts us to keep ourſelves from this ſin of adultery. 'Let every man have his own wife,' ſaith Paul, 1 Cor. vii. 2. not his concubine, nor his courtezan. Now, that I may deter you from adultery, let me ſhew you the great evil of it.

Firſt, It is a thieviſh ſin. Adultery is the higheſt ſort of theft: the adulterer ſteals from his neighbour that which is more than his goods and eſtate; he ſteals away his wife from him, 'who is fleſh of his fleſh.'

Secondly, Adultery debaſeth a perſon, it makes him reſemble the beaſts; therefore the adulterer is deſcribed like an horſe neighing, Jer. v. 8. 'Every one neigheth after his neighbour's wife.' Nay, this is worſe than brutiſh; for ſome creatures, that are void of reaſon, yet by the inſtinct of nature, obſerve a kind of decorum of chaſtity. The turtle dove is a chaſte creature, and keeps to its mate: the ſtork, whenever he flies, comes into no neſt but his own. Naturaliſts write, if a ſtork, leaving his own mate, joineth with any other, all the reſt of the ſtorks fall upon him, and pull his feathers from him. Adultery is worſe than brutiſh, it degrades a perſon of his honour.

Thirdly, Adultery doth pollute and be-filthy a perſon. The devil is called an unclean ſpirit, Luke xi. 24. The adulterer is the devil's firſt-born; he is unclean; he is a moving quag-

mire; he is all over ulcerated with sin: his eyes sparkle with lust; his mouth foams out filth; his heart burns like mount Aetna, in unclean desires: he is so filthy, that if he die in this sin, all the flames of hell will never purge away his uncleanness. And, as for the adulteress, who can paint her black enough? The scripture calls her a deep ditch, Prov. xxiii. 27. She is a common shore: whereas a believer, his body is a living temple, and his soul is a little heaven, bespangled with the graces, as so many little stars. The body of an harlot is a walking dunghill, and her soul a lesser hell.

Fourthly, Adultery is destructive to the body, Prov. v. 11. 'And thou mourn at last, when thy flesh and thy body is consumed.' It brings into a consumption. Uncleanness turns the body into an hospital; it wastes the radical moisture, rots the skull, eats the beauty of the face. As the flame wastes the candle, so the fire of lust consumes the bones. The adulterer hastens his own death, Prov. vii. 23. 'Till a dart strike through his liver.' The Romans had their funerals at the gate of Venus' temple, to signify that lust brings death. Venus is lust.

Fifthly, Adultery is a purgatory to the purse: as it wastes the body, so the estate, Prov. vi. 26. 'By the means of a whorish woman, a man is brought to a piece of bread.' Whores are the devil's horse-leeches, spunges that will soon suck in all one's money. The prodigal had soon spent his portion, when once he fell among harlots, Luke xv. 30. King Edward III. his concubine, when he lay a-dying, got all she could from him, and plucked the rings off his fingers, and so left him. He that lives in luxury, dies in beggary.

Sixthly, Adultery blotteth and eclipseth the name, Prov. vi. 33. 'Whoso committeth adultery with a woman, a wound and dishonour shall he get, and his reproach shall not be wiped away.' Some, while they get wounds, get honour. The soldier's wounds are full of honour: the martyr's wounds for Christ are full of honour: these get honour while they get wounds: but the adulterer gets wounds in his name, but no honour. 'His reproach shall not be wiped away.' The wounds of the name no physician can heal. The adulterer, when he is dead, his shame lives. When his body rots under ground, his name rots above ground. His base-born children will be the living monuments of his shame.

Seventhly, This sin doth much eclipse the light of reason; it steals away the understanding; it stupifies the heart, Hos. iv. 11. 'Whoredom takes away the heart.' It eats out all heart for good. Solomon besotted himself with women, and they enticed him to idolatry.

Eighthly, This sin of adultery ushers in temporal judgments.

The Moſaical law made adultery death, Lev. xx. 10. 'The adulterer and adultreſs ſhall ſurely be put to death,' and the uſual death was ſtoning, Deut. xxii. 24. The Saxons commanded the perſons taken in this ſin to be burnt. The Romans cauſed their heads to be ſtricken off. This ſin like a ſcorpion carries a ſting in the tail of it. The adultery of Paris and Helena, a beautiful ſtrumpet, ended in the ruin of Troy, and was the death both of Paris and Helena. 'Jealouſy is the rage of a man;' and the adulterer is often killed in the act of his ſin. Adultery coſt Otho the Emperor, and Pope Sixtus IV. their lives.

Lætus venire Venus triſtis abire ſolet.

I have read of two citizens in London, 1583, who, defiling themſelves with adultery on the Lord's day, were immediately ſtruck dead with a fire from heaven. If all that were now guilty of this ſin ſhould be puniſhed in this manner, it would rain fire again, as on Sodom.

Ninthly, Adultery, (without repentance) damns the ſoul, 1 Cor. vi. 9. 'Neither fornicators, nor adulterers, nor effeminate, ſhall enter into the kingdom of God.' The fire of luſt brings to the fire of hell, Heb. xiii. 4. 'Whoremongers and adulterers God will judge.' Though men may neglect to judge them, yet God will judge them.—But will not God judge all other ſinners? Yes. Why then doth the apoſtle ſay, 'Whoremongers and adulterers God will judge?' The meaning is, (1.) He will judge them aſſuredly; they ſhall not eſcape the hand of juſtice. (2.) He will puniſh them ſeverely, 2 Pet ii. 10. 'The Lord knoweth how to reſerve the unjuſt to the day of judgment to be puniſhed, but chiefly them that walk in the luſt of uncleanneſs.' The harlot's breaſt keeps from Abraham's boſom, *Momentaneum eſt quod delectat, æternum quod cruciat*, Who would, for a cup of pleaſure, drink a ſea of wrath? Prov. ix. 18. 'Her gueſts are in the depths of hell.' A wiſe traveller when he comes to his inn, though many pleaſant diſhes are ſet before him, yet he forbears to taſte, becauſe of the reckoning which will be brought in: we are here all travellers to Jeruſalem above; and though many baits of temptation are ſet before us, yet we ſhould forbear, and think of the reckoning which will be brought in at death. With what ſtomach could Dionyſius eat his dainties, when he imagined there was a naked ſword hung over his head as he ſat at meat? While the adulterer feeds on ſtrange fleſh, the ſword of God's juſtice hangs over his head. Cauſinus ſpeaks of a tree that grows in Spain that is of a ſweet ſmell, and pleaſant to the taſte, but the juice of it is poiſonous: the emblem of an harlot; ſhe is perfumed with powders, and fair to look on, but poiſonous and damnable to

the ſoul, Prov. vii. 26. 'She hath caſt down many wounded, yea, many ſtrong men have been ſlain by her.'

Tenthly, The adulterer doth not only wrong his own ſoul, but doth what in him lies to deſtroy the ſoul of another, and ſo kill two at once. And thus the adulterer is worſe than the thief: for, ſuppoſe a thief rob a man, yea, take away his life, yet that man's ſoul may be happy; he may go to heaven as well as if he had died in his bed. But he who commits adultery endangers the ſoul of another, and deprives her of ſalvation ſo far as in him lies. Now, what a fearful thing is it to be an inſtrument to draw another to hell!

Eleventhly, The adulterer is abhorred of God, Prov. xxii. 14. 'The mouth of a ſtrange woman is a deep pit: he who is abhorred of the Lord ſhall fall therein.' What can be worſe than to be abhorred of God? God may be angry with his own children; but for God to abhor a man, is the higheſt degree of hatred.

Qu. *How doth the Lord ſhew his abhorrence of the adulterer?*

Anſ. In giving him up to a reprobate mind, and a ſeared conſcience, Rom. i. 26. And now he is in ſuch a condition that he cannot repent. This is to be abhorred ofGod; ſuch a perſon ſtands upon the threſhold of hell; and when death gives him a jog he tumbles in. All which may ſound a retreat in our ears, and call us off from the purſuit of ſo damnable a ſin as uncleanneſs. I will conclude with two ſcriptures, Prov. v. 8. 'Come not nigh the door of her houſe.' Prov. vii. 27. 'Her houſe is the way to hell.'

Twelfthly, Adultery is a ſower of diſcord; it deſtroys peace and love, the two beſt flowers which grow in a family. Adultery ſets huſband againſt wife, and wife againſt huſband; and ſo it cauſeth the 'joints of the ſame body to ſmite one againſt another.' And this diviſion in a family works confuſion: for, 'An houſe divided againſt itſelf cannot ſtand,' Luke xi. 17. *Omne diviſibile eſt corruptibile.*

Qu. *How may we abſtain from this ſin of adultery?*

Anſ. I ſhall lay down ſome directions, by way of antidote, to keep you from being infected with this ſin. (1.) Come not into the company of a whoriſh woman; avoid her houſe, as a ſeaman doth a rock, Prov. v. 8. 'Come not near the door of her houſe.' He who would not have the plague, muſt not come near houſes infected: every whore-houſe hath the plague in it. Not to beware of the occaſion of ſin, and yet pray, 'Lead us not into temptation,' is, as if one ſhould put his finger in the candle, and yet pray that it may not be burnt. (2.) Look to your eyes. Much ſin comes in by the eye, 2 Pet.

ii. 4. 'Having eyes full of adultery.' The eye tempts the fancy, and the fancy works upon the heart. A wanton amorous eye may uſher in ſin. Eve firſt ſaw the tree of knowledge, and then ſhe took, Gen. iii. 6. Firſt ſhe looked, and then ſhe loved. The eye oft ſets the heart on fire; therefore Job laid a law upon his eyes, Job xxxi. 1. 'I made a covenant with my eyes, why then ſhould I think upon a maid?' Democrites the philoſopher plucked out his eyes, becauſe he would not be tempted with vain objects: the ſcripture doth not bid us do ſo, but ſet a watch before our eyes. (3.) Look to your lips. Take heed of any unſeemly word that may enkindle unclean thoughts in yourſelves or others, 1 Cor. xv. 33. 'Evil communications corrupt good manners.' Impure diſcourſe is the bellows to blow up the fire of luſt. Much evil is conveyed to the heart by the tongue, Pſ. cxli. 3. 'Set a watch, O Lord, before my mouth.' (4.) Look in a ſpecial manner to your heart, Prov. iv. 23. 'Keep thy heart with all keeping.' Every one hath a tempter in his own boſom, Matth. xv. 19. 'Out of the heart come evil thoughts.' And thinking of ſin makes way for the act of ſin. Suppreſs the firſt riſings of ſin in your heart. As the ſerpent, when danger is near, keeps his head; ſo keep your heart, which is the ſpring from whence all luſtful motions do proceed. (5.) Look to your attire. We read of the attire of an harlot, Prov. vii. 10. A wanton dreſs is a provocation to luſt. Curlings and towerings of the hair, a painted face, naked breaſts, are allurements to vanity. Where the buſh is hung out, people will go in and taſte of the liquor. Hierom ſaith, ſuch as by their laſcivious attire endeavour to draw others to luſt, though no evil follow, yet theſe tempters ſhall be puniſhed, becauſe they offered poiſon to others, though they would not drink. (6.) Take heed of evil company. *Serpunt vitia et in proximum quemque tranſiliunt*, Sen. Sin is a diſeaſe very catching: one man tempts another to ſin, and hardens him in ſin. There are three cords to draw men to adultery; the inclination of the heart, the perſuaſion of evil company, and the embraces of the harlot; and this three-fold cord is not eaſily broken, Pſ. cvi. 18. 'A fire was kindled in their company.' I may allude to it, the fire of luſt is kindled in bad company. (7.) Beware of going to plays. A play houſe is oft a preface to a whore-houſe, *Ludi præbent femina nequitiae* We are bid to avoid all appearance of evil: are not plays the appearance of evil? Such ſights are there, as are not fit to be beheld with chaſte eyes. Both fathers and councils have ſhewn their diſlike of going to plays. A learned divine obſerves, "That many have on their death-beds, confeſſed with tears, that the pollution of their bodies hath been occaſioned by going to plays. (8.) Take heed of mixed dancing. *Inſtrumenta luxuriae tripudia.* From dancing, peo-

ple come to dalliance one with another, and from dalliance to uncleanneſs. There is, ſaith Calvin, for the moſt part, ſome unchaſte behaviour in dancing. Dances draw the heart to folly by wanton geſtures, by unchaſte touches, by luſtful looks. St. Chryſoſtom did inveigh againſt mixed dancing in his time. "We read (ſaith he) of a marriage-feaſt, and of virgins going before with lamps," Mat, xxv. 7. 'but of dancing there we read not.' Many have been enſnared by dancing; as the duke of Normandy, and others. *Saltatio ad adulteras non pudicas pertinet*, Ambr. Chryſoſtom ſaith, where dancing is, there the devil is: I ſpeak chiefly of mixed dancing. And, whereas we read of dances in ſcripture, Exod. xv. thoſe were ſober and modeſt. They were not mixed dances, but pious and religious, being uſually accompanied with ſinging praiſes to God. (9.) Take heed of laſcivious books, and thoſe pictures that provoke to luſt; 1. Books. As the reading of the ſcripture doth ſtir up love to God, ſo reading of bad books doth ſtir up the mind to wickedneſs. I could name one who publiſhed a book to the world full of effeminate, amorous and wanton expreſſions; before he died, he was much troubled for it, and did burn that book, which did make ſo many burn in luſt. 2. And to laſcivious books, I may add laſcivious pictures, which bewitch the eye, and are the incendaries of luſt. They ſecretly convey poiſon to the heart, *Qui aſpicit innocens aſpectu fit nocens.* Popiſh pictures are not more prone to ſtir up idolatry, than unclean pictures are to ſtir up to concupiſcence. (10.) Take heed of exceſs in diet. When gluttony and drunkenneſs lead the van, chambering and wantonneſs bring up the rear. *Vinum fomentum libidinis:* any wine inflames luſt? and fulneſs of bread is made the cauſe of Sodom's uncleanneſs, Ezek. xvi. 49. The rankeſt weeds grow out of the fatteſt ſoil; uncleanneſs proceeds from exceſs, Jer. v. 8. 'When they were fed to the full, every one neighed after his neighbour's wife.' Get the 'golden bridle of temperance.' God allows recruits of nature, and what may fit us the better for his ſervice; but beware of ſurfeit. Exceſs in the creature clouds the mind, chokes good affections, provokes luſt. St. Paul did 'keep under his body,' 1 Cor. ix. 27. The fleſh pampered is apt to rebel. *Corpus impinguatum recalcitrat.* (11.) Take heed of idleneſs. When a man is out of a calling, now he is fit to receive any temptation. We do not uſe to ſow feed in fallow ground: but the devil ſows moſt ſeed of temptation in ſuch as lie fallow. Idleneſs is the cauſe of ſodomy and uncleanneſs, Ezek. xvi. 49. When David was idle on the top of his leads, then he eſpied Bathſheba, and took her to him, 2 Sam. xi. 4. Hierom gave his friend this counſel, to be always well employed in God's vineyard; that, when the devil came, he might have no lei-

ſure to liſten to a temptation. (12.) To avoid fornication and adultery, let every man have a chaſte, entire love to his own wife. Ezekiel's wife was the deſire of his eyes, chap. xxiv. 16. When Solomon had diſſuaded from ſtrange women, he preſcribes a remedy againſt it, Prov. v. 18. 'Rejoice with the wife of thy youth.' It is not the having a wife, but the loving a wife makes a man live chaſtly. He who loves his wife, whom Soloman calls his fountain, will not go abroad to dring of muddy, poiſoned waters. Pure conjugal love is a gift of God, and comes from heaven; this, like the veſtal fire, muſt be cheriſhed, that it do not go out. He who loves not his wife, is the likelieſt perſon to embrace the boſom of a ſtranger. (13.) Labour to get the fear of God into your hearts, Prov. xvi. 6. 'By the fear of the Lord men depart from evil.' As the banks keep out the water, ſo the fear of the Lord keeps out uncleanneſs. Such as want the fear of God, want the bridle that ſhould check them from ſin. How did Joſeph keep from his miſtreſs' temptation? the fear of God pulled him back, Gen. xxxix. 9. 'How ſhould I do this great wickedneſs, and ſin againſt God?' St. Bernard calls holy fear, *janitor animae*, "the door-keeper of the ſoul." As a nobleman's porter ſtands at the door, and keeps out vagrants, ſo the fear of God ſtands and keeps out all ſinful temptations from entering. (14.) Get a delight in the word of God, Pſ. cxix. 123. 'How ſweet is thy word to my taſte!' St. Chryſoſtom compares God's word to a garden. If we walk in this garden, and ſuck ſweetneſs from the flowers of the promiſes, we ſhall never care to pluck the 'forbidden fruit.' *Sint caſtae deliciae meae ſcripturae*, Aug. The reaſon why perſons keep after unchaſte, ſinful pleaſures, is, becauſe they have no better. Cæſar riding through a city, and ſeeing the women play with dogs and parrots, ſaid "Sure they have no children." So they that ſport with harlots, it is becauſe they have no better pleaſures. He that hath once taſted Chriſt in a promiſe, is ravaſhed with delight; and how would he ſcorn a motion to ſin! Job ſaid, the word was his 'appointed food,' Job xxiii. 12. No wonder then he 'made a covenant with his eyes.' (15.) If you would abſtain from adultery, uſe ſerious conſideration. Conſider,

1. God ſees thee in the act of ſin. He ſees all thy curtain wickedneſs. He is *totus oculus*, all eye, Aug. The clouds are no canopy, the night is no curtain to hide thee from God's eye. Thou canſt not ſin, but thy Judge looks on, Jer. xv. 27. 'I have ſeen thy adulteries and thy neighings.' Jer. xxix. 33. 'They have committed adultery with their neighbours' wives; even I know, and am a witneſs, ſaith the Lord.'

2. Few that are entangled in the ſin of adultery recover out of the ſnare, Prov. ii. 19. 'None that go to her return again.'

That made ſome of the ancients conclude, that adultery was an unpardonable ſin: but not ſo; David repented, and Mary Magdalene was a weeping penitent: her amorous eyes that had ſparkled with luſt, ſhe ſeeks to be revenged of them, ſhe waſhed Chriſt's feet with her tears: ſo that ſome have recovered out of the ſnare. But 'none that go to her return,' that is, 'very few;' it is rare to hear of any who are enchanted and bewitched with this ſin of adultery, that recover out of it. Eccleſ. vii. 26. 'Her heart is ſnares and nets, and her hands as bands.' 'Her heart is ſnares,' that is, ſhe is ſubtil to deceive thoſe who come to her; and, 'her hands are bands,' that is, her embraces are powerful to hold and intangle her lovers. Plutarch ſaid of the Perſian kings, 'They were captives to their concubines;' they were ſo inflamed, that they had no power to leave their company. This conſideration may make all fearful of this ſin: 'none that go to her return again.' Soft pleaſures harden the heart.

3. Conſider what the ſcripture ſaith, and it may *ponere obicem*, lay a bar in the way to this ſin, Mal. iii. 5. 'I will be a ſwift witneſs againſt adulterers.' It is good when God is a witneſs 'for us,' when he witneſſeth for our ſincerity, as he did for Job: but it is ſad to have God a 'witneſs againſt us.' 'I (ſaith God) will be a witneſs againſt the adulterer.' And who ſhall diſprove his witneſs? and he is both witneſs and judge, Heb. xiii. 4. 'Whoremongers and adulterers God will judge.'

4. Conſider the ſad farwel this ſin of adultery leaves: it leaves an hell in the conſcience, Prov. xv. 4. 'The lips of a ſtrange woman drop as an honey comb, her end is bitter as worm-wood.' The goddeſs Diana was ſo artificially drawn, that ſhe ſeemed to ſmile upon thoſe that came into her temple, but frown on thoſe that went out. So the harlot ſmiles on her lovers as they come to her, but at laſt comes the frown and ſting, 'a dart ſtrikes through their liver,' Prov. vii. 23. 'Her end is bitter.' When a man has been virtuous, the labour is gone, but the comfort remains: but when he hath been vicious and unclean, the pleaſure is gone, but the ſting remains. *Delectat in momentum cruciat in aeternum*, Jerom. When the ſenſes have been feaſted with unchaſte pleaſures, the ſoul is left to pay the reckoning. Stolen waters are ſweet; but, as poiſon, tho' it be ſweet in the mouth, it torments the bowels. Sin always ends in a tragedy. Memorable is that which Fincelius reports of a prieſt in Flanders, who enticed a maid to uncleanneſs. She objected how vile a ſin it was; he told her, By authority from the pope he could commit any ſin; ſo at laſt he drew her to his wicked purpoſe. But when they had been together a while, in came the devil, and took away the harlot from the prieſt's ſide, and, notwithſtanding all her crying out

carried her away. If all that are guilty of bodily uncleanneſs in this nation, ſhould have the devil come and carry them away, I fear more would be carried away than would be left behind.

(16.) Pray againſt this ſin. Luther gave a lady this advice, that when any luſt began to riſe in her heart, ſhe ſhould go to prayer. Prayer is the beſt armour of proof: prayer quencheth the wild fire of luſt. If prayer will 'caſt out the devil,' why may it not caſt out thoſe luſts that come from the devil?

Uſe ult. 'If the body muſt be kept pure from defilement, much more the ſoul of a Chriſtian muſt be kept pure.' This is the meaning of the commandment, not only that we ſhould not ſtain our bodies with adultery, but that we ſhould keep our ſouls pure. To have a chaſte body, but an unclean ſoul, is like a fair face with bad lungs; or a gilt chimney piece, that is all ſoot within, 1 Pet. i. 16. 'Be ye holy, for I am holy.' The ſoul cannot be lovely to God, till it hath Chriſt's image ſtamped upon it, which image conſiſts in righteouſneſs and true holineſs, Eph. iv. 14. The ſoul muſt eſpecially be kept pure, becauſe it is the chief place of God's reſidence, Eph. iii. 17. A king's palace muſt be kept clean, eſpecially his preſence-chamber. If the body of the temple, the ſoul, is the 'holy of holies,' this muſt be conſecrated. We muſt not only keep our bodies from carnal pollution, but our ſouls from envy and malice.

Qu. *How ſhall we know our ſouls are pure?*

Anſ. 1. If our ſouls are pure, then we flee from the appearance of evil, 1 Theſſ. v. 22. We will not do that which looks like ſin. When Joſeph's miſtreſs did court and tempt him, he 'left his garment in her hand and fled,' Gen. xxxix. 12. It was ſuſpicious to be near her. Polycarp would not be ſeen in company with Marceon the heretic, becauſe it would not be good report.

2. If our ſouls are pure, this light of purity will ſhine forth. Aaron had 'Holineſs to the Lord' written upon his golden plate: where there is ſanctity in the ſoul, there 'Holineſs to the Lord is engraven upon our life;' we are adorned with patience, humility, good works, and ſhine as 'Lights in the world,' Phil. ii. 15. carry Chriſt's picture in our converſations, 1 John ii. 6. O let us labour for this ſoul purity! 'without it there is no ſeeing of God,' Heb. xii. 14. 'What communion hath light with darkneſs?' And that we may keep our ſouls pure, (1.) Have recourſe to the blood of Chriſt: this is the fountain ſet open for 'Sin and uncleanneſs,' Zech. xiii. 1. A ſoul ſteeped in the briniſh tears of repentance, and bathed in the blood of Chriſt, is made pure. (2.) Pray much for pureneſs of ſoul, Pſ. li. 10. 'Create in me a clean heart, O God.' Some pray for children, others for riches; but pray for ſoul-purity. Say, "Lord, tho' my body is kept pure, yet, Lord,

my ſoul is defiled, I pollute all I touch. O purge me with hyſſop, let Chriſt's blood ſprinkle me, let the Holy Ghoſt come upon me and anoint me. O make me evangelically pure, that I may be tranſlated to heaven, and placed among the cherubims, where I ſhall be as holy as thou wouldſt have me to be, and as happy as I can deſire to be."

OF THE EIGHTH COMMANDMENT.

EXOD. xx. 15. *Thou ſhalt not ſteal.*

As the holineſs of God ſets himſelf againſt uncleanneſs, 'Thou ſhalt not commit adultery;' ſo the juſtice of God ſets him againſt rapine and robbery, 'Thou ſhalt not ſteal.' The thing forbidden in the commandment, is meddling with another man's property, 'Thou ſhalt not ſteal.' The civil lawyers define, *furtum*, ſtealth or theft, to be "the laying hands unjuſtly on that which is another's;" the invading another's right.

Qu. 1. *Whence doth theft ariſe?*

Anſ. 1. The internal cauſes are, (1.) Unbelief. A man hath an high diſtruſt of God's providence: 'Can God prepare a table in the wilderneſs?' Pſ. lxxviii. 19. So ſaith the unbeliever, Can God ſpread a table for me? No, he cannot. Therefore he is reſolved, he will ſpread a table for himſelf, but it ſhall be of other men's coſt, and both firſt and ſecond courſe ſhall be ſerved in with ſtolen goods. (2.) Covetouſneſs. The Greek word for covetouſneſs ſignifies "an immoderate deſire of getting:" this is the root of theft. A man covets more than his own, and this itch of covetouſneſs makes him ſcratch what he can from another. Achan's covetous humour made him ſteal the wedge of gold, which wedge did cleave aſunder his ſoul from God, Joſhua vii. 21.

2. The external cauſe of theft, is, Satan's ſolicitation: Judas was a thief, John xii. 6. How came he to be a thief? 'Satan entered into him,' John xiii. 27. The devil is the great maſter-thief, he robbed us of our coat of innocency, and he perſuades men to take up his trade: he tells men how bravely they ſhall live by thieving, and how they may catch an eſtate. And as Eve liſtened to the ſerpent's voice, ſo do they; and, as birds of prey, live upon ſpoil and rapine.

Qu. 2. *How many ſorts of thefts are there?*

Anſ. I. There is ſtealing from God; and ſo they are thieves who rob any part of God's day from him—'Remember to keep holy the ſabbath day.'—Not a part of the day only, but the

whole day muſt be dedicated to God. And leſt any ſhould forget this, the Lord hath prefixed a *memento*, 'remember.' Therefore to cut God ſhort, and after morning ſacrifice, to ſpend the other part of the ſabbath in vanity and pleaſure: this is 'ſpiritual thievery,' 'tis to rob God of his due: and the very heathens will riſe up in judgment againſt ſuch Chriſtians; for the heathens (as Macrobius notes) did obſerve a whole day to their falſe gods.

II. There is a ſtealing from others, 1*ſt*, A ſtealing away their ſouls: and ſo heretics are thieves: by robbing men of the truth, they rob them of their ſouls. 2*dly*, A ſtealing away their money and goods from them: and under this head of ſtealing away others money, there may be ſeveral arraigned for thieves.

(1.) The high-way thief, who takes a purſe, contrary to the letter of this commandment, Lev. xix. 13. 'Thou ſhalt not rob thy neighbour.' Mark. x. 19. 'Do not ſteal.' This is not the violence which takes the 'kingdom of heaven,' Mat. xi. 12.

(2.) The houſe-thief, who purloins and filcheth out of his maſter's caſh, or ſteals his wares and drugs. The apoſtle ſaith, 'Some have entertained angels into their houſes unawares,' Heb. xiii. 2. But many maſters have entertained thieves into their houſes unawares. The houſe-thief is an hypocrite, as well as a thief; he hath demure looks, and pretends he is helping his maſter, when he only helps to rob him.

(3.) The thief that ſhrouds himſelf under law, as the unjuſt attorney or lawyer, who prevaricates and deals falſely with his client. This is to ſteal from the client. By deceit and prevarication the lawyer robs the client of his land, and may be the means to ruin his family; he is no better than a thief in God's account.

(4.) The church-thief or pluraliſt, who holds ſeveral benefices, but ſeldom or never preacheth to the people: he gets the golden fleece, but lets his flock ſtarve, Ezek. xxxiv. 2. 'Wo be to the ſhepherds of Iſrael:' v. 8. 'They feed themſelves, and feed not my flock.' Theſe miniſters will be indicted for thieves at God's bar.

(5.) The *ſhop-thief*, he ſteals in ſelling. (1.) Who uſeth falſe weights and meaſures; and ſo ſteals from others what is their due. Amos v. 8. 'Who makes the ephah ſmall.' The ephah was a meaſure the Jews uſed in ſelling; they made the ephah ſmall, gave ſcant meaſure, which was plain ſtealing, Hoſ. xii. 7. 'The balances of deceit are in his hand.' Men by making their weights lighter, make their accounts heavier. (2.) He ſteals in ſelling, who puts exceſſive prices on his commodities. He takes thrice as much for a commodity as it coſt him, or as it is worth: to over-reach others in ſelling, is to ſteal men's

money from them, Lev. xix. 13. 'Thou ſhalt not defraud thy neighbour, neither rob him.' To defraud him is to rob him; this over-reaching others in ſelling (which is a cunning way of ſtealing) is both againſt law and goſpel. 1. It is againſt the law of God, Lev. xxv. 14. 'If thou ſell ought to thy neighbour, ye ſhall not oppreſs one another.' And, 2. Againſt goſpel, 1 Theſſ. iv. 6. 'Let no man go beyond, or defraud his brother.' It is ſtealing.

(6.) The *Uſurer*, who takes of others even to extortion: he ſeems to help another by letting him have money in his neceſſity, but gets him into bonds, and ſucks out his very blood and marrow. I read of a woman whom Satan had bound, Luke xiii. 16. And truly he is almoſt in as bad a condition whom the uſurer hath bound: the oppreſſing uſurer is a robber. An uſurer once aſked a prodigal, when he would leave ſpending? Saith the prodigal, then I will leave ſpending what is my own, when thou leaveſt off ſtealing from others. Zaccheus was an extortioner, and after his converſion he made reſtitution, Luke xix. 8. He thought all he got by extortion was theft.

(7.) The *feoffe* in truſt, who hath the orphan's eſtate committed to him: he is deputed to be his guardian, and manage his eſtate for him; and he curtails the eſtate, and gets a fleece out of it for himſelf, and wrongs the orphan. This is a thief: this is worſe than taking a purſe, becauſe he betrays his truſt, which is the higheſt piece of treachery and injuſtice.

(8.) The borrower, who borrows money from others with an intention never to pay them again. Pſ. xxxvii. 21. 'The wicked borroweth and payeth not again.' What is it but thievery to take money and goods from others, and not reſtore them again? The prophet Eliſha bade the widow ſell he roil, and pay her debts, and then live upon the reſt, 2 Kings iv. 7.

(9.) The laſt ſort of theft is, the receiver of ſtolen goods. The receiver if he be not the principal, yet he is acceſſary to the theft, and the law makes him guilty. The thief ſteals the money, and the receiver holds the ſack to put it in. The root would die if it were not watered, and thievery would ceaſe if it were not encouraged by the receiver. I am apt to think, he who doth not ſcruple to take ſtolen goods into his houſe, would as little ſcruple to take a purſe.

Qu. *What are the aggravations of this ſin of ſtealing?*

Anſ. 1. To ſteal when one has no need. To be a rich thief.

2. To ſteal ſacrilegiouſly. To devour things ſet apart to holy uſes, Prov. xx. 25. 'It is a ſnare to the man which devoureth that which is holy.' Such an one was Dionyſius, who robbed the temple, and took away the ſilver veſſels.

3. To commit the ſin of theft againſt checks of conſcience,

and examples of God's juſtice; this is like the dye to the wool, it doth dye the ſin of a crimſon colour.

4. To rob the widow and orphan, Exod. xxii. 22. 'Ye ſhall not afflict the widow or fatherleſs:' *peccatam clamans*; 'If they cry unto me, I will ſurely hear them.'

5. To rob the poor: How did David diſdain that the rich man ſhould take away the poor man's lamb! 'As the Lord liveth, he ſhall ſurely die,' 2 Sam. xii. 5. What is the incloſing of commons, but a robbing of the poor?

III. There is a ſtealing from a man's ſelf. A man may be a thief to himſelf.

Qu. *How ſo?*

Anſ. 1. By niggardlineſs. The niggard is a thief; he ſteals from himſelf, in that he doth not allow himſelf what is fitting. He thinks that loſt which is beſtowed upon himſelf: he robs himſelf of neceſſaries, Eccl. vi. 2. 'A man to whom God hath given riches, yet God giveth him not power to eat thereof.' He gluts his cheſt, and ſtarves his belly: He is like the aſs that is loaded with gold, but feeds upon thiſtles: He robs himſelf of that which God allows him. This is indeed to be puniſhed with riches: To have an eſtate, and want an heart to take the comfort of it, this man is a thief to himſelf.

2. A man may be a thief to himſelf, and rob himſelf by prodigality, viz. waſting his eſtate. The prodigal laviſheth gold out of the bag; he is like Crates the philoſopher, who threw his gold into the ſea. The prodigal boils a great eſtate to nothing: this is to be a thief to a man's ſelf, to ſpend away that eſtate from himſelf, which might conduce to the comfort of life.

3. He is a thief to himſelf, by idleneſs, when he miſpends his time. To ſpend one's hours in pleaſure and vanity, this is to rob himſelf, of that precious time which God hath given him to work out ſalvation. Time is a rich commodity, becauſe on the well-ſpending this preſent time, an happy eternity depends. He that ſpends his time idly and vainly, is a thief to himſelf; he robs himſelf of his golden ſeaſons, and, by conſequence of ſalvation.

4. A man may be a thief to himſelf, by ſuretiſhip, Prov. xxii. 26. 'Be thou not one of them that are ſureties for debt.' The creditor comes upon the ſurety for the debt, and ſo by paying another's debt he is a thief to himſelf, he undoes himſelf. Let not any man ſay, he ſhould have been counted unkind, if he had not entered into bonds for his friend: better thy friend count thee unkind, than all men count thee unwiſe. Lend another what you can ſpare; nay, give him if he needs, but never be a ſurety: it is no wiſdom for a man ſo to help another, as to undo himſelf. This is to rob himſelf and his family.

Uſe I. It confutes the doctrine of community, that all things are common, and one man hath a right to another's eſtate. The ſcripture confutes it, Deut. xxiii. 25. 'When thou comeſt into the ſtanding corn of thy neighbour, thou ſhalt not move a ſickle into thy neighbour's corn.' Propriety muſt be obſerved: God hath ſet this eighth commandment as a hedge about a man's eſtate, and this hedge cannot be broken without ſin. If all things be common, then there is no ſtealth, and ſo this commandment were in vain.

Uſe II. It reproves ſuch as live upon ſtealing. Inſtead of living by faith, they live by their ſhifts. The apoſtle exhorteth, that 'every man eat his own bread,' 2 Theſſ. iii. 12. The thief doth not eat of his own bread, but of another's. If there be any who are guilty of this ſin, let them labour to recover out of the ſnare of the devil, by repentance, and let them ſhew their repentance by reſtitution. *Non remittitur peccatum niſi reſtituatur ablatum*, Aug. "Without reſtitution, no remiſſion." Luke xix. 8. 'If I have taken away any thing from any man unjuſtly, I reſtore him fourfold.' It may ſuffice to reſtore ill-gotten goods by one's own hand, or by proxy. Better a thouſand times reſtore goods unlawfully gotten, than to ſtuff one's pillow with thorns, and have guilt trouble one's conſcience upon a death-bed.

Uſe III. *Exhort.* To all to take heed of this ſin of thieving; it is a ſin againſt the light of nature. Some may go to excuſe this ſin: hear the thief's plea; it is a coarſe wool will take no dye, and a bad ſin indeed that hath no excuſe. "I am (ſaith one) grown low in the world, and trading is bad, and I have no other way to a livelihood."

Anſ. 1. This ſhews a great diſtruſt of God, as if he could not provide for thee without thy ſin. 2. This ſhews ſin is gotten to a great height, that, becauſe a man is grown low in the world, therefore he will, *Acheronta movere*, go to the devil for a livelihood. Abraham would not have it ſaid, that 'the king of Sodom had made him rich,' Gen. xiv. 22. O let it never be ſaid, that the devil hath made thee rich! 3. Thou oughteſt not to undertake any action which thou canſt not pray for a bleſſing upon: but, if thou liveſt on thieving, thou canſt not pray for a bleſſing upon ſtolen goods; therefore take heed of this ſin, *lucrum in acru, damnum in conſcientia*, Aug. Take heed of getting the world with the loſs of heaven. To diſſuade all from this horrid ſin, conſider,

(1.) Thieves are the caterpillars of the earth, enemies to civil ſociety.

(2.) God hates them. In the law, the Cormorant was unclean, Lev. xi. 17. becauſe a thieviſh, devouring creature, a bird of prey; by which God ſhewed his hatred of this ſin.

(3.) The thief is a terror to himſelf, he is always in fear, Pſ. liii. 5. 'There were they in great fear;' true of the thief. Guilt breeds fear: if he hear but the ſhaking of a tree, his heart ſhakes. It is ſaid of Catiline, he was afraid of every noiſe. If a briar doth but take hold of a thief's garment, he is afraid it is the officer to apprehend him; and fear hath 'torment in it,' 1 John iv. 18.

(4.) The judgments that follow this ſin, 'Achan the thief was ſtoned to death,' Joſhua vii. and Zech. v. 2. 'What ſeeſt thou? And I ſaid, a flying roll,' verſe 3. 'This is the curſe that goeth over the face of the earth; I will bring it forth, ſaith the Lord, and it ſhall enter into the houſe of the thief.' Fabius, a Roman cenſor, condemned his own ſon to die for theft. Thieves die with ignominy, the ladder is their preferment: and there is a worſe thing than death, while they rob others of money, they rob themſelves of ſalvation.

Qu. *What is to be done to avoid ſtealing?*

Anſ. 1. Live in a calling, Eph. iv. 28. 'Let him that ſtole ſteal no more, but rather let him labour, working with his hands,' &c. Such as ſtand idle, the devil hires them, and puts them to the pilfering trade. An idle perſon tempts the devil to tempt him.

2. Be content with the eſtate God hath given you, Heb. xiii. 5. 'Be content with ſuch things as ye have.' Theft is the daughter of avarice: ſtudy contentment. Believe that condition beſt, God hath carved out to you. God can bleſs that little meal in the barrel. We ſhall not need theſe things long, we ſhall carry nothing out of the world with us but our winding ſheet. If we have but enough to bear our charges to heaven, it is ſufficient.

OF THE NINTH COMMANDMENT.

EXOD. XX. 16. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

THE tongue, which at firſt was made to be an organ of God's praiſe, is now become an inſtrument of unrighteouſneſs. This commandment binds the tongue to its good behaviour; God hath ſet two fences to keep in the tongue, the teeth and lips: and this commandment is a third fence ſet about it, that it ſhould not break forth into evil; 'Thou ſhalt not bear falſe witneſs againſt thy neighbour.' This commandment hath a prohibitory, and a mandatory part: the firſt is ſet down in plain words, the other is clearly implied.

I. *The prohibitory part of the commandment*, or, what it forbids in general. It forbids any thing which may tend to the diſparagement or prejudice of our neighbour. More particularly, two things are forbidden in this commandment, (1.) Slandering. (2.) Falſe witneſs.

(1.) *Slandering our neighbour.* This is a ſin againſt the ninth commandment. The ſcorpion carries his poiſon in his tail, the ſlanderer carries his poiſon in his tongue. Slandering, "is to report things of others unjuſtly," Pſal. xxxv. 11. 'They laid things to my charge which I knew not.' It is uſual to bring in a Chriſtian beheaded of his good name: they raiſed a ſlander of Paul, that he ſhould preach, 'Men might do evil, that good might come of it,' Rom. iii. 8. 'We are ſlanderouſly reported; and ſome affirm that we ſay, let us do evil, that good may come.' Eminency is commonly blaſted by ſlander. Holineſs itſelf is no ſhield for ſlander. The lamb's innocency will not preſerve it from the wolf.—Chriſt was the moſt innocent upon earth, yet was reported to be a friend of ſinners: John Baptiſt, a man of a holy auſtere life, yet they ſaid of him 'he hath a devil,' Mat. xi. 18. The ſcripture calls ſlandering, ſmiting with the tongue, Jer. xviii. 18. 'Come and let us ſmite him with the tongue.' You may ſmite another and never touch him. *Majora ſunt linguæ vulnera quam gladii*, Aug. The wounds of the tongue no phyſician can heal: and to pretend friendſhip to a man, yet ſlander him, is moſt odious. St. Hierom ſpeaks thus, "The Arian faction made a ſhew of kindneſs; they kiſſed my hands, but ſlandered me, and ſought my life." And, as it is a ſin againſt this commandment, to raiſe a falſe report of another; ſo it is a ſin to receive a falſe report before we have examined it, Pſal. xv. 1. 'Lord, who ſhall dwell in thy holy hill?' *Quis ad cœlum?* ver. 3. 'He that backbiteth not, nor taketh up a reproach againſt his neighbour.' We muſt not only not raiſe a falſe report, but not take it up. He that raiſeth a ſlander, carries the devil in his tongue; and he that receives it, carries the devil in his ear.

(2.) The ſecond thing forbidden in this commandment is, falſe witneſs. Here three ſins are condemned: (1.) Speaking. (2.) Witneſſing. (3.) Swearing, that which is falſe, *contra proximum*.

1. Speaking that which is falſe, Prov. xii. 22. 'Lying lips are an abomination to the Lord.' To lie, is to ſpeak that which one knows to be an untruth. There is nothing more contrary to God than a lie. The Holy Ghoſt is called the 'Spirit of truth, 1 John iv. 5, 6. Lying is a ſin that doth not go alone; it uſhers in other ſins: Abſalom told his father a lie, that he was going to pay his vow at Hebron, 2 Sam. xv. 7. and that

lie was a preface to his treaſon. Where there is a lie in the tongue, it ſhews the devil is in the heart, Acts xv. 3. 'Why hath Satan filled thy heart to lie?' Lying is ſuch a ſin, as unfits men for civil ſociety. How can you converſe or bargain with him, that you cannot truſt a word he ſaith? This is a ſin which highly provokes God. Annanias and Sapphira were ſtruck dead for telling a lie, Acts v. 5. The furnace of hell is heated for liars, Rev. xxii. 15. 'Without are ſorcerers, and whoſoever loveth and maketh a lie.' Oh abhor this ſin! *Quicquid dixeris juſtum putes*, Hierom. When thou ſpeakeſt, let thy word be as authentic as thy oath. Imitate God, who is the pattern of truth. Pythagoras being aſked, what made men like God? anſwered, *cum vere loquuntur*, when they ſpeak truth. It is made the character of a man that ſhall go to heaven, Pſal. xv. 2. 'He ſpeaketh the truth from his heart.'

2. That which is condemned in the commandment is, witneſſing that which is falſe; 'thou ſhalt not bear falſe witneſs.' There is a twofold bearing of falſe witneſs. (1.) There is a bearing of falſe witneſs for another. 2. A bearing falſe witneſs againſt another.

1ſt, A bearing falſe witneſs for another. When we do give our teſtimony for a perſon that is criminal and guilty, we juſtify him as if he were innocent, Iſa. iii. 23. 'Which juſtify the wicked for a reward.' He that goes to make a wicked man juſt, makes himſelf unjuſt.

2dly, There is a bearing falſe witneſs againſt another, *i. e.* when we accuſe another in open court falſely. This is to imitate the devil, who is the 'accuſer of the brethren.' Though the devil is no adulterer, yet he is a falſe witneſs, Solomon ſaith, Prov. xxv. 18. 'A man that beareth falſe witneſs againſt his neighbour, is a hammer and a ſword:' In his face he is hardened like an hammer; he cannot bluſh, he cares not what lie he witneſſeth to: and he is a ſword; his tongue is a ſword to wound him he witneſſeth againſt in his goods or life: thus, 1 Kings xxi. 13. 'There came in two men, children of Belial, and witneſſed againſt Naboth, ſaying, Naboth blaſphemed God and the king:' and their witneſs took away his life. The queen of Perſia being ſick, the magician accuſed two godly virgins, that they had by charms procured the queen's ſickneſs; whereupon ſhe cauſed theſe virgins to be ſawn aſunder. A falſe witneſs doth pervert the place of judicature: he corrupts the judge, by making him pronounce a wrong ſentence, and cauſes the innocent to ſuffer. Vengeance will find out the falſe witneſs, Prov. xxix. 4. 'A falſe witneſs ſhall not be unpuniſhed, Deut. xix. 18, 19. 'If the witneſs be a falſe witneſs, and hath teſtified falſely againſt his brother, then ſhall ye do unto him as he

had thought to have done unto his brother:' *i. e.* If he had thought to have taken away his life, his own ſhall go for it.

3. That which is condemned in the commandment, is ſwearing that which is falſe. When men take a falſe oath, and by that take away the life of another, Zech. viii. 17. 'Love no falſe oath.' chap. v. 2. 'What ſeeſt thou? I ſaid, a flying roll.' verſes 3, 4. 'This is the curſe that goeth forth, and it ſhall enter, ſaith the Lord, into the houſe of him that ſweareth falſely by my name: and it ſhall conſume his houſe, with the timber and ſtones of it.' The Scythians made a law, when a man did bind two ſins together, a lie with an oath, he was to loſe his head; becauſe this ſin did take away all truth and faith from among men. The devil hath taken great poſſeſſion of ſuch who dare ſwear to a lie. This is a manifeſt breach of this commandment.

Uſe I. *Branch* 1. It reproves the church of Rome, who will diſpenſe with a lie, or a falſe oath, if it be to promote the catholic cauſe. They approve of an officious lie; they hold ſome ſins to be lawful; they may as well hold ſome lies to be lawful. God hath no need of our lie. It is not lawful to tell a lie *propter Dei gloriam*, if we were ſure to bring glory to God by it, as Auſtin ſpeaks.

Branch 2. It reproves thoſe who make no conſcience of ſlandering others; they come under the breach of this commandment, Pſ. l. 20. 'Thou ſitteſt and ſlandereſt thy own mother's ſon,' Jer. xx. 10. 'Report, ſay they, and we will report,' Ezra iv. 15. 'This city (*i. e.* Jeruſalem) is a rebellious city, and hurtful to kings and provinces.' Paul was ſlandered as a mover of ſedition, and the head of a faction, Acts xxiv. 5. The ſame word ſignifies both a ſlanderer and a devil, 1 Tim. iii. 11. 'Not ſlanderers:' In the Greek, Not devils. Some think it is no great matter, to miſreport and ſlander others; know that this is to act the part of a devil. Clipping a man's credit, to make it weigh lighter, is worſe than clipping of coin. The ſlanderer wounds three at once: he wounds him that he ſlanders; and he wounds him to whom he reports the ſlander, by cauſing uncharitable thoughts to ariſe up in his mind againſt the party ſlandered; and he wounds his own ſoul, by reporting that of another which is falſe. This is a great ſin; and I would, I could not ſay, it is common. You may kill a man as well in his name as in his perſon. Some are loth to take away their neighbour's goods; conſcience would fly in their face: but better take away their corn out of their field, their wares out of their ſhop, than take away their good name. This is a ſin you can never make them reparation for; a blot in a man's name, being like a blot on white paper, which will never be got out. Surely God will viſit for this ſin. If idle words ſhall be ac-

counted for, ſhall not unjuſt ſlanders? The Lord will make inquiſition one day, as well for names as for blood. Oh therefore take heed of this ſin! it is a breach of the ninth commandment. Was it a ſin under the law to defame a virgin, Deut. xxii. 19. And, is it not a greater ſin to defame a ſaint, who is a member of Chriſt! The heathens, by the light of nature, abhorred this ſin of ſlandering. Diogenes uſed to ſay, "Of all wild beaſts, a ſlanderer is the worſt." Antonius made a law, that, if a perſon could not prove the crime he reported another to be guilty of, he ſhould be put to death.

Branch 3. It reproves them who are ſo wicked as to bear falſe witneſs againſt others. Theſe are monſters in nature, unfit to live in a civil ſociety. Euſebius ralates of one Narciſſus, a man famous for piety, who was accuſed by two falſe witneſſes of unchaſtity: and to prove their accuſation, they bound it with oaths and curſes after this manner: one ſaid, 'If I ſpeak not true, I pray God I may periſh by fire:" the other ſaid, "If I ſpeak not true, I wiſh I may be deprived of my ſight." It pleaſed God, that the firſt witneſs who forſwore himſelf, his houſe befet on fire, he was burned in the flame: the other witneſs being troubled in conſcience, confeſſed his perjury, and continued ſo long weeping, that he wept himſelf blind. Jezebel, who ſuborned two falſe witneſſes againſt Naboth, ſhe was thrown down out of a window, and 'the dogs licked her blood,' 2 Kings ix. 33. O tremble at this ſin! a perjured perſon is the devil's excrement. He is curſed in his name, and feared in his conſcience. Hell gapes for ſuch a wind-fall.

Uſe II. *Branch* 1. It exhorts all to take heed of the breach of this commandment, of lying, ſlandering, and bearing falſe witneſs; and to avoid theſe ſins,

1. Get the fear of God. Why doth David ſay, 'the fear of the Lord is clean?' Pſ. xix. 8. Becauſe it cleanſeth the heart of malice, it cleanſeth the tongue of ſlander. 'The fear of the Lord is clean:' it is to the ſoul as lightening to the air which cleanſeth it.

2. Get love to your neighbour, Lev. xxi. 18. If we love a friend, we will not ſpeak or atteſt any thing to his prejudice. Men's minds are cankered with envy and hatred; hence comes ſlandering and falſe-witneſſing. Love is a lovely grace; 'love thinks no evil,' 1 Cor. xiii. 5. It makes the beſt interpretation of another's words. Love is a well-wiſher, and it is rare to ſpeak ill of him we wiſh well to. Love is that which cements Chriſtians together; it is the healer of diviſion, and the hinderer of ſlander.

Branch 2. To ſuch whoſe lot it is to meet with ſlanderers and falſe accuſers, (1.) Labour to make a ſanctified uſe of it. When Shimei railed on David, David made a ſanctified uſe of

it, 2. Sam: xvi. 10. 'The Lord hath ſaid to him, curſe David.' So, if you are ſlandered or falſely accuſed, make a good uſe of it. See if you have no ſin unrepented of, for which God may ſuffer you to be calumniated and reproached. See if you have not at any time wronged others in their name, and ſaid that of them which you cannot prove; then lay your hand on your mouth, and confeſs the Lord is righteous to let you fall under the ſcourge of the tongue. (2.) If you are ſlandered or falſely accuſed, but know your own innocency, be not too much troubled, let this be your rejoicing, the witneſs of your conſcience. *Murus aheneus eſto nil conſcire ſibi.*—A good conſcience is a wall of braſs, that will be able to ſtand againſt a falſe witneſs. As no flattery can heal a bad conſcience, ſo no ſlander can hurt a good. God will clear the names of his people, Pſ. xxxvii. 6. 'He ſhall bring forth thy righteouſneſs as the light.' God, as he will wipe away tears from the eyes, ſo he will wipe off reproaches from the name. Believers ſhall come forth out of all their ſlanders and reproaches, as 'the wings of a dove covered with ſilver, and her feathers with yellow gold.'

Branch 3. It ſhould exhort ſuch to be very thankful to God; whom God hath preſerved from ſlander and falſe witneſs. Job calls it 'The ſcourge of the tongue,' chap. v. 21. As a rod doth ſcourge the back, ſo the ſlanderer's tongue doth ſcourge the name. It is a great mercy to be kept from the ſcourge of the tongue; a mercy, that God ſtops malignant mouths from bearing falſe witneſs. What miſchief may not a lying report or a falſe oath do? One deſtroys the name, the other the life. It is the Lord who muzzles the mouths of the wicked, and keeps thoſe dogs, that ſnarl at us, from flying upon us, Pſal. xxxi. 20. 'Thou ſhalt keep them ſecretly in a pavilion, from the ſtrife of tongues.' It is, I ſuppoſe, an alluſion to kings, who being reſolved to protect their favourites againſt the accuſations of men, take them into their bed-chamber, or boſom, where none may touch them: ſo God hath a pavilion, or ſecret hiding-place for his favourites, where he preſerves their credit and reputation untouched; he keeps them from the 'ſtrife of tongues.' This is a mercy we ought to acknowledge to God.

II. The mandatory part of this commandment implied; that is, "That we ſtand up for others, and vindicate them, when they are injured by lying lips." This is the ſenſe of the commandment, not only that we ſhould not ſlander, or falſely accuſe others; but that we ſhould witneſs for them, and ſtand up in their defence, when we know them to be traduced. A man may wrong another as well by ſilence as by ſlander; when he knows him to be wrongfully accuſed, yet doth not ſpeak in his behalf. If others caſt falſe aſperſions on any, we ſhould wipe

them off. The apoſtles (who were filled with the wine of the Spirit) being charged with drunkenneſs, Peter was their compurgator, and openly cleared their innocency, Acts ii. 15. 'Theſe are not drunken, as ye ſuppoſe.' Jonathan knowing David to be a worthy man, and all thoſe things Saul ſaid of him to be ſlanders, vindicated David, 1 Sam. xix. 4, 5. 'David hath not ſinned againſt thee, but his works to thee-ward have been very good. Wherefore then wilt thou ſin againſt innocent blood, and ſlay David without a cauſe?' When the primitive Chriſtians were falſely accuſed for inceſt, and killing their children, Tertullian made a famous apology in their vindication. This is to act the part both of a friend and of a Chriſtian, to be an advocate for another, when he is wronged in his good name.

OF THE TENTH COMMANDMENT.

Exod. xx. 17. *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.*

This commandment forbids, (1.) Covetouſneſs in general, 'Thou ſhalt not covet.' (2.) In particular, 'Thy neighbour's houſe, thy neighbour's wife,' &c.

1. It forbids covetouſneſs in general, 'Thou ſhalt not covet.' It is lawful to uſe the world, yea, and to deſire ſo much of it as may, (1.) Keep us from the temptation of poverty, Prov. xxx. 8. 'Give me not poverty, leſt I ſteal, and take the name of my God in vain.' (2.) As may enable us to honour God with works of mercy, Prov. iii. 9. 'Honour the Lord with thy ſubſtance.' But all the danger is, when the world gets into the heart. The water is uſeful for the ſailing of the ſhip; all the danger is, when the water gets into the ſhip; ſo the fear is, when the world gets into the heart, 'Thou ſhalt not covet.'

Qu. *What is it to covet?*

Anſ. There are two words in the Greek, which ſet forth the nature of covetouſneſs. 1. *Pleonexia*, which ſignifies "an inſatiable deſire of getting the world." Covetouſneſs is a dry dropſy. Auſtin defines covetouſneſs, *Plus velle quam ſat eſt*; to deſire more than enough; to aim at a great eſtate; to be like the daughters of the horſe-leech, crying, 'Give, give,' Prov. xxx. 15. Or like Behemoth, Job xl. 23. 'He truſteth that he can draw up Jordan into his mouth.' 2. *Phylarnyria*, which ſignifies an "inordinate love of the world." The world is the idol; it is ſo loved, that a man will not part with it to any good

uſe; this is to come under the indictment of covetouſneſs. He may be ſaid to be covetous, not only who gets the world unrighteouſly, but who loves the world inordinately. But, for a more full anſwer to the queſtion, 'What is it to covet?' I ſhall ſhew you in ſix particulars, when a man may be ſaid to be given to covetouſneſs.

1. When his thoughts are wholly taken up about the world. As a good man's thoughts are ſtill in heaven, he is thinking of Chriſt's love and eternal recompence, Pſ. cxxxix. 18. 'When I awake, I am ſtill with thee,' that is divine contemplation! ſo a covetous man is ſtill with the world; his mind is wholly taken up about it; he can think of nothing but his ſhop or farm. The fancy is a mint-houſe, and moſt of the thoughts a covetous man mints are worldly: he is always plotting and projecting about the things of this life; like a virgin that hath all her thoughts running upon her ſuitor.

2. A man may be ſaid to be given to covetouſneſs, when he takes more pains for the getting of earth, than for the getting of heaven. He will turn every ſtone, break his ſleep, take many a weary ſtep for the world; but will take no pains for Chriſt or heaven. The Gauls, who were an ancient people of France, after they had taſted of the ſweet wine of the Italian grape, they enquired after the country, and never reſted till they had arrived at it; ſo a covetous man having had a reliſh of the world, purſues after it, and never leaves till he hath got it; but he neglects the things of eternity. He could be content if ſalvation would drop into his mouth, as a ripe fig drops into the mouth of the eater, Nahum iii. 12. But he is loth to put himſelf to too much ſweat or trouble to obtain Chriſt or ſalvation. He hunts for the world, he wiſheth only for heaven.

3. A man may be ſaid to be given to covetouſneſs, when all his diſcourſe is about the world, John iii. 31. 'He that is of the earth, ſpeaketh of the earth.' As it is a ſign of godlineſs to be ſtill ſpeaking of heaven, to have the tongue tuned to the language of Canaan, Eccl. x. 12. 'The words of a wiſe man's mouth are gracious;' he ſpeaks as if he had been already in heaven; ſo, a ſign of a man given to covetouſneſs, he is ſpeaking of ſecular things, his wares and drugs. A covetous man's breath, like a dying man's ſmells ſtrong of the earth. As they ſaid to Peter, 'Thy ſpeech bewrayeth thee,' Matth. xxvi. 73. So a covetous man's ſpeech bewrayeth him: He is like the fiſh in the goſpel, which had a piece of money in the mouth, Mat. xvii. 27. *Verba ſunt ſpeculum mentis*, Bern. The words are the looking-glaſs of the heart, they ſhew what is within; *Ex abundantia cordis.*

4. A man is given to covetouſneſs, when he doth ſo ſet his heart upon worldly things, that, for the love of them, he will

part with heavenly; for the 'wedge of gold,' he will part with the 'pearl of price.' The young man in the goſpel, when Chriſt ſaid, 'Sell all and come and follow me;' *abiit triſtis*, 'he went away ſorrowful,' Matth. xix. 22. He would rather part with Chriſt, than with his earthly poſſeſſions. Cardinal Bourbon ſaid, he would forego his part in paradiſe, if he might keep his cardinalſhip in Paris. When it comes to a critical point, that men muſt either relinquiſh their eſtate or Chriſt, and they will rather part with Chriſt, and a good conſcience, than with their eſtate; it is a clear caſe they are poſſeſſed with the devil of covetouſneſs.

5. A man is given to covetouſneſs, when he overloads himſelf with worldly buſineſs. He hath many irons in the fire; he is in this ſenſe a pluraliſt, he takes ſo much buſineſs upon him, that he cannot find time to ſerve God; he hath ſcarce time to eat his meat, but no time to pray. When a man doth overcharge himſelf with the world, and, as Martha, cumber himſelf about many things, that he cannot have time for his ſoul, ſure he is under the power of covetouſneſs.

6. He is given to covetouſneſs whoſe heart is ſo ſet upon the world, that, to get it, he cares not what unlawful indirect means he uſeth: he will have the world *per fas et nefas*; he will wrong and defraud, and raiſe his eſtate upon the ruins of another, Hoſ. xii. 7, 8. 'The balances of deceit are in his hand, he loveth to oppreſs.' And Ephraim ſaid, 'yet I am become rich.' Pope Silveſter II. did ſell his ſoul to the devil for a popedom.

Uſe. Take heed and beware of covetouſneſs, Luke xii. 15. It is a direct breach of this tenth commandment. Covetouſneſs is a moral vice, it infects and pollutes the whole ſoul. The ſin.

(1.) It is a ſubtil ſin, a ſin that many do not ſo well diſcern in themſelves; as ſome have the ſcurvy yet do not know it. This ſin can dreſs itſelf in the attire of virtue. It is called the 'cloak of covetouſneſs.' 1 Theſſ. ii. 5. Covetouſneſs is a ſin that wears a cloak, it cloaks itſelf under the name of frugality and good huſbandry. It hath many pleas and excuſes for itſelf, more than any other ſin; as the providing for one's family. The more ſubtil the ſin is, the leſs diſcernible.

(2.) Covetouſneſs is a dangerous ſin, it checks all that is good. It is an enemy to grace; it damps good affections, as the earth puts out the fire. The hedge-hog, in the fable, came to the coney burrows in ſtormy weather, and deſired harbour: but when once he had gotten entertainment, he ſet up his prickles, and did never leave till he had thruſt the poor coneys out of their burrows; ſo covetouſneſs, by fair pretences, wins itſelf into the heart; but, as ſoon as you have let it in, it will never

leave till it hath choaked all good beginnings, and thruſt all religion out of your hearts. "Covetouſneſs hinders the efficacy of the word preached." In the parable, the thorns (which Chriſt expounded to be the cares of this life) choaked the good ſeed, Matth. xiii. 7. Many ſermons lie dead, buried in earthly hearts. We preach to men, to get their hearts in heaven; but where covetouſneſs is predominant, it chains them to the earth, and makes them like the woman which Satan had bowed together, that ſhe could not lift up herſelf, Luke xiii. 11. You may as well bid an elephant fly in the air, as a covetous man live by faith. We preach to men to give freely to Chriſt's poor; but covetouſneſs makes them to be like him in the goſpel who had 'a withered hand,' Mark iii. 1. They have a withered hand and cannot ſtretch it out to the poor. It is impoſſible to be earthly minded and charitably minded. Thus covetouſneſs obſtructs the efficacy of the word, and makes it prove abortive. Such whoſe hearts are rooted in the earth, will be ſo far from profiting by the word, that they will be ready rather to deride it, Luke xvi. 14. The phariſees, who were covetous, 'derided him.'

(3.) Covetouſneſs is a mother-ſin, a radical vice, 1 Tim. vi. 10. 'the love of money is the root of all evil.'

——*Quid non mortalia pectora cogit auri ſacra fames*;—Hor.

He who hath an earthly itch, a greedy deſire of getting the world, hath in him the root of all ſin. Covetouſneſs is a mother ſin. I ſhall make it appear that covetouſneſs is a breach of all the ten commandments. (1.) It breaks the firſt commandment, 'thou ſhalt have no other gods but one.' The covetous man hath more gods than one; mammon is his god. He hath a god of gold, therefore he is called an idolater, Col. iii. 5. (2.) Covetouſneſs breaks the ſecond commandment, 'Thou ſhalt not make any graven image, thou ſhalt not bow down thyſelf to them.' A covetous man bows down, tho' not to the graven image in the church, yet to the graven image in his coin. (3.) Covetouſneſs is a breach of the third commandment, 'Thou ſhalt not take the name of the Lord thy God in vain.' Abſalom's deſign was to get his father's crown, there was covetouſneſs; but he talks of 'paying his vow to God,' there he took God's name in vain. (4.) Covetouſneſs is a breach of the fourth commandment, 'Remember the ſabbath day, to keep it holy.' A covetous man doth not keep the ſabbath holy; he will ride to fairs on a ſabbath: inſtead of reading in the bible, he will caſt up his accounts. (5.) Covetouſneſs is a breach of the fifth commandment, 'Honour thy father and thy mother. A covetous perſon will not honour his father, if he doth not feed him with money; nay, he will get his father to make over his eſtate to him in his lifetime, and ſo the father

ſhall be at the ſon's command. (6.) Covetouſneſs is a breach of the ſixth commandment, 'Thou ſhalt not kill.' Covetous Ahab killed Naboth, to get his vineyard, 1 Kings xxi. 13. How many have ſwimmed to the crown in blood! (7.) Covetouſneſs is a breach of the ſeventh commandment, 'Thou ſhalt not commit adultery.' Covetouſneſs cauſeth uncleanneſs; you read of the 'hire of a whore,' Deut. xxiii. 18. An adultereſs for money ſets both conſcience and chaſtity to ſale. (8.) Covetouſneſs is a breach of the eighth commandment, 'Thou ſhalt not ſteal.' Covetouſneſs is the root of theft; covetous Achan ſtole the wedge of gold: therefore thieves and covetous are put together, 1 Cor. vi. 10. (9.) Covetouſneſs is a breach of the ninth commandment, 'Thou ſhalt not bear falſe witneſs.' What makes the perjurer take a falſe oath but covetouſneſs? He hopes for a dividend. And, (10.) It is plainly a breach of the laſt commandment, 'Thou ſhalt not covet.' The mammoniſt covets his neighbour's houſe and goods, and endeavours to get them into his own hands. Thus you ſee how vile a ſin covetouſneſs is, it is a mother-ſin, it is a plain breach of every one of the ten commandments.

(4.) Covetouſneſs is a ſin diſhonourable to religion. For ſuch as ſay their hopes are above, yet their hearts are below: for them who profeſs to be above the ſtars, to 'lick the duſt' off the ſerpent; to be born of God, yet buried in the earth; how diſhonourable is this to religion! The lapwing wears a little coronet on its head, yet feeds on dung; an emblem of ſuch as profeſs to be crowned kings and prieſts unto God, yet feed immoderately on the terrene dunghill comforts, Jer. xlv. 5. 'And ſeekeſt thou great things for thyſelf? ſeek them not: What, thou Barak, who art ennobled by the new-birth, and art illuſtrious by thy office, a Levite, doſt thou ſeek earthly things, and ſeek them now? When the ſhip is ſinking, art thou trimming thy cabin? O do not ſo degrade thyſelf, nor blot thy ſcutcheon! 'ſeekeſt thou great things? ſeek them not.' The higher grace is, the leſs earthly ſhould Chriſtians be; the higher the ſun is, the ſhorter always is the ſhadow.

1. Covetouſneſs expoſeth us to God's abhorrency, Pſ. x. 3. 'The covetous, whom the Lord abhorreth.' A king abhors to ſee his ſtatue abuſed: God abhors to ſee a man made in his his image ſhould have the heart of a beaſt given to him. Who would live in ſuch a ſin as makes him abhorred of God? Whom God abhors he curſeth, and God's curſe blaſts wherever it comes.

2. Covetouſneſs precipitates men to ruin: it ſhuts them out of heaven, Eph. v. 5. 'This ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.' What ſhould a covetous man do in hea-

ven? God can no more converſe with him, than a king can converſe with a ſwine, 1 Tim. vi. 9. 'They that will be rich fall into a ſnare, and many hurtful luſts, which drown men in perdition.' A covetous man is like a bee, that gets into a barrel of honey, and there drowns itſelf: he is like a ferryman, that takes in ſo many paſſengers to increaſe his fare, that he ſinks his boat; ſo a covetous man takes in more gold, to the increaſing of his eſtate, that he damns himſelf in perdition. I have read of ſome inhabitants near Athens, who lived in a very dry, barren iſland, and they took much pains to draw a river to this iſland, to water it and make it fruitful; but when they had opened the paſſages, and brought the river to it, the water broke in with ſuch a force, that it drowned the land, and all the people in it: an emblem of a covetous man; he labours to draw riches to him, and at laſt they come in in ſuch an abundance, that they drown him in hell and perdition. How many, to build up an eſtate, pull down their ſouls? Oh, therefore, flee from covetouſneſs. I ſhall next preſcribe ſome remedies againſt covetouſneſs.

EXOD. XX. 17. *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife*, &c.

I AM, in the next place, to reſolve a queſtion, "How we may do to cure this itch of covetouſneſs?"

Anſ. For anſwer to this, I ſhall preſcribe ſome remedies and antidotes againſt this ſin.

1. Faith, 1 John v. 4. 'This is the victory over the world, even your faith.' The root of covetouſneſs is, the diſtruſt of God's providence: faith believes God will provide; God who feeds the birds, will feed his children; he who clothes the lilies, will clothe his lambs; and ſo faith overcomes the world. Faith is the cure of care: Faith not only purifies the heart but ſatisfies the heart: Faith makes God our portion, and ſo in him we have enough, Pſal. xvi. 5. 'The Lord is the portion of mine inheritance, the lines are fallen unto me in pleaſant places; yea; I have a goodly heritage.' Faith, by a divine chymiſtry, extracts his chief comfort out of God. A little with God is ſweet. Thus faith is a remedy againſt covetouſneſs; faith overcomes not only the fear of the world, but the love of the world.

2. The ſecond remedy is, judicious conſideration.

(1.) What poor things theſe things below are, that we ſhould covet them. 1. They are below the worth of the ſoul, which carries in it an idea, and reſemblance of God. The world is but the workmanſhip of God, the ſoul is the image of God. 2.

You covet that which will not ſatisfy you, Eccl. v. 10. 'He that loveth ſilver ſhall not be ſatisfied with ſilver.' Solomon had put all the creatures in a limbec, and ſtilled out the quinteſſence, and behold, 'All was vanity,' Eccl. ii. 11. Covetouſneſs is a dry dropſy: the more a man hath, the more he thirſts.

Quo plus ſunt potæ, plus ſitiuntur acquæ.

3. Worldly things cannot remove trouble of mind. King Saul being perplexed in conſcience, all his crown jewels could not adminiſter comfort to him, 1 Sam. xxviii. 15. The things of the world will no more eaſe a troubled ſpirit, than a gold cap will cure the head-ach. 4. The things of the world, if you had more of them, cannot continue with you. The creature hath a little honey in its mouth, but it hath wings to fly away. Theſe things either go from us, or we from them: what poor things are theſe to covet?

(2.) Second conſideration, the frame and contexture of the body: God hath made the face to look upwards towards heaven.

Os homini ſublime dedit, cœlumque tueri Juſſit.—Ovid.

Anatomiſts obſerve, that whereas other creatures have but four muſcles to their eyes, man hath a fifth muſcle, by which he is able to look up to heaven; and as for the heart, it is made like a glaſs-vial, narrow and contracted downwards, but wide and broad upwards. And as the frame and contexture of the body teacheth us to look to things above, ſo eſpecially the ſoul is planted in the body, as a divine ſparkle to aſcend upwards. Can it be imagined that God gave us intellectual, immortal ſouls, to covet only earthly things? What wiſe man would fiſh for gudgeons with golden hooks? Did God give us glorious ſouls, only to fiſh for the world? Sure our ſouls are made for an higher end; to aſpire after the enjoyment of God in glory.

(3.) Third conſideration, the examples of thoſe who have been contemners and deſpiſers of the world. The primitive Chriſtians, as Clemens Alexandrinus obſerves, were ſequeſtered from the world, and were wholly taken up in converſe with God: they lived in the world above the world; like the birds of paradiſe, who ſoar above in the air, and ſeldom or never touch with their feet upon the earth. Luther ſaith, that he was never tempted to this ſin of covetouſneſs. The ſaints of old, though they did live in the world, they did trade in heaven, Phil. iii. 20. 'Our converſation is in heaven:' the Greek word ſignifies, our commerce, or traffic, or burgerſhip, is in heaven. 'Enoch walked with God,' Gen. v. 24. His affections were ſublimated, he did take a turn in heaven every day. The righteous are compared to a palm-tree, Pſal. xcii. 12. Philo

obſerves, that whereas all other trees have their ſap in their root, the ſap of the palm-tree is towards the top; the emblem of the ſaints, whoſe hearts are above in heaven, where their treaſure is.

3. The third remedy, covet ſpiritual things more, and you will covet earthly things leſs. Covet grace: grace is the beſt bleſſing, it is the ſeed of God, 1 John iii. 9. the angels' glory. Covet heaven; heaven is the region of happineſs, it is the moſt pleaſant climate. Did we covet heaven more, we ſhould covet earth leſs. They that ſtand on the top of the Alps, the great cities of Campania ſeem but as ſmall villages in their eyes: if we could have our hearts, more fixed upon the Jeruſalem above, how would all worldly things diſappear, and be as nothing in our eye; we read of an angel coming down from heaven, who did tread with his right foot on the ſea and with his left foot on the earth, Rev. x. 2. had we but once been in heaven, and viewed the ſuperlative glory of it, how might we, in an holy ſcorn, trample with one foot upon the earth, and with the other foot upon the ſea! Oh covet after heavenly things! there is the tree of life, the mountains of ſpices, the rivers of pleaſure, the honey-comb of God's love dropping, the delights of angels, the flower of joy fully ripe and blown. There is the pure air to breathe in; no fogs nor vapours of ſin ariſe to infect that air; but the Sun of righteouſneſs enlightens that horizon continually with his glorious beams. O let your thoughts and delights be always taken up about the city of pearl, the paradiſe of God. Did we covet heavenly things more, we ſhould covet earthly things leſs. It is reported that after Lazarus was raiſed from the grave, he was never ſeen to ſmile or be delighted with the world after: were our hearts raiſed by the power of the Holy Ghoſt up to heaven, we ſhould not be much taken with earthly things.

4. The fourth remedy, pray for an heavenly mind. Lord, let the loadſtone of thy ſpirit, draw my heart upward: Lord, dig thy earth out of my heart; teach me how to poſſeſs the world, and not love it; how to hold it in my hand, and not let it get into my heart. So much for the commandment in general, 'Thou ſhalt not covet.'

(2.) I ſhall ſpeak of it more particularly: 'Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife,' &c. Obſerve here the holineſs and perfection of God's law: It forbids the *motus primo primi*, the firſt motions and riſings of ſin in the heart; 'Thou ſhalt not covet.' The laws of men take hold of the actions, but the law of God goes further, it forbids not only the actions, but the affections; 'Thou ſhalt not covet thy neighbour's houſe.' It is not ſaid, thou ſhalt not take away his houſe; but 'Thou ſhalt not covet it.'

Theſe luſtings and deſires after the forbidden fruit are ſinful, Rom. vii. 7. 'The law hath ſaid, Thou ſhalt not covet.' Though the tree bears no bad fruit, it may be faulty at the root; though a man doth not commit any groſs ſin, yet who can ſay his heart is pure? There may be a faultineſs at the root, there may be ſinful covetings and luſtings in the ſoul.

Uſe. Let us be humbled for the ſin of our nature, the riſings of evil thoughts, coveting that which we ought not. Our nature is a ſeed-plot of iniquity, it is like charcoal that is ever ſparkling: the ſparkles of pride, envy, covetouſneſs, ariſe in the mind. How ſhould this humble us? If there be not ſinful actings, there are ſinful covetings. Let us pray for mortifying grace, which may be like the water of jealouſy, to make the thigh of ſin to rot. But to come to the words more clearly, 'Thou ſhalt not covet thy neighbour's houſe, nor thy neighbour's wife, &c.

Qu. *Why is the houſe put before the wife? In Deuteronomy the wife is put firſt, Deut.* v. 21. '*Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe.*' *Here the houſe is put firſt.*

Anſ. In Deuteronomy, the wife is ſet down firſt, in reſpect of her value. She (if a good wife) is of far greater value and eſtimate than the houſe, Prov. xxxi. 10. 'Her price is far above rubies.' She is the furniture of the houſe, and this furniture is more worth than the houſe. When Alexander had overcome king Darius in battle, Darius ſeemed not to be much diſmayed; but when he heard his wife was taken priſoner, now his eyes, like ſpouts, did guſh forth water, as valuing his wife dearer than his life. But yet in this place in Exodus, the houſe is put before the wife: the reaſon is, becauſe the houſe is firſt in order; the houſe is erected before the wife can live in it; the neſt is built before the bird is in it: the wife is firſt eſteemed, but the houſe muſt be firſt provided.

1. Then, 'Thou ſhalt not covet thy neighbour's houſe.' How depraved is man ſince the fall! Man knows not how to keep within bounds, but is coveting more than his own. Ahab, one would think had enough; he was a king, and one would ſuppoſe his crown-revenues ſhould have contented him; but ſtill he was coveting more: Naboth's vineyard was in his eye, and ſtood near the ſmoke of his chimney, and he could not be quiet till he had it in poſſeſſion. Were there not ſo much coveting, there would not be ſo much bribing: one man pulls away another's houſe from him. It is only the priſoner lives in ſuch a tenement as he may be ſure none will go about to take from him.

2. 'Thou ſhalt not covet thy neighbour's wife.' This commandment is a bridle to check the inordinancy of brutiſh luſts;

'Thou ſhalt not covet thy neighbour's wife.' It was the devil that 'ſowed another man's ground,' Mat. xiii. 25. But how is the hedge of this commandment trodden down in our times! there be many who do more than covet their neighbour's wives, they take them, Deut. xxvii. 20. 'Curſed be he that lieth with his father's wife, and all the people ſhall ſay Amen.' If it were to be proclaimed, 'Curſed be he that lies with his neighbour's wife,' and all that were guilty ſhould ſay Amen, how many would curſe themſelves!

3. 'Thou ſhalt not covet thy neighbour's man-ſervant, nor his maid-ſervant.' Servants, when faithful are a treaſure. What a true and truſty ſervant had Abraham! he was his right-hand: how prudent and faithful was he in the matter he was entruſted with, in getting a wife for his maſter's ſon? Gen. xxiv. 9. And ſurely it would have gone near to Abraham, to have had any one entice away his ſervant from him. But this ſin of coveting ſervants is common: if one hath a better ſervant, others will be inveigling and laying baits for him, and endeavour to draw him away from his maſter. This is a ſin againſt the tenth commandment. To ſteal away another's ſervant by enticement, is no better than thievery.

4. 'Nor his ox, nor his aſs, nor any thing that is thy neighbour's.' Were there not coveting of ox and aſs, there would not be ſo much ſtealing: firſt, men break the tenth commandment by coveting, and then they break the eighth commandment by ſtealing. It was an excellent appeal that Samuel made to the people, 1 Sam. xii. 3. 'Witneſs againſt me before the Lord, whoſe ox have I taken, or whoſe aſs, or whom have I defrauded.' And it was a brave ſpeech of St. Paul, Acts xx. 33. 'I have coveted no man's gold, or ſilver, or apparel.'

Qu. *But what means may we uſe, to keep us from coveting that which is our neighbour's?*

Anſ. The beſt remedy is contentation. If we are content with our own, we ſhall not covet that which is another's. St. Paul could ſay, 'I have coveted no man's gold or ſilver:' whence was this? It was from contentment, Phil. iv. 11. 'I have learned, in whatever ſtate I am, therewith to be content.' Content ſaith, as Jacob, Gen. xxiii. 3. 'I have enough:' I have a promiſe of heaven, and have ſufficient to bear my charges thither; I have enough. And he who hath enough, will not covet that which is another's. Be content; and the beſt way to be contented, is, (1.) Believe that condition beſt which God carves out to you by his providence. If God had ſeen it fit for us to have more, we would have had it; but his wiſdom ſees this beſt for us. Perhaps we could not manage a great eſtate; it is hard to carry a full cup without ſpilling, and a full eſtate without ſinning. Great eſtates may be ſnares; a boat may be

overturned by having too great a fail. The believing that eſtate beſt God carves for us, makes us content; and being contented, we will not covet that which is another's.

(2.) The way to be content with ſuch things as we have, and not to covet another's, is to conſider, the leſs eſtate we have, the leſs account we ſhall have to give at the laſt day. Every perſon is a ſteward, and muſt be accountable to God. They who have great eſtates have the greater reckoning: God will ſay, what good have you done with your eſtates? have you honoured me with your ſubſtance? Where are the poor you have fed and clothed; if you cannot give a good account it will be ſad. This may make us contented with a leſs portion, to conſider, the leſs eſtate, the leſs account we have to give; the leſs riches, the leſs reckoning. This is the way to have contentment, and no better antidote againſt coveting that which is another's than being content with that which is our own.

So much for the Commandments.

MAN'S INABILITY TO KEEP THE MORAL LAW.

Q. LXXXII. *IS any man able perfectly to keep the commandments of God?*

Anſ. No mere man, ſince the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Jam. iii. 2. 'In many things we offend all.' Man in his primitive ſtate of innocency, was endowed with ability to keep the whole moral law: Adam had rectitude of mind, ſanctity of will, perfection of power: Adam had the copy of God's law written on his heart; no ſooner did God command, but he did obey: as the key is ſuited to all the wards in the lock, and can open them; ſo Adam had a power ſuited to all God's commands, and could obey them. Adam's obedience did exactly run parallel with the moral law, as a well made dial goes exactly with the ſun. Man in innocence was like a well tuned organ, he did ſweetly tune to the will of God: he was adorned with holineſs as the angels, but not confirmed in holineſs as the angels: Adam was holy but mutable; he fell from his purity, and we with him. Sin cut the lock of original righteouſneſs, where our ſtrength lay; ſin hath brought ſuch a langour and faintneſs into our ſouls, and hath ſo weakened us, that we ſhall never recover our full ſtrength till we put on immortality. The thing I am now to demonſtrate, is, that we cannot yield perfect obedience to the moral law. 'In many things we offend all.'

1. The caſe of an unregenerate man is ſuch, that he cannot perfectly obey all God's commands: he may as well touch the ſtars, or ſpan the ocean, as yield exact obedience to the law. A perſon unregenerate cannot act ſpiritually, he cannot pray in the Holy Ghoſt, he cannot live by faith, he cannot do duty out of love to duty; and if he cannot do duty ſpiritually, then much leſs perfectly. Now, that a natural man cannot yield perfect obedience to the moral law, is evident; (1.) Becauſe he is ſpiritually dead, Eph. ii. 1. And being ſo, how can he keep the commandments of God perfectly? A dead man is not fit for action. A ſinner hath the ſymptoms of death upon him; 2. He hath no ſenſe; a dead man hath no ſenſe: he hath no ſenſe of the evil of ſin, of God's holineſs and veracity; therefore he is ſaid to be without feeling, Eph. iv. 19. 2. He hath no ſtrength, Rom. v. 6. What ſtrength hath a dead man? A natural man hath no ſtrength to deny himſelf, to reſiſt temptation; he is dead: and can a dead man fulfil the moral law? (2.) A natural man cannot perfectly keep all God's commandments, becauſe he is ſo interlarded with ſin, he is 'born in ſin,' Pſal. li. 5. Job xv. 16. 'He drinks iniquity as water.' All the imaginations of his thoughts are evil, and only evil, Gen. vi. 4. Now the leaſt evil thought is a breach of the royal law; and, if there be defection, there cannot be perfection. And, as a natural man hath no power to keep the moral law, ſo he hath no will. He is not only dead, but worſe than dead; a dead man doth no hurt, but there is a life of reſiſtance againſt God goes along with the death of ſin? a natural man not only cannot keep the law through weakneſs, but he breaks it through wilfulneſs, Jer. xliv. 17. 'We will do whatſoever goeth out of our mouth to burn incenſe to the queen of heaven.'

2. As the unregenerate cannot keep the moral law perfectly, ſo neither the regenerate, Eccl. vii. 20. 'There is not a juſt man upon the earth, that doeth good and ſinneth not;' nay, that 'ſins not in doing good.' There is that in the beſt actions of a righteous man that is damnable, if God ſhould weigh him in the ballance of juſtice. Alas! how are his duties fly-blown? He cannot pray without wandering, nor believe without doubting, Rom. vii. 18. 'To me to will is preſent, but how to perform I find not.' In the Greek it is, "How to do it throughly I find not." Paul though a ſaint of the firſt magnitude, was better at willing than at performing. Mary aſked where they had laid Chriſt: ſhe had a mind to have carried him away, but ſhe wanted ſtrength: ſo the regenerate have a will to obey God's law perfectly, but they want ſtrength; their obedience is weak, and ſickly: the mark they are to ſhoot at, is perfection of holineſs, though they take a right aim, yet do what they can, they ſhoot ſhort, Rom. vii. 19. 'The good which I would, I do

not.' A Chriſtian, while he is ſerving God, is hindered: like a ferryman, that plies the oar, and rows hard, but a guſt of wind carries him back again: ſo ſaith Paul, 'The good I would, I do not;' I am driven back by temptation. Now, if there be any failure in our obedience, we cannot make a perfect commentary upon God's law: no Chriſtian alive can write a copy of holineſs without blotting. The virgin Mary's obedience was not perfect, ſhe needed Chriſt's blood to waſh her tears. Aaron was to make atonement for the altar, Exod. xxix. 37. to ſhew that the moſt holy offering hath defilement in it, and needs atonement to be made for it.

Qu. 1. *But if a man hath no power to keep the whole moral law, then why doth God require that of a man, which he is not able to perform? How doth this ſtand with his juſtice?*

Anſ. Though man hath loſt his power of obeying, God hath not loſt his right of commanding. If a maſter intruſts a ſervant with money to lay out, and the ſervant ſpends it diſſolutely, may not the maſter juſtly demand this money? God gave us a power to keep the moral law; we, by tampering with ſin loſt it: But may not God ſtill call for perfect obedience? or, in caſe of a fault, juſtly puniſh us?

Qu. 2. *But why doth God ſuffer ſuch an impotency to lie upon man that he cannot perfectly keep the law?*

Anſ. The Lord doth it, (1.) To humble us. Man is a ſelf-exalting creature: and, if he hath but any thing of worth, he is ready to be puffed up: but when he comes to ſee his deficiencies and failings, and how far ſhort he comes of the holineſs and perfection God's law requires, this is a means to pull down his plumes of pride, and lay them in the duſt: he weeps over his impotency, he bluſheth over his leprous ſpots: he ſaith, as Job, 'I abhor myſelf in duſt and aſhes.' (2.) God lets this impotency and infirmneſs lie upon us, that we may have recourſe to Chriſt, to obtain pardon for our defects, and to ſprinkle our beſt duties with his blood. When a man ſees himſelf indebted, he owes perfect obedience to the law, but he hath nothing to pay: this makes him flee to Chriſt to be his friend, and anſwer all the demands and challenges of the law and ſet him free in the court of juſtice.

Uſe 1. Is matter of humiliation for our fall in Adam. In the ſtate of innocency we were perfectly holy; our minds were crowned with knowledge, and our wills, as a queen, did ſway the ſceptre of liberty: but now we may ſay, as Lam. v. 16. 'The crown is fallen from our head.' We have loſt that power which was inherent in us. When we look back to our primitive glory, when we ſhone as earthly angels, we may take up Job's words, chap. xxix. 2. 'O that it were with us as in months paſt!' O that it were with us as at firſt, when there

was no ſtain upon our virgin-nature, when there was a perfect harmony between God's law and man's will! but, alas! how the ſcene is altered, our ſtrength is gone from us, we tread awry every ſtep; we come below every precept; our dwarfiſhneſs will not reach the ſublimity of God's law; we fail in our obedience; and while we fail, we forfeit. This may put us in cloſe mourning, and ſpring a leak of ſorrow in all our ſouls.

Uſe II. Of confutation. *Branch* 1. It confutes the Arminians, who cry up the power of the will: they hold, they have a will to ſave themſelves. But by nature, we not only want ſtrength, Rom. v. 6. but we want will to that which is good. The will is not full of impotency, but obſtinacy, Pſ. lxxxi. 11. 'Iſrael would none of me.' The will hangs forth a flag of defiance againſt God. Such as ſpeak of the ſovereign power of the will, forget Phil. ii. 13. 'It is God that worketh in you both to will and to do.' If the power be in the will of man, then what needs God work in us to will? If the air can enlighten itſelf, what needs the ſun to ſhine? Such as talk of the power of nature, and the ability they have to ſave themſelves, they diſparage Chriſt's merits. I may ſay, as Gal. v. 4. 'Chriſt has become of no effect to them.' This I affirm, ſuch as advance the power of their will in matters of ſalvation, without the medicinal grace of Chriſt, do abſolutely put themſelves under the covenant of works. And now I would aſk them, "Can they perfectly keep the moral law?" *malum oritur ex quolibet defectu.* If there be but the leaſt defect in their obedience, they are gone: for one ſinful thought the law of God curſeth them, and the juſtice of God arraigns them. Confounded be their pride, who cry up the power of nature, as if, by their own inherent abilities, they could rear up a building, the top whereof ſhould reach to heaven.

Branch 2. It confutes a ſort of people that brag of perfection; and according to that principle, they can keep all God's commandments perfectly. I would aſk theſe, have they at no time a vain thought come into their mind? If they have, then they are not perfect. The virgin Mary was not perfect; tho' her womb was pure (being overſhadowed with the Holy Ghoſt) yet her ſoul was not perfect; Chriſt doth tacitly imply a failing in her, Luke ii. 49. And, are they more perfect than the bleſſed virgin was? Such as hold perfection, need not confeſs ſin. David confeſſed ſin, Pſ. xxxii. 6. and Paul confeſſed ſin, Rom. vii. 24. But they are got beyond David and Paul; they are perfect, they never tranſgreſs: and where there is no tranſgreſſion, what needs confeſſion?

2dly, If they are perfect, they need not aſk pardon: they can pay God's juſtice what they owe; therefore, what need they pray, 'Forgive us our debt?' Oh that the devil ſhould rock

men so fast asleep, as to make them dream of perfection! and whereas they bring that, Phil. iii. 15. 'Let us therefore as many as be perfect be thus minded.' *Ans.* Perfection there, is meant of sincerity. God is best able to interpret his own word. He calls sincerity perfection, Job i. 8. 'A perfect and an upright man.' But who is exactly perfect? A man full of diseases may as well say he is healthful, as a man full of sin say, he is perfect.

Use III. To regenerate persons. Though you fail in your obedience, and cannot keep the moral law exactly, yet be not discouraged.

Qu. *What comfort may be given to a regenerate person under the failures and imperfections of his obedience?*

Ans. 1. That a believer is not under the covenant of works but under the covenant of grace. The covenant of works, requires perfect, personal, perpetual obedience: but in the covenant of grace, God will make some abatements: he will accept of less than he required in the covenant of works.

(1.) In the covenant of works God required perfection of degrees; in the covenant of grace, he accepts perfection of parts: there he required perfect working, here he accepts sincere believing: in the covenant of works God required us to live without sin; in the covenant of grace, God accepts of our combat with sin.

(2.) Though a Christian cannot, in his own person, perform all God's commandments; yet Christ, as his surety, and in his stead, hath fulfilled the law for him; and God accepts of Christ's obedience, which is perfect, to satisfy for that obedience which is imperfect. Christ being made a curse for believers, all the curses of the law have their sting pulled out.

(3.) Though a Christian cannot keep the commands of God to satisfaction, yet he may to approbation.

Qu. *How is that?*

Ans. 1. He gives his full assent and consent to the law of God, Rom. vii. 12. 'The law is holy and just: there was assent in the judgment, Rom. vii. 16. 'I consent to the law:' there was consent in the will.

2. A Christian mourns that he cannot keep the commandments fully: when he fails, he weeps: he is not angry with the law, because it is so strict; but he is angry with himself, because he is so deficient.

3. He takes a sweet complacential delight in the law, Rom. vii. 22. 'I delight in the law of God in the inward man.' Gr. [*Synedomai,*] "I take pleasure in it." Psalm cxix. 97. 'O how love I thy law!' Though a Christian cannot keep God's law, yet he loves his law; though he cannot serve God perfectly, yet he serves him willingly.

4. It is his cordial desire to walk in all God's commands, Ps. cxix. 5. 'O that my ways were directed to keep thy statutes?' Though his strength fails, yet his pulse beats.

5. He doth really endeavour to obey God's law perfectly: and wherein he comes short he runs to Christ's blood to make supply for his defects. This cordial desire, and real endeavour, God esteems as perfect obedience, 2 Cor. viii. 12. 'If there be a willing mind, it is accepted.' 'Let me hear thy voice, for sweet is thy voice,' Cant. ii. 14. Though the prayers of the righteous are mixed with sin, yet God sees they would pray better: God picks out the weeds from the flowers; he sees the faith and winks at the failing. The saint's obedience, though he falls short of legal perfection, yet having sincerity in it, and Christ's merits mixed with it, finds gracious acceptance. When the Lord sees endeavours after perfect obedience, this he takes well at our hands: as a father that receives a letter from his child, though there be blots in the letter, and false spellings, yet the father takes all in good part: O what blottings are there in our holy things! but God is pleased to take all in good part: saith God, it is my child, and he would do better if he could; I will accept it.

ALL SINS NOT EQUALLY HEINOUS.

Q. LXXXIII. *ARE all transgressions of the law equally heinous?*

Ans. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

John xix. 11. 'He that delivered me unto thee hath the greater sin.' The Stoic philosophers held, that all sins were equal: but this scripture clearly holds forth, that there is a gradual difference in sin; some are greater than others; some are 'mighty sins,' Amos v. 12. and 'crying sins,' Gen. xviii. 21. Every sin hath a voice to speak, but some sins cry. As some diseases are worse than others, and some poisons more venomous; so some sins are more heinous, Ezek. xvi. 47. Jer. xvi. 12. 'You have done worse than your fathers, your sins have exceeded theirs.' Some sins have a blacker aspect than others: to clip the king's coin is treason, but to strike his person is a higher degree of treason. A vain thought is a sin, but a blasphemous word is a greater sin. That some sins are greater than others, appears, (1.) Because there was difference in the offerings under the law; the sin offering was greater than the trespass offerings. (2.) Because some sins are not capable of pardon as others are, therefore they must needs be more heinous, as

the blaſphemy againſt the Holy Ghoſt, Mat. xii. 31. (3.) Becauſe ſome ſins have a greater degree of puniſhment than others, Mat. xxiii. 14, 24. 'Ye ſhall receive greater damnation.' 'Shall not the Judge of all the earth do right?' God would not puniſh one more than another, but that his ſin is greater. It is true, "all ſins are equally heinous in reſpect of the object," or the perſon againſt whom ſin is committed, viz. the infinite God: but in another ſenſe, all ſins are not alike heinous; ſome ſins have more bloody circumſtances in them, which are like the dye to the wool, to give it a deeper colour.

Qu. *What ſins may be ſaid to be more heinous than others?*

Anſ. 1. Such ſins as are committed without any occaſion offered: a man ſwears or is angry, and hath no provocation. The leſs the occaſion of ſin is, the greater is the ſin. 2. Such ſins are more heinous, that are committed preſumptuouſly. Under the law there was no ſacrifice for preſumptuous ſins, Numb. xv.

Qu. *What is it to ſin preſumptuouſly, which doth heighten and aggravate ſin, and make it more heinous?*

Anſ. To ſin preſumptuouſly, is to ſin againſt convictions and illuminations, or an enlightened conſcience, Job xxiv. 13 'They are of thoſe that rebel againſt the light.' Conſcience, like the cherubim, ſtands with a flaming ſword in its hand, to deter the ſinner; yet he will ſin. Did not Pilate ſin againſt conviction, and with an high hand, in condemning Chriſt? He knew that of envy the Jews had delivered him, Matt. xxvii. 18. he confeſſed 'he found no fault with him,' Luke xxiii. 14. and his own wife ſent to him, ſaying, 'have nothing to do with that juſt man,' Matt. xxvii. 19. Yet for all this, he gave the ſentence of death againſt Chriſt. Here he ſinned preſumptuouſly, againſt an enlightened conſcience. To ſin ignorantly, doth ſomething extenuate and pare off the guilt, John xv. 22. 'If I had not come, ye had had no ſin;' that is, your ſin had been leſs; but to ſin againſt illuminations and convictions, doth enhance and accent men's ſins. Theſe ſins make deep wounds in the ſoul; other ſins fetch blood, theſe are a ſtab at the heart.

Qu. *How many ways doth a man ſin againſt illuminations and convictions?*

Anſ. 1. When he lives in the total neglect of duty. He is not ignorant that it is a duty to read the word, yet he lets the Bible lie by as ruſty armour, that he ſeldom makes uſe of; he is convinced that it is a duty to pray in his family, yet he can go days and months, and God never hear of him; he calls God father but never aſks his bleſſing. Neglect of family-prayer doth, as it were, uncover the roof of men's houſes, and make way for a curſe to be rained down upon their table.

2. When a man lives in the same sins he condemns in others, Rom. ii. 2. 'Thou that judgest another, dost the same thing.' As Austin saith of Seneca, "He wrote against superstitions, yet he worshipped those images which he reproved." One man condemns another for rash censuring, yet lives in the same sin himself; a master reproves his apprentice for swearing, yet he himself swears. The snuffers of the tabernacle were of pure gold: they who reprove and snuff the vices of others, had need themselves to be free from those sins. The snuffers must be of gold.

3. When a man sins after vows, Ps. lvi. 12. 'Thy vows, O God, are upon me.' A vow is a religious promise made to God, to dedicate ourselves to him. A vow is not only a purpose, but a promise. Every votary makes himself a debtor, he binds himself to God in a solemn manner. Now to sin after a vow, to vow himself to God, and give his soul to the devil, must needs be against the highest convictions.

4. When a man sins after counsels, admonitions, warnings, he cannot plead ignorance: the trumpet of the gospel hath been blown in his ears, and sounded a retreat to call him off from his sins; he hath been told of his injustice, living in malice, keeping bad company, yet he would venture upon sin: this is to sin against conviction, it aggravates the sin, and is like a weight put into the scale, to make his sin weigh the heavier. If a sea mark be set up to give warning, that there are shelves and rocks in that place, yet, if the mariner will sail there, and split his ship, it is presumption; and, if he be cast away, who will pity him?

5. When a man sins against express comminations and threatenings. God hath thundered out threatenings against such sins, Ps. lxvi. 21. 'God shall wound the hairy scalp of such an one as goes on still in his trespasses.' Yet, though God set the point of his sword to the breast of a sinner, yet he will commit sin. The pleasure of sin doth more delight him, than the threatenings affright him: he, like the 'leviathan, laughs at the shaking of a spear,' Job xli. 29. Nay, he derides God's threatenings, Isa. v. 19. 'Let him make speed, and hasten his work, that we may see it:' we have heard much what God intends to do, and of judgment approaching, we would fain see it. For men to see the flaming sword of God's threatenings brandished, yet to strengthen themselves in sin, is in an high manner to sin against illumination and conviction.

6. When a man sins under affliction. God doth not only thunder by threatening, but hath let his thunder-bolt fall: he hath inflicted judgments on a person; he may read his sin in his punishment, yet he sins. His sin was uncleanness: he hath wasted his strength as well as his estate. He hath had a fit of apoplexy; yet, though he feels the smart of sin, he retains the love of sin. This is to sin against conviction, 2 Chron. xxviii.

22. 'In his diſtreſs did he treſpaſs yet more; this is that king Ahaz.' This doth enhance and make the ſin greater than other ſins: for ſinning againſt an enlightened conſcience: (1.) Is full of obſtinacy and pertinacioufneſs; men give no reaſon, make no defence for their ſins, yet they are reſolved to hold faſt iniquity. This is deſperate wilfulneſs; and, *Voluntas eſt regula et menſura actionis*, the more of the will in a ſin, the greater the ſin, Jer. xviii. 12. 'We will walk after our own devices.' Though there be death and hell every ſtep, we will march on under Satan's colours. This made the ſin of the apoſtate angels ſo great, becauſe it was wilful; they had no ignorance in their mind, no paſſion to ſtir them up; there was no tempter to deceive them, but they ſinned obſtinately and out of choice. (2.) To ſin againſt convictions and illuminations, is joined with ſlighting and contempt of God. It is bad for a ſinner to forget God, but it is worſe to contemn him, Prov. x. 13. 'Wherefore do the wicked contemn God?' An enlightened ſinner knows, that by his ſin he diſobligeth and angers God; but he cares not whether God be pleaſed or not, he will have his ſin: therefore ſuch an one is ſaid to reproach God, Numb. xv. 30. 'The ſoul that doth ought preſumptuouſly, the ſame reproacheth the Lord.' Every ſin diſpleaſeth God, but ſins againſt an enlightened conſcience reproach the Lord. To contemn the authority of a prince, is a reproach done to him. (3.) It is accompanied with impudency. Fear and ſhame are baniſhed, the veil of modeſty is laid aſide, Zeph. iii. 5. 'The unjuſt knoweth no ſhame.' Judas knew Chriſt was the Meſſiah; he was convinced of it by an oracle from heaven, and by the miracles he wrought, and yet he impudently goes on in his treaſon; nay, when Chriſt ſaid, 'He that dips his hand with me in the diſh, he ſhall betray me:' and Judas knew Chriſt meant him. And when Judas was going about his treaſon, Chriſt pronounced a wo to him, Luke xxii. 22. yet, for all that, he proceeded in his treaſon. Thus to ſin preſumptuouſly, againſt an enlightened conſcience, dyes the ſin of a crimſon colour, and makes it greater than other ſins.

3. Such ſins are more heinous than others, which are ſins of continuance. The continuing of ſin is the enhancing of ſin. He who plots treaſon, makes himſelf a greater offender. Some men's heads are the devil's mint-houſe, they are minting of miſchief, Rom. i. 30. 'Inventors of evil things.' Some invent new oaths, others new ſnares; ſuch were thoſe preſidents that invented a decree againſt Daniel, and got the king to ſign it, Dan. vi. 9.

4. Thoſe ſins are greater which proceed from a ſpirit of malignity. To malign holineſs is diabolical. It is a ſin to want grace, it is worſe to hate it. In nature there are antipathies,

as between the vine and laurel. Some have antipathy againſt God becauſe of his purity, Iſa. xxx. 11. 'Cauſe the holy One of Iſrael to ceaſe from before us.' Sinners, if it lay in their power, would not only unthrone God, but unbe God; if they could help it, God ſhould no longer be God. This ſin is boiled up to a greater height.

5. Thoſe ſins are of a greater magnitude which are mixed with ingratitude. God cannot endure, of all things, to have his kindneſs ſlighted. God's mercy is ſeen, in reprieving men ſo long, in wooing them by his Spirit and miniſters, to be reconciled, in crowning them with ſo many temporal bleſſings: now, to abuſe all this love, when God hath been filling up the meaſure of his mercy, that men ſhould fill up the meaſure of their ſins: this is high ingratitude, and doth make their ſins of a deeper crimſon. Some are worſe for mercy. The Vulture (ſaith Aelian) draws ſickneſs from perfumes. So the ſinner contracts evil from the ſweet perfumes of God's mercy. The Engliſh chronicle reports of one Parry, who being condemned to die, queen Elizabeth ſent him his pardon; and, after he was pardoned, he conſpired and plotted the queen's death; juſt ſo ſome deal with God; he beſtows mercy, and they plot treaſon againſt him, Iſa i. 2. 'I have nouriſhed and brought up children, and they have rebelled againſt me.' The Athenians, in lieu of the good ſervice Themiſtocles had done them, baniſhed him their city. The ſnake, in the fable, being frozen, ſtung him that gave it warmth. Certainly ſins againſt mercy are far more heinous.

6. Thoſe ſins are more heinous than others, which are committed with delectation. A child of God may ſin through a ſurpriſal, or againſt his will, Rom. vii. 19. 'The evil which I would not, that do I.' Like one that is carried down the ſtream involuntarily. But, to ſin with delight, doth heighten and greaten the ſin; a ſign the heart is in the ſin, Hoſ. iv. 8. 'They ſet their heart on their iniquity,' as a man follows his gain with delight, Rev. xxii. 15. 'Without are dogs, and whoſoever loveth and maketh a lie.' To tell a lie, is a ſin; but to love to tell a lie is a greater ſin.

7. Thoſe ſins are more heinous than others, which are committed under a pretence of religion. To cozen and defraud is a ſin; but to do it with a Bible in one's hand, is a double ſin; to be unchaſte is a ſin, but to put on a maſk of religion to play the whore, makes the ſin greater, Prov. vii. 14. 'I have peace-offerings with me; this day have I paid my vows: come let us take our fill of love.' She ſpeaks as if ſhe had been at church, and had been ſaying her prayers: who would ever have ſuſpected her of diſhoneſty? But, behold her hypocriſy; ſhe makes her devotion a preface to adultery, Luke xx. 47. 'Who

devour widows' houſes, and for a pretence make long prayers.' This ſin was not in making long prayers; (for Chriſt was a whole night in prayer) but to make long prayers, that they might do unrighteous actions, did make their ſin more horrid.

1. Sins of apoſtacy are more heinous than others. Demas forſook the truth, 2 Tim. iv. 10. and afterwards became a prieſt in an idol-temple, ſaith Dorotheus. To fall is a ſin, but to fall away, is a greater ſin. Apoſtates caſt a diſgrace upon religion. The apoſtate (ſaith Tertullian) ſeems to put God and Satan in the ballance, and, having weighed both their ſervices, prefers the devil's ſervice, and proclaims him to be the beſt maſter. In which reſpect, the apoſtate is ſaid to put Chriſt to 'open ſhame,' Heb. vi. 6. This dyes a ſin in grain, and makes it greater. It is a ſin not to profeſs Chriſt, but it is a greater to deny him: not to wear Chriſt's colours is a ſin; but to run from his colours, is a greater ſin. A pagan ſins leſs than a baptized renegado.

9. To perſecute religion, makes ſin greater, Acts vii. 22. 'To have no religion, is a ſin: but to endeavour to deſtroy religion is a greater.' Antiochus Epiphanes took more tedious journies, and ran more hazards, to vex and oppoſe the Jews, than all his predeceſſors had done in obtaining victories. 'Herod added this above all, that he put John in priſon,' Luke iii. 20. He ſinned before by inceſt; but, by impriſoning the prophet, this added to his ſin, and made it greater. Perſecution fills up the meaſure of ſin, Matth. xxiii. 32. 'Fill you up the meaſure of your fathers.' If you pour in a porringer of water into a ciſtern, that adds ſomething to it; but pour in a bucket-full or two, and that fills up the meaſure of the ciſtern: ſo perſecution fills up the meaſure of ſin, and makes it greater.

10. To ſin maliciouſly, makes ſin greater. Aquinas and other of the ſchoolmen, place the ſin againſt the Holy Ghoſt in malice. The ſinner, doth all he can to vex God, and deſpite the Spirit of grace, Heb. x. 29. Thus Julian, who threw up his dagger in the air as if he would have been revenged upon God. This ſwells ſin to its full bigneſs, it cannot be greater. When a man is once come to this, blaſphemouſly to deſpite the Spirit, there is but one ſtep lower he can fall, and that is to hell.

11. *& ult.* It aggravates ſin, and makes it greater, when a man not only ſins himſelf, but endeavours to make others ſin. (1.) Such as teach errors to the people, who decry Chriſt's Deity, or deny his virtue, making him only a political head, not an head of influence; who preach againſt the morality of the ſabbath, or the immortality of the ſoul: theſe men's ſins are greater than others. If the breakers of God's law ſin, what do they that teach men to break them? Matth. v. 19. (2.) Such as deſtroy others by their bad example. The ſwearing

father hath taught his ſon to ſwear, and damned him by his example. Theſe men's ſins are greater than others, and they ſhall have an hotter place in hell.

Uſe. You ſee all ſins are not equal; ſome are more grievous than others, and bring greater wrath; therefore eſpecially take heed of theſe ſins, Pſal. xix. 13. 'Keep back thy ſervant from preſumptuous ſins.' The leaſt ſin is bad enough; you need not aggravate your ſins, and make them more heinous: He that hath a little wound will not make it deeper. O beware of theſe bloody circumſtances which greaten your ſin, and make it more heinous. The higher a man is in ſinning, the lower he ſhall lie in torment.

WHAT SIN DESERVETH.

Q. LXXXV. *WHAT doth every ſin deſerve?*

Anſ. God's wrath and curſe, both in this life, and that which is to come.

Mat. xxv. 41. 'Depart from me, ye curſed, into everlaſting fire.'——

Man having ſinned, is like a favourite turned out of the king's favour, and deſerves the wrath and curſe of God.

I. God's curſe, Gal. iii. 10. As when Chriſt curſed the fig-tree, it withered, Mat. xxi. 19. So, when God curſeth any, he withers in his ſoul. God's curſe blaſts whether it comes.

II. God's wrath, which is nothing elſe but the execution of God's curſe.

Firſt, What this wrath is? In this wrath there is, (1.) Something that is Privative; that is, the being deprived of the ſmiles of God's face. It is hell enough to be excluded from God's 'preſence; in whoſe preſence is fulneſs of joy,' Pſal. xvi. 11. God's ſmiling face hath that ſplendor and oriency of beauty ſhining in it, as raviſheth the angels with delight. This is the diamond in the ring of glory. And, if it were ſuch a mercy for Abſalom, that he might not ſee the king's face, 2 Kings xiv. 22. what will it be for the wicked to be ſhut out from beholding God's pleaſant face! *Privatio Divinae viſionis omnium ſupplicíorum ſummum.*

(2.) God's wrath hath ſomething in it Poſitive: That is, his frown and enraged fury; which is 'wrath come upon the ſinner to the uttermoſt,' 1 Theſſ. ii. 16. Here three poſitions or maxims;

1. God's wrath is irreſiſtible, Pſalm xc. 11. 'Who knows the power of thine anger?' Sinners may oppoſe God's ways,

but not his wrath. Shall the briars contend with the fire? Shall finite contend with infinite? Job xl. 9. 'Haſt thou an arm like God?'

2. God's wrath is *terrible*. The Spaniſh proverb is, *The lion is not ſo fierce as he is painted*. We are apt to have ſlight thoughts of God's wrath; but it is very tremendous and diſmal, as if ſcalding lead ſhould be dropt into one's eye. The Hebrew word for *wrath*, ſignifies *heat*. To ſhew that the wrath of God is hot, therefore it is compared to *fire* in the text: Fire, when it is in its rage, is dreadful (as we ſaw in the flames of this city). So the wrath of God is like fire, it is the terrible of terribles. Other fire is but painted to this: If when God's wrath is kindled but a little, and a ſpark of it flies into a wicked man's conſcience in this life, it is ſo terrible; what will it be when God "ſtirs up all his wrath?" Pſal. lxxviii. 38. How ſad is it with a ſoul in deſertion! Now God dips his pen in gall, and 'writes bitter things:' now his poiſoned arrow ſticks faſt in the heart, Pſalm lxxxviii. 15, 16. 'While I ſuffer thy terrors, I am diſtracted; thy fierce wrath goeth over me.' Luther, in deſertion, was in ſuch horror of mind, that *Nec calor, nec ſanguis ſuper eſſet*; he had no blood ſeen in his face, but he lay as one dead. Now, if God's wrath be ſuch towards them whom he loves, what will it be towards them whom he hates? If they who ſip of the cup find it ſo bitter, what will they do who drink the dregs of the cup? Pſal. lxxv. 8. Solomon ſaith, "The wrath of a prince, is as the roaring of a lion," Prov. xix. 12. What then is God's wrath? When God muſters up all his forces, and ſets himſelf in battalia againſt a ſinner, how can his heart endure? Ezek. xxii. 14. 'Who is able to lie under mountains of wrath?' God is the ſweeteſt friend, but the foreſt enemy. To ſet forth the fearfulneſs of this wrath.

(1.) The wrath of God ſhall ſeize upon every part of a ſinner: 1. Upon the body: The body, which was ſo tender, it could not bear heat or cold, ſhall be tormented in the wine-preſs of God's wrath; thoſe eyes, which before could behold amorous objects, ſhall be tormented with the ſight of devils; the ears, which before were delighted with muſic, ſhall be tormented with the hideous ſhrieks of the damned. 2. The wrath of God ſhall ſeize upon the ſoul of a reprobate. Ordinary fire cannot touch the ſoul; when the martyrs' bodies were conſuming, their ſouls did triumph in the flames: but God's wrath burns the ſoul. 1. The memory ſhall be tormented to remember what means of grace have been abuſed. 2. The conſcience ſhall be tormented with ſelf-accuſations: The ſinner ſhall accuſe himſelf for preſumptuous ſins, for miſ-ſpending his precious hours, for reſiſting the Holy Ghoſt.

(2.) The wrath of God is without intermiſſion. Hell is an

abiding place, but no reſting place; there's not a minute's reſt. Outward pain hath ſome abatement; if it be the ſtone or cholic, the patient hath ſometimes eaſe: But the torments of the damned have no intermiſſion; he that feels God's wrath, never ſaith, 'I have eaſe.'

(3.) The wrath of God is eternal. So ſaith the text, 'Everlaſting fire.' No tears can quench the flame of God's anger; no, though we could ſhed rivers of tears. In all pains of this life, men hope for a ceſſation, the ſuffering will not continue long; either the tormentor dies, or the tormented: But the wrath of God is always feeding upon a ſinner. The terror of natural fire is, that it conſumes what it burns: But this makes the fire of God's wrath terrible, that it doth not conſume what it burns. *Sic morientur damnati ut ſemper vivant*, Bern. The ſinner ſhall ever be in the furnace; after innumerable millions of years, the wrath of God is as far from ending, as it was at the beginning. If all the earth and ſea were ſand, and every thouſand years a bird ſhould come and take away one grain of this ſand, it would be a long while ere that vaſt heap of ſand were emptied; but if after all that time the damned might come out of hell, there were ſome hope: But this word *Ever* breaks the heart.

Qu. *But how doth it ſeem to conſiſt with God's juſtice to puniſh ſin (which perhaps was committed in a moment) with eternal fire?*

Anſ. In reſpect of the heinous nature of ſin. Conſider the perſon offended; it is *Crimen Læſæ-majeſtatis:* Sin is committed againſt an infinite majeſty; therefore the ſin is infinite, and ſo the puniſhment muſt be infinite. Now, becauſe the nature of man is but finite, and a ſinner cannot at once bear infinite wrath, therefore he muſt in eternity of time be ſatisfying what he cannot ſatisfy at once.

(4.) While the wicked lie ſcorching in the flames of wrath, they have none to commiſerate them. It is ſome eaſe of grief, to have ſome condole with us; but the wicked have wrath and no pity ſhewn them. Who ſhould pity them? God will not pity them: They derided his Spirit, and now he will laugh at their calamity, Prov. i. 26. The ſaints will not pity them: They perſecuted the ſaints upon earth, therefore they will rejoice to ſee God's juſtice executed on them, Pſal. lviii. 10. 'The righteous ſhall rejoice when he ſees the vengeance.'

(5.) The ſinner under wrath hath none to ſpeak a good word for him. An elect perſon when he ſins, hath one to intercede for him, 1 John ii. 1. 'We have an advocate, Jeſus Chriſt the righteous.' Chriſt will ſay, It is one of my friends, one for whom I have ſhed my blood; Father, pardon him. But the wicked (that die in ſin) have none to ſolicit for them; they have

an accuſer, but no advocate; Chriſt's blood will not plead for them; they ſlighted Chriſt, and refuſed to come under his government, therefore Chriſt's blood cries againſt them.

3. God's wrath is juſt. The Greek word for vengeance, ſignifies juſtice. The wicked ſhall drink a ſea of wrath, but not one drop of injuſtice. 'Tis juſt God's honour be repaired, and how can that be but by puniſhing offenders? Having ſhewn you what this wrath of God is, I ſhall ſhew you, 2. That we have deſerved the curſe and wrath of God: he who infringeth the king's laws, deſerves the penalty. Mercy goes by favour, puniſhment by deſert, Dan. ix. 8. 'To us belongeth confuſion of face. Wrath is that which belongeth to us as we are ſinners; it is as due to us, as any wages that are paid.

Uſe I. Of information. 1*ſt*, *Branch*. It juſtifies God in condemning ſinners at the laſt day. Sinners deſerve wrath, and it is no injuſtice to give them that which they deſerve. If a malefactor deſerves death, the judge doth him no wrong in condemning him.

2*d*, *Branch*. See what a great evil ſin is, which expoſeth a perſon to God's wrath for ever. You may know the lion by his paw: and you may know what an evil thing ſin is, by the wrath and curſe it brings. When you ſee a man drawn upon an hurdle to execution, you conclude he is guilty of ſome capital crime that brings ſuch a puniſhment: when a man lies under the horrid zone of God's wrath, and roars out in flames; then ſay, How horrid an evil ſin is! They who now ſee no evil in ſwearing, or ſabbath-breaking, they will ſee it look black in the glaſs of hell-torments.

3*d*, *Branch*. See here an hand-writing upon the wall; here is that which may check a ſinner's mirth. He is briſk now and frolic, 'he chants to the ſound of the viol, and invents inſtruments of muſic,' Amos vi. 5. He drinks 'ſtolen waters,' and ſaith, 'they are ſweet.' Oh! but let him remember, that the wrath and curſe of God hang over him, which will ſhortly (without repentance) be executed on him. Dionyſius thought, as he ſat at table, he ſaw a naked ſword hang over his head: the ſword of God's juſtice hangs over a ſinner; and when the ſlender thread of life is cut aſunder, the ſword falls upon him. 'Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth,' Eccl. xi. 9. 'But know thou for all theſe things, God will bring thee into judgment.' For a drop of pleaſure, thou muſt drink a ſea of wrath. Your pleaſure cannot be ſo ſweet, as wrath is bitter: the delights of the fleſh cannot countervail the horror of conſcience: better want the devil's honey, than be ſo ſtung with the wrath of God. The garden of Eden, which ſignifies pleaſure, had a flaming ſword placed at the eaſt end of it, Gen. iii. 24. The garden of carnal and

finful delight is furrounded with the flaming fword of God's wrath.

Uſe II. *Reproof.* It reproves the ſtupidity of ſinners, who are no more affected with the curſe and wrath of God which is due to them, Iſa. xliv. 19. 'no man conſidereth in his heart.' If they were in debt, and were ready to have the ſerjeant arreſt them, they would be affected with that: but tho' the fierce wrath of God is ready to arreſt them, they remember not. A beaſt, though he hath no ſhame, yet he hath fear; he is afraid of fire: but ſinners are worſe than brutiſh, they fear not the 'fire of hell,' till they are in it. Moſt have their conſcience aſleep, or ſeared; but when they ſhall ſee the vial's of God's wrath dropping, then they will cry out, as Dives, 'O I am tormented in this flame!' Luke xvi. 24.

Uſe III. *Exhort.* 1. Let us adore God's patience, who hath not brought this wrath and curſe upon us all this while. We have deſerved wrath, yet God hath not given us our deſert. We may all ſubſcribe to that, Pſ. ciii. 8. 'The Lord is ſlow to anger:' and *ver.* 10. 'He hath not rewarded us according to our iniquities.' God hath deferred his wrath, and given us ſpace to repent, Rev. ii. 12. God is not like an haſty creditor, that requires the debt, and gives no time for the payment: he ſhoots off his warning-piece, that he may not ſhoot off his murdering-piece, 2 Pet. iii. 9. 'The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh.' God adjourns the aſſizes, to ſee if ſinners would turn; he keeps off the ſtorm of his wrath: but if men will not be warned, let them know, that long-forbearance is no forgiveneſs.

2d, Branch. Let us labour to prevent the wrath we have deſerved. How careful are men to prevent poverty or diſgrace? Oh labour to prevent God's eternal wrath, that it may not only be deferred, but removed.

Qu. *What ſhall we do to prevent and eſcape wrath to come?*

Anſ. 1. By getting an intereſt in Jeſus Chriſt. Chriſt is the only ſkreen to ſtand betwixt us and the wrath of God: he did feel God's wrath, that they who believe in him ſhould never feel it, 1 Theſſ. i. 10. 'Jeſus hath delivered us from the wrath to come.' Nebuchadnezzar's fiery furnace was a type of God's wrath, and that furnace did not ſinge the garments of the three children, 'nor was the ſmell of fire upon them,' Dan. iii. 27. Jeſus Chriſt went into the furnace of his Father's wrath; and thoſe that believe in him, the ſmell of the fire of hell ſhall never paſs upon them.

2. If we would prevent the wrath of God, let us take heed of thoſe ſins which will bring the wrath of God. Edmund, ſucceſſor of Anſelm, had a ſaying, "I had rather leap into a fur-

nace of fire, than willingly commit a ſin againſt God." There are ſeveral fiery ſins we muſt take heed of, which will bring the fire of God's wrath.

(1.) The fire of raſh anger. Some who profeſs religion, yet cannot bridle their tongue; they care not what they ſay in their anger, they will curſe their paſſions. St. James ſaith 'The tongue is ſet on fire of hell,' chap. iii. 6. O take heed of a 'fiery tongue,' leſt it bring thee to 'fiery torment.' Dives begged a drop of water to cool his tongue: St. Cyprian ſaith, He had offended moſt in his tongue, and now that was moſt ſet on fire.

(2.) Take heed of the fire of malice. Malice is a malignant humour, whereby we wiſh evil to one another; it is a vermin lives on blood, it ſtudies revenge. Caligula had a cheſt where he kept deadly poiſons for them he had malice againſt. The fire of malice brings men to the fiery 'furnace of God's wrath.'

(3.) Take heed of the ſin of uncleanneſs, Heb. xiii. 4. 'Whoremongers and adulterers God will judge.' Such as burn in uncleanneſs, are in great danger to burn one day in hell. Let one fire put out another; let the fire of God's wrath put out the fire of luſt.

2d, Branch. To you who have a well-grounded hope, that you ſhall not feel this wrath, which you have deſerved; let me exhort you, 1. To be very thankful to God, who hath given his Son to ſave you from this tremendous wrath. 'Jeſus hath delivered you from wrath to come.' The Lamb of God was ſcorched in the fire of God's wrath for you: Chriſt did feel the wrath which he did not deſerve, that you may eſcape the wrath which you have deſerved. Pliny obſerves, that there is nothing better to quench fire than blood: Chriſt's blood hath quenched the fire of God's wrath for you. 'Upon me, upon me be the curſe,' ſaid Rebekah to Jacob, Gen. xxvii. 13. So ſaid Chriſt to God's juſtice, "Upon me be the curſe, that my elect may inherit the bleſſing." 2. Be patient under all the afflictions which you endure. Affliction is ſharp, but this is not wrath, this is not hell. Who would not willingly drink in the cup of affliction, that knows he ſhall never drink in the cup of damnation? who would not be willing to bear the wrath of men, that knows he ſhall never feel the wrath of God?

Chriſtian, tho' thou mayeſt feel the rod, thou ſhalt never feel the bloody ax. Auſtin once ſaid, "Strike, Lord, where thou wilt, if ſin be pardoned." So ſay, Afflict me, Lord, as thou wilt in this life, ſeeing I ſhall eſcape wrath to come.

OF FAITH.

Q. LXXXV. *WHAT doth God require of us that we may eſcape his wrath and curſe due to us for ſin?*

Anſ. Faith in Jeſus Chriſt, repentance unto life, with the diligent uſe of all the outward means, whereby Chriſt communicateth to us the benefits of redemption.

I begin with the firſt, 'Faith in Jeſus Chriſt,' Rom. iii. 25. 'Whom God hath ſet forth to be a propitiation through faith in his blood.' The great privilege in the text is, to have Chriſt for a propitiation; which is not only to free us from God's wrath, but to ingratiate us into God's love and favour. And the means of having Chriſt to be our propitiation is, 'Faith in his blood.' There is a twofold faith, *Fides quæ creditur*, (i. e.) "The doctrine of faith;" and *Fides qua creditur*, (i. e.) the "grace of faith." The act of juſtifying faith lies in recumbency: we do reſt on Chriſt alone for ſalvation. As a man that is ready to drown, catcheth hold on the bough of a tree; ſo a poor trembling ſinner, ſeeing himſelf ready to periſh catcheth hold by faith on Chriſt the tree of life, and ſo is ſaved. The work of faith is by the holy Spirit; therefore faith is called the 'fruit of the Spirit,' Gal. v. 22. Faith doth not grow in nature, it is an outlandiſh plant, a fruit of the Spirit. This grace of faith is *ſanctiſſimum humani pectorit benum*; of all others, the moſt precious rich faith, and moſt holy faith, and faith of God's elect: hence it is called 'precious faith,' 2 Pet. i. 1. As gold is the moſt precious among the metals, ſo is faith among the graces. Faith is the queen of the graces; faith is the condition of the goſpel; 'Thy faith hath ſaved thee,' Luke vii. 50. Not thy tears. Faith is the "vital artery of the ſoul," it animates it, Heb. ii. 4. 'The juſt ſhall live by faith.' Unbelievers, though they breathe, yet want life. Faith is (as Clemens Alexandrinus calls it) a mother grace: it excites and invigorates all the graces: not a grace ſtirs till faith ſets it a-work. Faith ſets repentance a-work; it is like fire to the ſtill; faith ſets hope a-work; firſt we believe the promiſe, then we hope for it: did not faith feed the lamp of hope with oil, it would ſoon die: faith ſets love a-work, Gal. v. 6. 'Faith which worketh by love.' Who can believe in the infinite merits of Chriſt, and his heart not aſcend in a fiery chariot of love? Faith is a catholicon, or remedy againſt all troubles, a ſheet-anchor we caſt out into the ſea of God's mercy, and are kept from ſinking in deſpair. Other graces have done worthily; thou, O Faith, ex-

celleſt them all. Indeed in heaven love will be the chief grace: but, while we are here militant, love muſt give place to faith. Love takes poſſeſſion of glory, but faith gives a title to it. Love is the crowning grace in heaven, but faith is the conquering grace upon earth, 1 John. v. 4. 'This is the victory that overcometh the world, even our faith.' Faith carries away the garland from all the other graces: other graces help to ſanctify us, but it is faith only that hath the honour to juſtify, Rom. v. 1. 'Being juſtified by faith.'

Qu. *But how comes faith to be ſo precious?*

Anſ. Not as it is a more holy quality, or as if it had more worthineſs than other graces, but *reſpectu objecti*, "as it lays hold on Chriſt the bleſſed object," and fetcheth in his fulneſs, John ix. 16. Faith in itſelf conſidered, is but *manus mendica*, "the beggar's hand:" but as this hand receives the rich alms of Chriſt's merits, ſo it is precious, and doth challenge a ſuperiority over the reſt of the graces.

Uſe I. *Branch* 1*ſt.* Of all ſins beware of the rock of unbelief, Heb. iii. 12. 'Take heed leſt there be in any of us an evil heart of unbelief.' Men think, as long as they are not drunkards or ſwearers, it is no great matter to be unbelievers. This is the goſpel-ſin, it dyes your other ſins in grain.

1. Unbelief is a Chriſt-reproaching ſin. Unbelief diſparageth Chriſt's infinite merit as if it could not ſave: unbelief makes the wound of ſin to be broader than the plaiſter of Chriſt's blood. This is an high contempt offered to Chriſt and is a deeper ſpear than that which the Jews thurſt into his ſide.

2. Unbelief is an ungrateful ſin. *Ingratus vitandus eſt ut dirum ſcelus, tellus ipſa fœdius nihil creat.* Ingratitude is a prodigy of wickedneſs; unbelief is ungrateful, being againſt the richeſt mercy. Suppoſe a king ſhould redeem a captive, and to redeem him ſhould part with his crown of gold from his head: and when he had done this, ſhould ſay to the man redeemed, "All I deſire of thee in lieu of my kindneſs, is to believe that I love thee:" now, if he ſhould ſay, "No, I do not believe any ſuch thing; or that thou careſt at all for me:" I appeal to you, were not this odious ingratitude? So is this caſe here, God hath ſent his Son to ſhed his blood: God requires only to believe in him, that he is able and willing to ſave us: No, ſaith unbelief, his blood was not ſhed for me, I cannot perſuade myſelf that Chriſt hath any purpoſe of love to me: is not this horrid ingratitude? And this enhanceth a ſin, and makes it of a crimſon colour.

3. Unbelief is a leading ſin. It is the breeder of ſin. *Qualitas malæ vitæ initium ſummit ab infidelitate.* Unbelief is a root-ſin, and the devil labours to water this root, that the branches may be fruitful. (1.) Unbelief breeds hardneſs of heart; therefore they are put together, Mark xvi. 14. Chriſt upbraideth

them with their unbelief and hardneſs of heart. Unbelief breeds the ſtone of the heart: he who believes not in Chriſt, is not affected with his ſufferings, he melts not in tears of love. Unbelief freezeth the heart: firſt it defiles and hardens. (2.) Unbelief breeds profaneneſs: an unbeliever will ſtick at no ſin; neither at falſe weights, nor falſe oaths. He will ſwallow down treaſon; Judas was firſt an unbeliever, and then a traitor, John vi. 64. He who hath no faith in his heart, will have no fear of God before his eyes.

4. Unbelief is a wrath procuring ſin; it is *inimica ſalutis*, Bern. John iii. 18. *Jam condemnatus eſt*, dying ſo, he is as ſure to be condemned as if it were ſo already, John iii. 36. 'He that believeth not on the Son of God, the wrath of God abideth on him.' He who believes not in the blood of the Lamb, muſt feel the wrath of the Lamb. The Gentiles that believe not in Chriſt, will be as well damned as the Jews who blaſpheme him. And if unbelief be ſo fearful and damnable a ſin, ſhall we not be afraid to live in it?

2d, Branch. Above all graces, 'ſet faith a-work on Chriſt,' John iii. 15. 'That whoſoever believeth on him ſhould not periſh.' Eph. vi. 16. 'Above all, take the ſhield of faith.' Say as queen Eſther, 'I will go in into the king; and if I periſh, I periſh.' She had nothing to encourage her, ſhe ventured againſt law, yet the golden ſceptre was held forth to her. We have promiſes to encourage our faith, John vi. 37 'He that cometh unto me, I will in no wiſe caſt out.' Let us then advance faith by an holy recumbency on Chriſt's merits. Chriſt's blood will not juſtify without believing: they are both put together in the text, 'Faith in his blood.' The blood of God, without faith in Chriſt will not ſave. Chriſt's ſufferings are the plaiſter to heal a ſin-ſick ſoul, but this plaiſter muſt be applied by faith. It is not money in a rich man's hand, tho' offered to us, will enrich us, unleſs we receive it. So it is not Chriſt's virtues or benefits will do us good, unleſs we receive them by the hand of faith. Above all graces, ſet faith on work; remember this grace is moſt acceptable to God, and that upon many accounts.

(1.) Becauſe it is a God exalting grace: it glorifies God, Rom. iv. 20. 'Abraham being ſtrong in faith, gave glory to God.' To believe that there is more mercy in God, and merit in Chriſt, than ſin in us, and that Chriſt hath anſwered all the demands and challenges of the law, and that his blood hath fully ſatisfied for us; this is an high degree to honour God. Faith in the mediator brings more glory to God, than martyrdom, or the moſt heroic act of obedience.

(2.) Faith in Chriſt is ſo acceptable to God, becauſe it is ſuch a ſelf-denying grace; it makes a man go out of himſelf, re-

nounce all self-righteousness, and wholly rely on Christ for justification. Faith is very humble, it confesseth its own indigence, and lives wholly upon Christ. As the bee sucks sweetness from the flower, so faith sucks all its strength and comfort from Christ.

(3.) Faith is a grace so acceptable to God, because by faith we present a righteousness to God, which doth best please him: we bring the righteousness of Christ into the court, which is called the righteousness of God, 2 Cor. v. 21. To bring Christ's righteousness, is to bring Benjamin with us. A believer may say, Lord, it is not the righteousness of Adam, or of the angels but of Christ who is God-man, that I bring before thee. The Lord cannot choose but smell a sweet savour in Christ's righteousness.

Use II. *Trial.* Let us try our faith; there is something that looks like faith, and is not. Pliny saith, there is Cyprian stone, which is in colour, like a diamond, but it is not of the right kind: there is a false spurious faith in the world. Some plants have the same leaf with others, but the Herbalist can distinguish them by the root and taste; something may look like true faith, but it may be distinguished several ways.

(1.) *Trial.* True faith is grounded upon knowledge; knowledge carries the torch before faith. There is a knowledge of Christ's orient excellencies, Phil. iii. 8. He is all made up of love and beauty. True faith is a judicious, intelligent grace, it knows whom it believes, and why it believes. Faith is seated as well in the understanding as the will: it hath an eye to see Christ, as well as a wing to fly to him. Such therefore as are invailed with ignorance, or have only an implicit faith, to believe as the Church believes, have no true genuine faith.

(2.) Faith lives in a broken heart, Mark ix. 24. 'He cried out with tears, Lord, I believe.' True faith is always in an heart bruised for sin: such therefore, whose hearts were never touched for sin, have no faith. If a physician should tell us, there were an herb would help us against all infections, but it always grows in a watery place: if we should see an herb like it in colour, leaf, smell, blossom, but it grows upon a rock we should conclude this were the wrong herb. So saving faith doth always grow in an heart humbled for sin; it grows in a weeping eye, watery conscience: therefore, if there be a shew of faith, but it grows upon a rock, an hard impenitent heart, this is not the true faith.

(3.) True faith is at first nothing, but an Embryo, it is minute and small; it is full of doubtings, temptations, fears: it begins in weakness. It is like the smoaking flax, Mat. xii. 20. It smokes with desires, but doth not flame with comfort; it is at first so small, that it is scarce discernable. Such as, at the

firſt daſh, have a ſtrong perſuaſion that Chriſt is theirs, who leap out of ſin into aſſurance, their faith is falſe and ſpurious: that faith, which is come to its full ſtature on its birth-day, is a monſter. The ſeed that ſprung up ſuddenly withered, Mat. xiii. 5.

(4.) Faith is a refining grace, it conſecrates and purifies. Moral virtue may waſh the outſide, faith waſheth the inſide, Acts xv. 9. 'Having purified their hearts by faith,' faith makes the heart a ſacrary or temple with this inſcription, 'holineſs to the Lord,' ſuch, whoſe hearts have legions of luſts in them, were never acquainted with the true faith. For one to ſay he hath faith, yet live in ſin; is, as if one ſhould ſay, he were in health, yet his vitals are periſhed. Faith is a virgin-grace, it is joined with ſanctity, 1 Tim. iii. 9. 'Holding the myſtery of faith in a pure conſcience.' The jewel of faith is always put in the cabinet of a pure conſcience. The woman that touched Chriſt by faith, fetched an healing and cleanſing virtue from him.

(5.) True faith is obediential, Rom. xvi. 26. 'The obedience of faith.' Faith melts our will into the will of God. If God commands duty (though croſs to fleſh and blood) faith obeys, Heb. xi. 8. 'By faith Abraham obeyed.' Faith doth not only believe the promiſe, but obey the command. It is not having a ſpeculative knowledge will evidence you to be believers: the devil hath knowledge; but that which makes him a devil is, he wants obedience.

(6.) True faith is increaſing, Rom. i. 17. 'From faith to faith,' *i. e.* From one degree of faith to another. Faith doth not lie in the heart, as a ſtone in the earth; but, as ſeed in the earth, it grows. Joſeph of Arimathea was a diſciple of Chriſt, but afraid to confeſs him; afterwards he went boldly to Pilate and begged the body of Jeſus, John xix. 36. And a Chriſtian's increaſe in faith is known two ways:

1. By ſtedfaſtneſs: he is a pillar in the temple of God, Col. ii. 7. 'Rooted and built up in him; and eſtabliſhed in the faith.' Unbelievers are ſceptics in religion, they are unſettled; they queſtion every truth: but, when faith is on the increaſing hand, it doth *ſubilire animum*, it doth corroborate a Chriſtian; he is able to prove his principles; he holds no more than he will die for: as that martyr-woman ſaid, "I cannot diſpute for Chriſt, but I can burn for him." An increaſing faith is not like a ſhip in the midſt of the ſea, that fluctuates and is toſſed upon the waves; but like a ſhip at anchor which is firm and ſtedfaſt.

2. A Chriſtian's increaſe in faith is known by ſtrength: he can do that now, which he could not do before. When one is man-grown, he can do that which he was not able to do when

he was a child; he can carry an heavier burden; ſo a Chriſtian can bear croſſes with more patience.

Obj. *But I fear I have no faith it is ſo weak?*

Anſ. If you have faith though but in its infancy, be not diſcouraged; For, (1.) A little faith is faith, as a ſpark of fire is fire. (2.) A weak faith may lay hold on a ſtrong Chriſt: a weak hand can tie the knot in marriage, as well as a ſtrong. She, in the goſpel, who but touched Chriſt, fetched virtue from him. (3.) The promiſes are not made to ſtrong faith, but, to true. The promiſe doth not ſay, he who hath a giant faith, who can believe God's love through a frown, who can rejoice in affliction, who can work wonders, remove mountains, ſtop the mouth of lions, ſhall be ſaved; but, whoſoever believes, be his faith never ſo ſmall. A reed is but weak eſpecially when it is bruiſed; yet the promiſe, is made to it, Mat. xii. 20. 'A bruiſed reed will he not break.' (4.) A weak faith may be fruitful. Weakeſt things multiply moſt. The vine is a weak plant, but it is fruitful. The thief's croſs, which was newly converted, was but weak in grace; but how many precious cluſters grew upon that tender plant! Luke xxiii. 40. he chides his fellow-thief, 'Doſt thou not fear God?' He judgeth himſelf, 'We indeed ſuffer juſtly.' He believes in Chriſt, when he ſaid, 'Lord.' He makes a heavenly prayer, 'Remember me, when thou comeſt into thy kingdom.' Weak Chriſtians may have ſtrong affections. How ſtrong is the firſt love, which is after the firſt planting of faith! (5.) The weakeſt believer is a member of Chriſt, as well as the ſtrongeſt; and the weakeſt member of the body myſtically ſhall not periſh. Chriſt will cut off rotten members, but not weak members. Therefore, Chriſtian, be not diſcouraged: God, who would have us receive them that are weak in faith, Rom. xiv. 1. will not himſelf refuſe them.

II. The ſecond means whereby we eſcape the curſe and wrath due to ſin, is by repentance.

OF REPENTANCE.

Acts xi. 18. *Then hath God alſo to the Gentiles granted Repentance unto Life.*

Repentance ſeems to be a bitter pill to take, but it is to purge out the bad humour of ſin. Repentance is, by ſome Antinomian ſpirits, cried down as a legal doctrine; but Chriſt himſelf preached it, Matth. iv. 17. 'From that time Jeſus began to preach, and ſay, Repent,' &c. And, in his laſt farewel,

when he was aſcending to heaven, he commanded that 'Repentance ſhould be preached in his name,' Luke xxiv. 37. Repentance is a pure goſpel grace. The covenant of works would not admit of repentance: it curſed all that could not perform perfect and perſonal obedience, Gal. iii. 10. Repentance comes in by the goſpel; it is the fruit of Chriſt's purchaſe, that repenting ſinners ſhall be ſaved. Repentance is wrought by the miniſtry of the goſpel, while it ſets before our eyes Chriſt crucified. Repentance is not arbitrary, but neceſſary; there is no being ſaved without it, Luke xiii. 3. 'Except ye repent, ye ſhall all likewiſe periſh.' And we may be thankful to God, that he hath left us this plank after ſhipwreck.

(1.) I ſhall ſhew the counterfeits of repentance.

1. Natural ſoftneſs and tenderneſs of ſpirit. Some have a tender affection, ariſing from their complexion, whereby they are apt to weep and relent when they ſee any object of pity. Theſe are not repenting tears; for many weep to ſee another's miſery, who cannot weep at their own ſin.

2. Counterfeit, Legal affrightments. A man hath lived in a courſe of ſin; at laſt he is made a little ſenſible, he ſees hell ready to devour him, and he is filled with anguiſh and horror; but, within a while the tempeſt of conſcience is blown over, and he is quiet: then he concludes he is a true penitent, becauſe he hath felt ſome bitterneſs in ſin: this is not repentance. Judas had ſome trouble of mind. If anguiſh and trouble were ſufficient to repentance, then the damned would be moſt penitent, for they are moſt in anguiſh of mind. There may be trouble of mind, where there is no grieving for the offence againſt God.

3. Counterfeit, a ſlight ſuperficial ſorrow. When God's hand lies heavy upon a man (he is ſick or lame) he may vent a ſigh or tear, and ſay, Lord, have mercy; yet this is no true repentance. Ahab did more than all this, 1 Kings xxi. 27. 'He rent his clothes, and faſted, and lay in ſackcloth, and went ſoftly.' His clothes were rent, but not his heart. The eye may be watery, and the heart flinty. An apricock may be ſoft without, but it hath an hard ſtone within.

4. Counterfeit, Good motions ariſing in the heart. Every good motion is not repentance. Some think, if they have motions in their hearts to break off their ſins, and become religious, this is repentance. As the devil may ſtir up bad motions in the godly, ſo the Spirit of God may ſtir up good motions in the wicked. Herod had many good thoughts, and inclinations ſtirred up in him by John Baptiſt's preaching, yet he did not truly repent for he ſtill lived in inceſt.

5. Counterfeit, vows, and reſolutions. What vows and ſolemn proteſtations do ſome make in their ſickneſs, if God recovered them they will be new men, but afterwards are as bad as

ever! Jer. ii. 20. 'Thou ſaidſt, I will not tranſgreſs: here was a reſolution: but for all this ſhe ran after her idols; 'Under every green tree thou wandereſt, playing the harlot.

6. Counterfeit, Leaving off ſome groſs ſin. But this is a miſtake, for, (1.) A man may leave ſome ſins, and keep others. Herod did reform many things amiſs, but kept his Herodias. (2.) An old ſin may be left, to entertain a new. A man may leave off riot and prodigality, and turn covetous; this is to exchange a ſin. Theſe are the counterfeits of repentance. Now, if you find that your's is a counterfeit repentance, and you have not repented aright, mend what you have done amiſs: as in the body, if a bone be ſet wrong, the chirurgeon hath no way but to break it again, and ſet it aright: ſo muſt you do by your repentance; if you have not repented aright, you muſt have your heart broken again in a godly manner, and be more deeply afflicted for ſin than ever. And that brings me to the ſecond, to ſhew wherein true repentance conſiſts: it conſiſts in two things;

1ſt Humiliation; Lev. xxvi. 41. 'If their uncircumciſed hearts be humbled.' There is (as the ſchoolmen) a twofold humiliation, or breaking of the heart. 1. Attrition; as when a rock is broken in pieces; This is done by the law, which is an hammer to break the heart. 2. Contrition; as when ice is melted into water. This is done by the goſpel, which is as a fire to 'melt the heart,' Jer. xxiii. 9. It is the ſenſe of abuſed kindneſs cauſeth contrition.

2dly, Transformation, or change, Rom. xii. 2. 'Be ye tranſformed by the renewing of your mind.' Repentance works a change in the whole man: as wine put into a glaſs where water is, the wine runs into every part of the water, and changeth its colour and taſte; ſo true repentance doth not reſt in one part, but diffuſe and ſpread itſelf into every part.

1. Repentance cauſeth a change in the mind. Whereas, before a man did like well of ſin, and ſay in defence of it, as Jonah, 'I did well to be angry,' chap. ii. 9. So, I did well to ſwear, and break the ſabbath. When once a man becomes a penitent, his judgment is changed, he now looks upon ſin as the greateſt evil. The Greek word for repentance, ſignifies afterwiſdom; when, having ſeen how deformed and damnable a thing ſin is, we change our mind. Paul, before converſion, verily thought he ought to do many things contrary to the name of Jeſus, Acts xxvi. 9. But, when he became a penitent, now he was of another mind, Phil. iii. 8. 'I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus.' Repentance cauſeth a change of judgment.

2. Repentance cauſeth a change in the affections, which move under the will as the commander in chief. Repentance doth

metamorphoſe the affections. It turns rejoicing in ſin into ſorrow for ſin: it turns boldneſs in ſin into holy ſhame: it turns the love of ſin into hatred. 'As Amnon hated Tamar more than ever he loved her,' 2 Sam. xiii. 15. So the true penitent hated ſin more than ever he loved it, Pſal. cxix. 104. 'I hate every falſe way.'

3. Repentance works a change in the life. Tho' repentance begins at the heart, it doth not reſt here, but goes into the life. I ſay, it begins at the heart, Jer. iv. 14. 'O Jeruſalem, waſh thy heart.' If the ſpring be corrupt, there can no pure ſtream run from it. But tho' repentance begins at the heart, it doth not reſt there, but changeth the life. What a change did repentance make in Paul! it changed a perſecuter into a preacher. What a change did it make in the jailer? Acts xvi. 33. He took the apoſtles, and waſhed their ſtripes, and ſet meat before them. What a change did it make in Mary Magdalene? She that before did kiſs her lovers with wanton embraces, now kiſſeth Chriſt's feet; ſhe that did uſe to curl her hair, and dreſs it with coſtly jewels, now ſhe makes it a towel to wipe Chriſt's feet: her eyes that uſed to ſparkle with luſt, and with impure glances to entice her lovers, now ſhe makes them a fountain of tears to waſh her Saviour's feet: her tongue, that uſed to ſpeak vainly and looſely, now it is an inſtrument ſet in tune to praiſe God. And this change of life hath two things in it;

(1.) The *terminus a quo*, a breaking off ſin, Dan. iv. 27. 'Break off thy ſins by righteouſneſs.' And this breaking off ſin muſt have three qualifications; 1. It muſt be univerſal, a breaking off all ſin. One diſeaſe may kill as well as more, one ſin lived in may damn, as well as more. The real penitent breaks off ſecret, gainful complexion ſins: he takes the ſacrificing knife of mortification, and runs it through the heart of his deareſt luſts. 2. Breaking off ſin muſt be ſincere: it muſt not be out of fear or deſign, but upon ſpiritual grounds: as 1*ſt*, From antipathy and diſguſt.

2*dly*, From a principle of love to God. If ſin had not ſuch evil effects, yet a true penitent would forſake it out of love to God. The beſt way to ſeparate things that are frozen, is by fire. When ſin and the heart are frozen together, the beſt way to ſeparate them is by the fire of love. Shall I ſin againſt a gracious Father, and abuſe that love which pardons me? 3*dly*, The breaking of ſin muſt be perpetual, ſo as never to have to do with ſin any more, Hoſ. xiv. 8. 'What have I to do any more with idols?' Repentance is a ſpiritual divorce, which muſt be till death.

(2.) Change of life hath in it *terminus ad quem*, a returning unto the Lord: it is called 'repentance towards God.' Acts xx. 21. 'Tis not enough when we repent, to leave old ſins:

but we muſt engage in God's ſervice: as when the wind leaves the weſt it turns into a contrary corner. The repenting prodigal did not only leave his harlots, but did ariſe and go to his father, Luke xxv. 8. In true repentance the heart points directly to God, as the needle to the North-pole.

Uſe. Let us all ſet upon this great work of repentance; let us repent ſincerely and ſpeedily: let us repent of all our ſins, our pride, raſh anger, unbelief. 'Without repentance no remiſſion;' It is not conſiſtent with the holineſs of God's nature, to pardon a ſinner while he is in the act of rebellion. O meet God, not with weapons, but tears in your eyes. And, to ſtir you up by a melting, penitent frame.

1. Conſider, what is there in ſin, that you ſhould continue in the practice of it? It is the 'accurſed thing,' Joſh. vii. 11. It is the ſpirits of miſchief diſtilled. (1.) It defiles the ſoul's glory; it is like a ſtain to beauty: 'tis compared to a plaguesore, 1 Kings viii. 38. Nothing ſo changeth one's glory into ſhame, as ſin. (2.) Without repentance, ſin tends to final damnation. *Peccatum tranſit actua manet reatu.*—Sin at firſt ſhews its colour in the glaſs, but afterwards it bites like a ſerpent, Thoſe locuſts, Rev. ix. 7. were an emblem of ſin: 'On their heads were crowns like gold, and they had hair as the hair of women, and their teeth were as the teeth of lions, and there were ſtings in their tails.' Sin unrepented of, ends in a tragedy. Sin hath the devil for its father, ſhame for its companion, and death for its wages, Rom. vi. 23. What is there in ſin then, that men ſhould continue in it? Say not, it is ſweet: who would deſire that pleaſure which kills?

2. Repentance is very pleaſing to God; no ſacrifice like a broken heart, Pſ. li. 17. 'A contrite and a broken heart, O God, thou wilt not deſpiſe.' St. Auſtin cauſeth this ſentence to be written over his bed when he was ſick. 'When the widow brought empty veſſels to Eliſha, the oil was poured into them,' 2 Kings iv. 6. 'Bring God the broken veſſel of a contrite heart, and he will power in the oil of mercy. Repenting tears are the joy of God and angels, Luke xv. Doves delight to be about the waters; and ſurely God's Spirit (who once deſcended in the likeneſs of a dove) takes great delight in the waters of repentance. Mary ſtood at Jeſus' feet weeping, Luke vii. 38. She brought two things to Chriſt, tears and ointment; her tears were more precious to Chriſt than her ointment.

3. Repentance uſhers in pardon; therefore they are joined together, Acts v. 31. 'Repentance and remiſſion.' Pardon of ſin is the richeſt bleſſing; it is enough to make a ſick man well, Iſa. xxxiii. 24. 'The inhabitant ſhall not ſay, I am ſick; the people that dwell therein ſhall be forgiven their iniquity.' Pardon ſettles upon us the rich charter of the promiſes. Par-

doning mercy is the ſauce that makes all other mercies reliſh the ſweeter; it ſweetens our health, riches, honour. David had a crown of pure gold ſet upon his head, Pſ. xxi. 3. But that which David did moſt bleſs God for, was not that God had ſet a crown of gold upon his head, but that God ſet a crown of mercy upon his head, Pſ. ciii. 4. 'Who crowneth thee with mercies.' But what was this crown of mercy? you may ſee, *ver.* 3. 'Who forgiveth all thine iniquities.' David more rejoiced that he was crowned with forgiveneſs, than that he wore a crown of pure gold. Now, what is it makes way for pardon of ſin, but repentance? When David's ſoul was humbled and broken, then the prophet Nathan brought him that good news, 2 Sam. xii. 13. 'The Lord hath put away thy ſin.'

Obj. *But ſure, my ſins are ſo great, that if I ſhould repent, God would not pardon them.*

Anſ. God will not go from his promiſe, Jer. iii. 12. 'Return thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you, for I am merciful.' If thy ſins are as rocks, yet, upon thy repentance, the ſea of God's mercy can drown theſe rocks, Iſa. i. 19. 'Waſh ye, make ye clean.' Waſh in the laver of repentance, *ver.* 18. 'Come now, and let us reaſon, ſaith the Lord; though your ſins be as ſcarlet, they ſhall be as white as ſnow.' Manaſſah was a crimſon ſinner; but, when he humbled himſelf greatly, the golden ſceptre of mercy was held forth; when his head was a fountain to weep for ſin, Chriſt's ſides was a fountain to waſh away ſin. 'Tis not the greatneſs of ſin, but impenitency, deſtroys. The Jews, ſome of them, that had an hand in crucifying Chriſt, upon their repentance, the blood they ſhed was a ſovereign balm to heal them. When the prodigal came home to his father, he had the robe and the wring put upon him, and his 'father kiſſed him,' Luke xv. If you break off your ſins, God will become a friend to you: all that is in God ſhall be yours; his power ſhall be yours, to help you; his wiſdom ſhall be yours, to counſel you; his ſpirit ſhall be yours, to ſanctify you; his promiſes ſhall be yours, to comfort you; his angels ſhall be yours, to guard you; his mercy ſhall be yours to ſave you.

4. There's much ſweetneſs in repenting tears. The ſoul is never more enlarged and inwardly delighted, them when it can melt kindly for ſin. Weeping days are feſtival days. The Hebrew word to repent, *Nicham*, ſignifies *conſolari*, 'to take comfort,' John xvi. 21. 'Your ſorrow ſhall be turned into joy.' Chriſt turns the water of tears into wine. David, who was the great mourner in Iſrael, was the ſweet ſinger; and the joy a true penitent finds, is a prelibation and foretaſte of the joy of paradiſe. The wicked man's joy turns to ſadneſs; the penitent's ſadneſs turns to joy. Though repentance ſeems at

firſt to be thorny and bitter, yet of this thorn a Chriſtian gathers grapes. All which conſiderations may open a vein of godly ſorrow in our ſouls, that we may both weep for ſin, and turn from ſin, if ever God reſtores comfort, it is to his mourners, Iſa. lvii. 18. And when we have wept, let us look up to Chriſt's blood for pardon: ſay, as that holy man, *lava Domine lacrhymas meas.*—" Lord, waſh my tears in thy blood." We drop ſin with our tears, and need Chriſt's blood to waſh them: and this repentance muſt not be only for a few days, like the mourning for a friend, which is ſoon over; but it muſt be the work of our lives: the iſſue of godly ſorrow muſt not be ſtopt till death. After ſin is pardoned, we muſt repent. We run afreſh upon the ſcore, " we ſin daily, therefore muſt repent daily." Some ſhed a few tears for ſin; and, when their tears, like the widow's oil, have run a while they ceaſe. Many, if the plaiſter of repentance begin to ſmart a little, pluck it off; whereas this plaiſter of repentance muſt ſtill lie on, and not be plucked off till death, when as all other tears, ſo theſe of godly ſorrow, ſhall be wiped away.

Qu. *What ſhall we do to obtain a penitential frame of heart?*

Anſ. Seek to God for it: It is his promiſe to give an 'heart of fleſh,' Ezek. xxxvi. and to 'pour on us a ſpirit of mourning,' Zech. xii. 10. Beg God's 'holy Spirit,' Pſ. cxlvii. 18. 'He cauſeth his wind to blow, and the waters flow.' When the wind of God's Spirit blows upon us, then the waters of repentant tears will flow from us.

THE WORD READ AND PREACHED, HOW EFFECTUAL?

III. The third way to eſcape the wrath and curſe of God and obtain the benefit of redemption by Chriſt, is, 'The diligent uſe of ordinances:' in particular the " word, ſacraments and prayer."

1. I begin with the firſt of theſe ordinances,

I. The 'word,' 1 Theſſ. ii. 13.—'which effectually worketh in you that believe.'

Qu. *What is meant by the* words working effectual?

Anſ. The word of God is ſaid to work effectually, when it hath good effect upon us for which it was appointed of God; namely, when the word works powerful illumination, and thorough reformation, Acts xxvi. 18. 'To open their eyes, and turn them from the power of Satan to God.' The 'opening their eyes,' denotes illumination; and, 'turning them from Satan to God,' denotes reformation.

Qu. 2. *How is the word to be read and heard that it may become effectual to ſalvation?*

This queſtion conſiſts of two branches.

1. *How may the* word *be read effectually?*

Firſt, I ſhall begin with the firſt branch of the queſtion, 'How is the word to be read that it may be effectual to ſalvation?'

Anſ. That we may ſo read the word, that it may conduce effectually to our ſalvation:

1. Let us have a reverend eſteem of every part of canonical ſcripture, Pſ. cxix. 10. 'More are they to be deſired than gold.' Value this book of God above all other books; it is a golden epiſtle, endited by the Holy Ghoſt, ſent us from heaven. More particularly, to raiſe our eſteem, (1.) The ſcripture is a ſpiritual glaſs, to dreſs our ſouls by; it ſhews us more than we can ſee by the light of a natural conſcience: that may diſcover groſs ſins; but the glaſs of the word ſhews us heart-ſins, vain thoughts unbelief, &c. And it not only ſhews us our ſpots, but waſheth them away. (2.) The ſcripture is a magazine, out of which we may fetch our ſpiritual artillery to fight againſt Satan. When the devil tempted our Saviour, he fetched armour and weapons from ſcripture, 'it is written,' Matth. iv. 4, 7. (3.) The holy ſcripture is a *panacea*, or univerſal medicine for the ſoul; it gives a receipt to cure deadneſs of heart, Pſal. cxix. 50. Pride, 1 Pet. v. 5. Infidelity, John iii. 36. It is a phyſic garden, where we may gather an herb or antidote to expel the poiſon of ſin. The leaves of ſcripture like the leaves of the tree of life, are for the 'healing of the nations,' Rev. xxii. 2. And may not this cauſe a reverend eſteem of the word?

2. If we would have the word written effectual to our ſouls, let us peruſe it with "intenſeneſs of mind," John v. 39. 'Search the ſcriptures.' The Greek word [*erynate*] ſignifies to ſearch as for a "vein of ſilver." The Bereans, Acts xvii. 'ſearched the ſcriptures daily.' The word [*anakrimontes*] "ſignifies to make a curious and critical ſearch." And Apollos was mighty in the ſcriptures, Acts xviii. 24. Some gallop over a chapter in haſte and get no good by it: if we would have the word effectual and ſaving, we muſt mind and obſerve every paſſage of ſcripture. And that we may be diligent in the peruſal of ſcripture, conſider,

Firſt, The word written is *norma cultus*, the rule and platform by which we are to ſquare our lives; it contains in it all things needful to ſalvation, Pſ. xix. 7. what duties we are to do, what ſins we are to avoid. God gave Moſes a pattern how he would have the tabernacle made, and he was to go exactly according to the pattern, Exod. xxv. 9. The word is the pat-

tern God hath given us in writing, for modelling our lives; therefore, how careful ſhould we be in the peruſing and looking over this pattern?

Secondly, The written word, as it is our pattern, ſo it will be our judge, John xii. 48. 'The word that I have ſpoken, the ſame ſhall judge him at the laſt day.' We read of the 'opening of the books,' Rev. xx. 12. This is one book God will open, the book of the ſcripture and will judge men out of it; he will ſay, have you lived according to the rule of this word? The word hath a double work, to teach, and to judge.

3. If we would have the word written effectual, we muſt bring faith to the reading of it: believe it to be the word of the eternal Jehovah. The word written comes with authority, it ſhews its commiſſion from heaven, 'Thus ſaith the Lord.'—It is of divine inſpiration, 2 Tim. iii. 16. The oracles of ſcripture muſt be ſurer to us than a voice from heaven, 1 Pet. i. 18. Unbelief enervates the virtue of ſcripture, and renders it ineffectual. Firſt, men queſtion the truth of the ſcripture and then fall away from it.

4. If we would have the word written effectual to ſalvation, we muſt delight in it as our ſpiritual cordial, Jer. xv. 16. 'Thy words were found, and I did eat them, and they were the joy and rejoicing of my heart.' All true ſolid comfort is fetched out of the word. The word (as Chryſoſtom ſaith) is a ſpiritual garden: and the promiſes are the fragrant flowers or ſpices in this garden. How ſhould we delight to walk upon theſe beds of ſpices? is it not a comfort in all dubious perplexed caſes, to have a counſellor to adviſe us? Pſ. cxix. 24. 'Thy teſtimonies are my counſellors.' Is it not a comfort to find our evidences for heaven? and where ſhould we find them but in the word? 1 Theſſ. i. 4, 5. The word written is a ſovereign elixir or comfort in an hour of diſtreſs, Pſ. cxix. 50. 'This is my comfort in my affliction, for thy word hath quickened me.' It can turn all our 'water into wine.' How ſhould we take a great complacency and delight in the word! They only who come to the word with delight, go from it with ſucceſs.

5. If we would have the ſcripture effectual and ſaving, we muſt be ſure, when we have read the word, to hide it in our hearts, Pſ. cxix. 11. 'Thy word have I hid in my heart.' The word, locked up in the heart, is a preſervative againſt ſin. Why did David hide the word in his heart? In the next words, 'That I might not ſin againſt thee.' As one would carry an antidote about him when he comes near a place infected; ſo David carried the word in his heart, as a ſacred antidote to preſerve him from the infection of ſin. When the ſap is hid in the root, it makes the branches fruitful, when the ſeed is hid in the

ground, then the corn ſprings up, ſo, when the word is hid in the heart then it brings forth good fruit.

6. If we would have the word written effectual, let us labour not only to have the light of the word in our heads, but the power of the word in our hearts. Let us endeavour to have the word copied out, and written a ſecond time in our hearts, Pſ. xxxvii. 32. 'The law of God is in his heart.' The word ſaith, 'Be cloathed with humility,' 1 Pet. v. 5. Let us be low and humble in our own eyes. The word calls for ſanctity; 'Let us labour to partake of the divine nature, and to have ſomething conceived in us which is of the holy Ghoſt,' 2 Pet. i. 4. When the word is thus copied out in our hearts, and we are changed into the ſimilitude of it, now the word written is made effectual to us, and becomes a ſavour of life.

7. *& ult.* When we read the holy ſcriptures let us look up to God for a bleſſing: beg the ſpirit of wiſdom and revelation, that we may ſee the 'deep things of God,' Eph. i. 17. Pray to God that the ſame Spirit that wrote the ſcripture would enable us to underſtand it: Pray that God will give us that 'ſavour of knowledge,' 2 Cor. ii. 14. that we may reliſh a ſweetneſs in the word we read. David taſted it 'ſweeter than the honey-comb,' Pſ. xix. 10. Let us pray that God will not only give us his word as a rule of holineſs, but his grace as a principle of holineſs.

2*d* Branch *of the* 2*d.* Queſtion. *How may we ſo hear the word, that it may be effectual and ſaving to our ſouls?*

Anſ. 1. Give great attention to the word preached; let nothing paſs without taking ſpecial notice of it, Luke xix. 48. 'All the people were very attentive to hear him, they hanged upon his lip. Acts xvi. 14. 'Lydia a ſeller of purple, which worſhipped God, heard us, whoſe heart the Lord opened, that ſhe attended to the things which were ſpoken of Paul.' Give attention to the word, as to a matter of life and death: and, to that purpoſe have a care, (1.) To baniſh vain impertinent thoughts, which will diſtract you, and take you off from the work in hand. Theſe fowls will be coming to the ſacrifice, Gen. xv. 11. therefore we muſt drive them away. An archer may take a right aim: but if one ſtand at his elbow, and jog him when he is going to ſhoot, he will not hit the mark: Chriſtians may have good aims in hearing; but take heed of impertinent thoughts which will jog and hinder you in God's ſervice. (2.) Baniſh dullneſs. The devil gives many hearers a ſleepy ſop, they cannot keep their eyes open at a ſermon: they eat ſo much on a Lord's day, that they are fitter for the pillow and couch, than the temple. Frequent and cuſtomary ſleeping at a ſermon, ſhews high contempt and irreverence of the ordinance: it gives a bad example to others; it makes your ſincerity to be

called in queſtion; it is the devil's ſeed-time, Matth. xiii. 25. 'While men ſlept, the enemy came and ſowed tares.' Oh ſhake off drowſineſs, as Paul ſhook off the viper! Be ſerious and attentive in hearing the word, Deut. xxxii. 47. 'For it is not a vain thing for you, it is your life.' When people do not mind what God ſpeaks to them in his word, God doth as little mind what they ſay to him in prayer.

2. If you would have the word preached effectual, come with an holy appetite to the word, 1 Pet. ii. 2. The thirſting ſoul is the thriving ſoul. In nature, one may have an appetite and no digeſtion; but it is not ſo in religion: where there is a great appetite to the word, there is for the moſt part digeſtion, the word doth concoct and nouriſh. Come with hungerings of ſoul after the word: and therefore deſire the word, that it may not only pleaſe you, but profit you. Look not more at the garniſhing of the diſh than the meat, at eloquence and rhetoric more than ſolid matter. It argues both a wanton palate, and ſurfeited ſtomach, to feed on fallads and kickſhaws, rather than wholeſome food.

3. If you would have the preaching of the word effectual, come to it with a tenderneſs upon your heart, 2 Chron. xxxiv. 9. 'Becauſe thy heart was tender.' If we preach to hard hearts, it is like ſhooting againſt a brazen wall, the word doth not enter: it is like ſetting a gold ſeal upon marble, which takes no impreſſion. Oh come to the word preached with a melting frame of heart! it is the melting wax receives the ſtamp of the ſeal: when the heart is in a melting frame, it will better receive the ſtamp of the word preached: when Paul's heart was melted and broken for ſin, then 'Lord, what wilt thou have me to do?' Acts ix. 6. Come not hither with hard hearts: who can expect a crop when the ſeed is ſown upon ſtony ground?

4. If you would have the word effectual, receive it with meekneſs, James i. 21. 'Receive with meekneſs the ingrafted word.' Meekneſs is a ſubmiſſive frame of heart to the word, a willingneſs to hear the counſels and reproofs of the word. Contrary to this meekneſs, is, (1.) Fierceneſs of ſpirit, whereby men are ready to riſe up in rage againſt the word. Proud men, and guilty, cannot endure to hear of their faults. Proud Herod put John in priſon, Mark xii. 12. The guilty Jews being told of their crucifying Chriſt, ſtoned Stephen, Acts ix. 59. To tell men of ſin, is to hold a glaſs to one that is deformed, who cannot endure to ſee his own face. (2.) Contrary to meekneſs is ſtubbornneſs of heart, whereby men are reſolved to hold faſt their ſins, let the word ſay what it will, Jer. xliv. 16. 'We will burn incenſe to the queen of heaven.' Oh take heed of this! if you would have the word preached work effectually, lay aſide fierceneſs and ſtubbornneſs, receive the word with

meekneſs. By meekneſs the word preached comes to be ingrafted. As a good ſcion that is grafted in a bad ſtock, doth change the nature of the fruit, and make it taſte ſweet; ſo when the word comes to be ingrafted into the ſoul, it ſanctifies it, and makes it bring forth the ſweet fruit of righteouſneſs.

5. Mingle the word preached with faith, Heb. iv. 2. 'The word preached profited not, not being mixed with faith.' If you leave out the chief ingredient in a medicine, it hinders the operation; do not leave out this ingredient of faith. Believe the word, and ſo believe it as to apply it. When you hear Chriſt preached, apply him to yourſelves; this is to put on the Lord Jeſus, Rom. xiii. 14. when you hear a promiſe ſpoken of, apply it; this is to ſuck the flower of the promiſe, and turn it to honey.

6. Be not only attentive in hearing, but retentive after hearing, Heb. ii. 1. 'We ought to give the more diligent heed to the things we have heard, leſt at any time we let them ſlip.' Leſt we ſhould let them run out, as water out of a ſieve: if the ground doth not retain the ſeed ſown into it, there can be no good crop. Some have memories like leaking veſſels, the ſermons they hear, are preſently gone, and then there is no good done. If meat doth not ſtay and concoct on the ſtomach, it will not nouriſh. Satan labours to ſteal the word out of our mind, Mark iv. 15. 'When they have heard, Satan cometh immediately, and taketh away the word that was ſown.' Our memories ſhould be like the cheſt of the ark wherein the law was put.

7. Reduce your hearing to practice; live on the ſermons you hear, Pſal. cxix. 166. 'I have done thy commandments.' Rachel was not content that ſhe was beautiful, but her deſire was to be fruitful. What is a knowing head without a fruitful heart! Phil. i. 11. 'Filled with the fruits of righteouſneſs.' It is obedience crowns hearing: that hearing will never ſave the ſoul, which doth not reform the life.

8. Beg of God that he will accompany his word with his preſence and bleſſing. The Spirit muſt make all effectual: miniſters may preſcribe phyſic, but it is God's Spirit muſt make it work. "He hath his pulpit in heaven that converts ſouls," Auſtin. Acts x. 44. 'While Peter was ſpeaking, the Holy Ghoſt fell on all them that heard. It is ſaid, the alchymiſt can draw oil out of iron. God's ſpirit can produce grace in the moſt obdurate heart.

9. If you would have the word work effectually to your ſalvation, make it familiar to you, diſcourſe of the word you have heard when you come home, Pſ. cxix. 172. 'My tongue ſhall ſpeak of thy word.' That may be one reaſon why ſome people get no more good by what they hear, becauſe they never ſpeak

one to another of what they have heard: as if ſermons were ſuch ſecrets, that they muſt not be ſpoken of again; or as if it were a ſhame to ſpeak of matters of ſalvation, Mal. iii. 16. 'They that feared the Lord ſpake often one to another and a book of remembrance was written.'

Uſe. Caution. Take heed, as you love your ſouls, that the word become not ineffectual to you. There are ſome to whom the word preached is ineffectual. (1.) Such as cenſure the word; inſtead of judging themſelves judge the word. (2.) Such as live in contradiction to the word, Iſa. xxx. 8. (3.) Such as are more hardened by the word, Zech. vii. 11. 'They made their hearts as an adamant.' And when men harden their hearts wilfully, God hardens them judicially, Iſa. vii. 8. 'Make their ears heavy.' The word to theſe is ineffectual: were it not ſad, if a man's meat ſhould not nouriſh; nay, if it ſhould turn to poiſon? Oh! take heed that the word preached be not ineffectual and to no purpoſe. Conſider three things.

(1.) If the word preached doth us no good there is no other way by which we can be ſaved. This is God's inſtitution, and the main engine he uſeth to convert ſouls, Luke xvi. 31. 'If they hear not Moſes and the prophets, neither will they be perſuaded tho' one roſe from the dead.' If an angel ſhould come to you out of heaven, and preach of the excellency of the glorified eſtate, and the joys of heaven, and that in the moſt pathetical manner; if the word preached doth not perſuade, neither would you be wrought upon by ſuch an oration from heaven. If a damned ſpirit ſhould come from hell, and preach to you in flames, and tell you what a place hell is, and roar out the torments of the damned, it might make you tremble, but it would not convert, if the preaching of the word would not do it.

(2.) To come to the word, and not be ſavingly wrought upon, is that which the devil is pleaſed with; he cares not though you hear frequently, if it be not effectually: he is not an enemy to hearing, but profiting. Though the miniſter holds out the breaſts of the ordinances to you, he cares not as long as you do not ſuck the ſincere milk of the word. The devil cares not how many ſermon-pills you take, ſo long as they do not work upon your conſcience.

(3.) If the word preached be not effectual to men's converſion, it will be effectual to their condemnation: the word will be effectual one way or other; if it doth not make your hearts better, it will make your chains heavier. We pity them who have not the word preached, but it will be worſe with them who are not ſanctified by it: dreadful is their caſe, who go loaden to hell with ſermons. But I will conclude with the apoſtle, Heb. vi. 9. 'I am perſuaded better things of you, and things that accompany ſalvation.'

END OF THE FIRST VOLUME.

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